The Charlottetown Herald.

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The Charlottetown Herald

—IS PUBLISHED—

Every Wednesday

—BY—

Jas. McIsaac, Editor & Proprietor

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Correspondence should be addressed to

THE EDITOR OF THE "HERALD."

Calendar for December, 1891.

MOON'S CHANGES.

New Moon, 1st day, 7 hr., 32.5m.a.m.G.E.
First Quarter, 8th day, 1 hr., 0.9m., p.m. E.
Full Moon, 15th day, 8hr., 40.4m., a.m., N.W
Third Qtr., 22rd day, 1h., 26.6m., a.m., N.E.
New Moon, 30th day, 11h, 7.4m., p.m., N.

D M	Day of Week	Sun rises	Sun sets	The Moon. Rises	The Moon. Sets	High Water Ch'town
		h m	h m	morn	after'n	after'n
1	Tues	7 28	4 10	7 34	4 23	11 24
2	Wed	29	10	8 42	5 2	morn
3	Thur	30	9	9 44	5 33	0 6
4	Fri	32	9	10 40	6 42	0 52
5	Sat	33	9	11 34	8 2	1 33
6	Sun	34	9	11 59	9 16	2 23
7	Mon	35	9	aft 27	10 23	3 18
8	Tues	36	8	0 50	11 50	4 15
9	Wed	37	8	1 11	morn	5 43
10	Thur	38	8	1 32	1 7	6 57
11	Fri	39	8	1 51	2 25	8 0
12	Sat	40	8	2 16	3 44	8 51
13	Sun	40	8	2 44	5 5	9 40
14	Mon	41	8	3 21	6 27	10 26
15	Tues	42	8	4 9	7 46	11 9
16	Wed	43	9	5 7	8 53	11 53
17	Thur	43	9	6 16	10 0	aft'n 23
18	Fri	44	9	7 23	10 35	1 15
19	Sat	45	10	8 34	11 15	1 55
20	Sun	45	10	9 40	11 42	2 25
21	Mon	46	11	10 45	af 2	3 21
22	Tues	46	11	11 39	0 21	4 16
23	Wed	47	12	morn	0 38	5 18
24	Thur	47	12	0 53	0 52	6 18
25	Fri	48	13	1 55	1 10	7 29
26	Sat	48	13	3 0	1 30	8 13
27	Sun	48	14	4 7	1 33	9 0
28	Mon	49	14	5 16	2 21	9 44
29	Tues	49	16	6 23	2 58	10 29
30	Wed	49	16	7 40	3 36	11 11
31	Thur	7 49	7 17	8 29	4 34	11 59

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY!

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1886, - - $30,376,064.

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.

Old Merchants Bank of P. D. I., Water St., Ch'town, Jan. 21, 1891. 1y

VALUABLE REAL ESTATE FOR SALE.

THE Farm, formerly owned by Mr. Peter McBourke, at Mill View, in Queen's County, consisting of about

315 Acres of Land,

With the Dwelling House, Barns, Cloth, Carding and Saw Mills thereon. This property is situated in a fine farming settlement, convenient to Churches, Schools, &c. It will be sold *en bloc*, or in lots to suit purchasers.

For terms and particulars apply to C. B. MacNeill, Solicitor, Charlottetown July 23, 1890.—2tf

NERVE BEANS

BURDOCK

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all Impurities from a Pimple to the worst Scrofulous Sore.

BLOOD

CURES

DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEART BURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, SKIN DISEASES

BITTERS

CHEAPEST YET!

PERKINS & STERNS

are now showing the contents of over

100 Cases and Bales

—OF—

Fall and Winter Dry Goods,

All of which will be sold at the lowest prices. Everything New, Good and Cheap, and worthy the inspection of every buyer.

McLeod & McKenzie

Star Tailoring Establishment.

We always keep on hand a large and varied assortment of the best cloths to be procured in the market. At present we have a large stock of the best Summer Goods and warrant that we can please all our customers. Of our abilities as cutters and fitters we shall say nothing; our work speaks for us We invite you to call and examine our workmanship, and be convinced that we can cut a suit of clothes in a style to please the most fastidious.

McLEOD & McKENZIE,

QUEEN STREFT

Mark Wright AND Co

(LIMITED,)

—ARE GIVING—

GREAT BARGAINS

—IN—

FURNITURE.

Prince Edward Island Railway.

1891-92 WINTER ARRANGEMENT. 1891-92

On and after Tuesday, December 1st, 1891, Trains will run as follows:—

TRAINS FOR THE WEST.

STATIONS.	No. 1.	No. 3.
	A. M.	1 50
Charlottetown ....dp	7 15	2 12
Royalty Junction....	7 34	3 05
North Wiltshire....	8 17	3 20
Hunter River....	8 30	3 57
Bradalbane	9 00	4 07
Emerald Junction....	9 06	4 22
Freetown....	9 26	4 45
Kensington....	9 46	5 20
	10 20	
Summerside ....ar	P. M	
	12 40	
Summerside ....dp	1 00	
Miscouche	1 27	
Wellington	2 10	
Port Hill....	3 30	
O'Leary....	3 55	
Bloomfield	4 35	
Alberton....	5 25	
Tignish....ar		

TRAINS FROM THE WEST.

STATIONS.	No. 2.	No. 4.
	P. M.	
Tignish....dp	6 40	
Alberton....	6 55	
Bloomfield....	7 04	
O'Leary....	8 00	
Port Hill....	9 20	
Wellington....	10 03	
Miscouche	10 29	
Summerside ....ar	10 40	
	11 35	A. M.
Summerside ....dp	P. M	6 30
	12 05	7 05
Kensington....	12 23	7 28
Freetown	12 36	7 43
Emerald Junction....	12 45	7 53
Bradalbane....	1 15	8 20
Hunter River....	1 29	8 45
North Wiltshire....	2 12	9 37
Royalty Junction....	2 30	10 00
Charlottetown....ar		

STATIONS.	No. 5.	STATIONS.	No. 6.
	P. M.		A. M.
Emerald Junction..dp	4 10	Cape Traverse....dp	6 30
Cape Traverse.....ar	5 00	Emerald Junc....ar	7 20

TRAINS FOR THE EAST.

STATIONS	No 7.	No. 11
	P. M.	A. M.
Charlottetown.....dp	2 30	6 10
Royalty Junction....	2 50	6 30
Bedford....	3 23	7 05
Mount Stewart June. ar	3 55	ar7 33
Mount Stewart June. dp	4 10	
Cardigan....	5 22	
Georgetown.....ar	5 45	
	No. 9.	
	P. M.	
Mount Stewart Junc ....dp	4 05	7 20
Morell....	4 43	8 17
St. Peter's....	5 12	8 46
Bear River....	5 7	9 32
Souris.....ar	6 40	10 10

TRAINS FROM THE EAST.

STATIONS.	No. 8.	No. 12
	A. M.	P. M.
Georgetown.....dp	7 10	
Cardigan....	7 35	
	8 00	
Mount Stewart Junc. ar		dp2 45
Mount Stewart Junc. dp	9 05	ar3 17
	9 37	dp3 23
Bedford....	10 10	3 55
Royalty Junction....	10 30	4 15
Charlottetown.....ar		
	No. 10	
	A. M.	P. M.
Souris.....dp	6 20	12 10
Bear River....	7 03	12 49
St. Peter's....	7 48	1 35
Morell....	8 17	2 04
Mount Stewart Junction..ar	8 55	2 40

Trains are run by Eastern Standard Time.
Trains Nos. 11 & 12 will be discontinued after December 31st, 1891.

J. UNSWORTH,
Superintendent

Railway Office, Ch'town, Dec. 2, 1891.—6i

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

Royal Baking Powder

ABSOLUTELY PURE

Local and Special News.

Fret not your life away because your hair is gray, while young, as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

Minard's Liniment cures Diptheria.

All disorders caused by a bilious state of the system can be cured by using Carter's Little Liver Pills. No pain, griping or discomfort attending their use. Try them.

Minard's Liniment cures Colds, &c.

Derangement of the liver, with constipation, injures the complexion, induces pimples, sallow skin. Remove the cause by using Carter's Little Liver Pills. One a dose. Try them.

Minard's Liniment cures Dandruff.

There are many forms of nervous debility in men that yield to the use of Carter's Iron Pills. Those who are troubled with nervous weakness, night sweats, etc., should try them.

Minard's Liniment for Sale everywhere.

GOOD ADVICE.—Dear Sirs,—I have been troubled with headache for over 40 years, and had it so bad about once a week that I was sometimes not expected to live. I was advised to use B B B., and have used 3 bottles. I now have an attack only once in four or five months, and feel that if I continue using it I will be entirely cured. Therefore I recommend it highly.

Mrs. E. A. Storey,
Shetland, Ont.

Why should pawnbrokers be reviled; Do they not keep their pledges.

EDITORIAL EVIDENCE.—Gentlemen,—Your Hagyard's Yellow Oil is worth is weight in gold for both internal and external use. During the late La Grippe epidemic we found it a most excellent preventive, and for sprained limbs, etc. there is nothing to equal it.

Wm. Pemberton,
Editor REPORTER, Delhi, Ont.

In the matter of "laying out," the undertaker isn't "in it" with the tramp.

A CHANGE FOR THE BETTER Sirs,—I have taken 3 bottles of B B B, and find it a splendid medicine for constipation and poor appetite. I will continue taking it as it is a great blessing and I feel a great change in my health since taking it.

Mrs. J. V. Green,
5 Sydenham St., Toronto, Ont.

The trouble with the young is that they do not do as the old folks advise, but as they have done.

FOR PAIN OR COLDS.—Gentlemen,—Fifteen months ago I had a bealing breast. I tried a number of remedies but got no relief. I then tried Hagyard's Yeliow Oil, which gave me instant relief. It is the best thing I ever used for all kinds of pain or cold.

Mrs. John Corbett,
St. Marys, Ont.

The blarney stone is not a sham rock.

NEW SARUM NOTES.—Dear Sirs,—I have used 6 bottles of. B B. B. I took it for liver complaint. Before I took it I hod headache and felt stupid all the time, but now I am healthy and intirely well. In addition I have a good appetite, which I did not have previously.

Libbie Pound,
New Sarum, Ont.,

Petroleum has been found exuding from a stream in Oklahoma.

"The World Gone Mad!" Wanted, the world to regain its reason and dyspeptics the use of their stomachs by the use of K. D. C.

Don't trifle with the barber; he is generally able to hold his hone.

Be a well man, a free man, a haypy man, by taking K. D. C.—the great restorative for all stomach troubles.

A poor apology is about as unsatisfactory as a plate of limber ice cream.

C. C. RICHARDS & Co.,

I have used your MINARD'S LINIMENT successfully in a serious case of croup in my family. I consider it a remedy no house should be without.

J. F. Cunningham,
Cape Island.

That string on my finger means "Bring home a bottle of MINARDS LINIMENT."

IT SELDOM FAILS.—Dear Sirs,—I took two bottles of Hagyard's Pectoral Balsam, and it cured me of hoarseness and tightness of the chest after things had failed. I have also tried B. B. B., it works splendidly for weakness and headache.

Samuel Maddock,
Beamsville, Ont.

A Good Suit for your Boy from $6. to $7 Prince ranging every No. Jas. Paton & Co Come and see the above Goods. 11

Get your friend the Farmer & Fisherman to read James Paton's offer in this week's Herald. 11.

The same men's very latest style Spring Hats, just opened at J. S. MacDonald's.

CONVERTED.

Rev. James Field Spalding, D. D., Joins the Catholic Church.

THE RECTOR OF CHRIST'S CHURCH, CAMBRIDGE, RETURNS TO THE ANCIENT FAITH.—A LONG STATEMENT TO HIS PARISHIONERS.—REASONS THAT HAVE LED TO HIS PRESENT STEP.—TOO MUCH LIBERALISM IN THE EPISCOPAL BODY.

Rev. James Field Spalding, D. D., for the past twelve years rector of Christ Episcopal Church, Cambridge, Mass., retired from the ministry of that Church recently, and publicly announced his conversion to the Catholic faith.

Dr. Spalding has been a prominent and influential member of the Episcopal clergy, and the news of his change of religious faith has created widespread interest. His letter resigning the rectorship of the church was read to his congregation four weeks ago. Since that time the services have been conducted by other clergymen, Dr. Spalding not caring, in view of the step he was about to take, to continue in the practical work of the rectorship.

Sunday the church was crowded to the doors. At the close of the regular services, which were conducted by visiting clergymen, Dr. Spalding advanced to the front of the chancel and begun his statement. It consumed fifty minutes in its delivery. It was spoken in a clear, firm voice, and in a manner which testified to the earnestness and sincerity of the speaker. The congregation listened with the deepest interest, drinking in every word which fell fro the speaker's lips; and at the close of the service many of his old parishioners waited to take Dr. Spalding by the hand and assure him of their best wishes for the future.

Dr. Spalding's statement was as follows: I have not come here this morning to preach a sermon, and I do not formally announce a text, but if there were any words of scripture which I would like to put as an introduction to what I have to say, they would be those of St. Paul at his conversion:

"Who art thou, Lord?"

"Lord, what wilt thou have me to do?"

I have promised to tell you to day my reasons, "personal and imperative," for resigning the rectorship of the parish. If this statement is somewhat long, bear with me patiently; it will be my last time of speaking to you. If I say some hard things, I ask you beforehand to forgive men. Only for some weighty cause, loving and esteeming you as I do, would I have brought such distress upon you.

But, having done this, I must, as a duty to you and to myself, speak plainly to-day. Further, the very nature of the issue raised by my unexpected conduct is such that I realize that I am speaking, not only to you, my parishioners, but to all whom my voice and words can reach,

To begin with, I would not have you suppose I have been hasty in taking the step of resigning, or in reaching the condition which I have in my own mind, and of which I am now about to tell you. I must be ready for the risk of misunderstanding, or even of aspersion on this point. Some even now will think me hasty, others slow; and I must not wonder if the one class call me foolish and the other hypocritical. I only quietly reply, in the words of the late Robert Isaac Wilberforce, in similar circumstances: "The mind like the body has its time of crisis, which it is not altogether in our power to regulate." But I cannot call myself hasty in arriving at conclusions which it has taken me many years to reach:

1. I will say at once that what first set me thinking in the direction which has resulted thus far in my giving up the rectorship was the rationalism, the liberalism, the freethinking, the unbelief in the Episcopal Church and in the entire Anglican communion.

You must know that I would expect to find this rationalistic spirit existing in any body of Christians to some extent; for it is the working of human nature; and I have no such

IDEA OF THE CHURCH

as to suppose that the wheat and the tares would not be growing together. But when I came into the Episcopal Church from Congregationalism, I did expect there would be stronger safeguards against the inroads of this spirit. For I believed I was coming into the true Church of Christ, a true branch of the Church. I was always from that day a High Churchman. I believed in the divinely appointed ministry handed down by succession from the Apostles, in the grace of sacraments, in the infallibility of the Church; further, I accepted, in their entire fullness, all the articles of the ancient creeds: and, accordingly, believed, with all my heart, in the Catholic doctrine of the Incarnation, in the deity of Jesus Christ, in all the gospel record of the life of Jesus—His teaching, His miracles, His voluntary death of expiation for sin, His Resurrection and Ascension; and so, in general, in the presence and power of the shuernatural in the world; and in Christianity, in all these ways thus understood, as the way and the only way, of salvation for all to whom its message comes. And I may say just here, that I have never been permitted to doubt any of the great truths of the Chrtisian faith; and I am most thankful that I can affirm to-day that I know nothing of the darkness of doubt—of the sense of drifting helpless upon the wide sea of intellectual scepticism—of willing or unwilling admission that there is no divine revelation to man, no Church, no God! I have always believed firmly in all these; and in all connectedly; in God—in his many revelations of himself—and in the Church of Christ the climax of them all, wherein "God hath spoken to us in these last days by His Son."

The rationalistic spirit belongs, in a good sense, to us all. We have our intellect, our reason, as God's gift, and we are bound to use it, in its legitimate sphere. If we had no supernatural revelation, we might truly say we are only to grope after God and find Him as we could, by natural reason and conscience. But having such a revelation from God, in His Church—the history of which is its own best witness to the world—we are not left to our own varied and conflicting thoughts of God and of ourselves, and in deciding the great questions of belief and duty. The rationalistic spirit, in its bad sense, is the action of human reason, conscience, will, perverted and warped ever since the fall—that "terrible aboriginal calamity," as one calls it—and t is action proceeding independently of God's supernatural revelation variously opposing itself to the authority of God speaking in His Church.

This Rationalistic spirit, then, I think we all would own, has become greatly and incessingly prevalent in the Episcopal Church. I say nothing now of other religious bodies; but it was the wonderful growth of this ratio alism right among us, which some years ago set me thinking, for it was

AGAINST ALL AUTHORITY.

Herein, as I have just tried to explain, is its root principle. It is utter freedom; it is thinking and believing without restraint; it is individualism that will not be guided, and we all have seen it in this Church, spreading and growing and branching out into the worst forms of latitudinarianism, even to the denial of the very foundation truths of Christianity. And the point with me was that it was unchecked; and so it went on from triumph to triumph. Whether I refer to the scouting of the doctrine of apostolic succession, or to what so called higher criticism of holy Scripture, or the weakening of the doctrine of the Incarnation, or the out and out denial of the virgin birth and bodily resurrection of our Lord, or making these truths only "m tters of interpretation"—all, I claim, are in the same line—of liberalism. And I run no risk of being refuted when I give it as my opinion, though with deepest sorrow, that these and other forms of liberalism are very widely received in the Episcopal Church to-day; are becoming the standard teaching of schools of theology; are proclaimed from the pulpits of a multitude of our churches, and thus are taking possession of the hearts and minds of thousands of our people. Why is it not checked—in common with many others I have asked again and again. Why do not the Bishops, particularly as the teaching power of the Church, check these inroads, unless some of them themselves hold such ideas; or unless, as a body, they feel that they have no sufficient authority to prevent the tearing down of the ancient landmarks of the faith?

I might give many cases in proof of the march of this rationalistic spirit. I might cite writings by prominent Eng ish or American churchmen ranging in opinion all the way from Mr. Gore's essay in "Lux Mundi" to Canon Freemantle's "The World the Subject of Redemption," which entirely does away with Church and ministry; or Hawel's "The Broad Church; What is Coming?" which exults in the promise of the near future, of an entire restorement of Christianity; or Heber Newton's books upon the Bible and the creed, which are so recent and well-known that I need not characterize them here. Utterances, moreover, of eminent men in sermons and lectures, and often on marked occasions, have been abundant and outspoken. Again and again have I heard a prominent clergyman of our Church utter such sentiments as seemed to me to be generously giving away the faith. I remember hearing one say to a gathering of students: "We have a creed to-day; we may have none to-morrow;" or again, later, compare the creed, in its use, to the last plank which saves the drowning man. I have heard a clergyman of largest influence among us declare that "there is no particular grace of the Holy Spirit given in the laying on of hands." I have heard the whole

NOTION OF GRACE SNEERED AT

in a meeting of clergymen and verily the example may have been found in a well-known book written by one of our leading doctors of divinity, where grace is spoken of as "an impersonal thing or substance," which St. Augustine put into the place of the living Christ, to the "degradation of Christian theology." You remember on the other hand, how St. Paul speaks of grace. I have heard, from a source which you would, perhaps, little think, the statement that "the grace of God was just as much given to Luther and Calvin for their work as to the holy apostles for theirs."

Some of you listened to a sermon at an ordination of deacons in June, 1889, in which the idea of any sacred character conferred by ordination—by "the touch of the hand"—was ridiculed. And there sat the Bishop in the chancel ready to do what he had just been told he couldn't do!

In a course of lectures before a certain theological school, last year, we are reliably informed that the re-construction of religious thought was boldly entered upon, in setting aside from the doctrine of the atonement all such crude conceptions as substitution and expiation; in doing away with the orthodox idea of the work of the Holy Spirit in the inspiration of the Bible; and in giving place to the prophetic utterances of many "uncanonical" inspired writers of the nineteenth century!

I am very loth to go into particulars in this way. But some slight mention of what has been so continually coming under my notice seems necessary to-day, when I wish to justify action which has been taken for imperative reasons. And I will complete these references by giving the very recent testimony of one of our Bishops, who says: "There is a fearful amount of infidelity abroad, even in the Church, with reference to the inspiration of the holy scriptures themselves and the sacramental system of our holy religion, not to refer to other matters no less important, nor less clearly revealed, as the mind and will of God.

Nearly three years ago I tried in the leading paper of a Church periodical to draw attention to the dangers to the faith which this rationalism was bringing upon us. But my note was discordant, and my voice of warning, so far as I know, unheeded. And to-day it is just as much out of harmony with the apparent complacency of respectable religion, which says: "We are all in peace"; "don't disturb us"; "no one is unsettled"; "what! do you think there is any latitudinarianism in the Episcopal Church?" If in my last utterance here I can disturb such complacency as that, I shall be DOING WHAT MUCH NEEDS TO BE DONE by some one; and I am all the more willing to say such a thing because so many of you, my parishioners, have not been of the complacent sort. You, as a people, have not been in sympathy with the freethinking which is so common and has grown so bold. Many of you have dreaded it as much as I have. I hope and pray you may not be overwhelmed by it.

In this connection I beg leave to correct a misapprehension. It has been said by some, and perhaps thought by many, that my imperative reasons reached their culmination in the recent Episcopal election; but this is a great mistake. My action then, for aught, in all probability, have been just what it has been if the highest churchman in the land had been made Bishop. All this rationalistic drift set me thinking, as I have said. And this most recent and greatest victory of "advanced thought" (as it has been joyously recognized to be), coming just at this time, does, I own, emphasize my action, and my action emphasizes it.

I must now go on, in my giving of reasons, to what is more positive. The rationalism in our communion—so ignoring or opposing the principle of authority—set me thinking whether this Church really had the authority which some of us supposed it professed to have, but which, plainly, it did not exercise; and then, by natural alternative, whether any other branch (for I had from the first admitted the 'branch' theory of the Church) claimed the authority, and really did exercise it? This was a short process of inquiry; for every one who looks into the matter at all knows that the Roman Catholic Church does claim this authority, and must also admit that she does exercise it, and always has, in the defence of the ancient creeds and in the maintenance of the cardinal doctrines of the orthodox faith.

Was the Roman Catholic Church, then, the true Church? And was the Anglican Church though holding so much of Catholic truth, not the true Church, not a real branch, except as a branch cut off? Hereupon began a long investigation, which I believe it was my duty, in the circumstances, to make; and, having entered upon it, to make it as full and thorough and as fair to both sides as all the means at my command would enable me. I feel, now, that this investigation is practically at an end; and a month ago I was so far toward the position of the Roman Catholic Church, and so far, in my mind, from the Anglican position, as that of a genuine, divinity authorized organization of the Church, One, Holy, Catholic, Apostolic, that I could not conscientiously continue in the discharge of ministerial duty. I have had

A GROWING CONVICTION

for some time that I must give up my parish; but I would do nothing rash; a variety of circumstances, which I need not here mention, in part shaped my conduct; for we are under God's guidance, and each event of life, to hasten us or to hinder, to bid us go on or to stay, is a part of the ordering of His providence; a month ago my growing conviction became overpowering, and I did one of the hardest things I ever did—I sent you my letter of resignation. I presume some of you may say it ought to have been sent in long ago, but others will say I have been precipitate even now; and that, if I had kept on a while longer, I might have been given some solution of my difficulties which would have permitted my remaining.

My reply to both these classes of people is, I have tried to take in all the phases of a great question; I would give myself time enough for this; I would not be hurried into taking a step which I could not recall; I would not give up my spiritual care of others without being as sure as prayer and study and earnest inquiry of men of the highest authority on both sides could make me; I would not rush upon the greatest crisis of my life after a month's or a year's thinking; I would keep my own teaching, in the pulpit and otherwise, within safe lines, and I claim that I have; I would preach nothing that I did not believe; and until the whole subject was so far settled as that I should have reached some clear approach to results in my conviction I considered that it was not only my duty to continue in the exercise of my ministry, but that it would be base and cowardly to give it up; and so I can only say that, in remaining your rector for so little time or so long, I have tried to do what was right.

The question will also be asked me: What right had I to go into this investigation at all?

Perhaps I had not the right; perhaps it was not my duty; but I considered it was. I think now it was. I wanted to learn what Catholicism really is. I knew that much of its teaching was true, and by all Christians so admitted; I believed and had long believed much else of its teaching; I knew that this was permitted in the comprehensiveness of the Episcopal Church, and that these opinions were held and taught by all consistent High churchmen, though they might not always be as willing to tell the source of their theology. I was sure that the Roman Church was a genuine Church of Christ, again the view held by all High churchmen; a genuine Church, however regarded by us as corrupt. I was

LOOKING IN MY ALARM FOR GUARDS

to the orthodox faith, such as I had not found among us, but which it was reasonable to presume God must have given somewhere. What has He revealed? What is the truth? was my first and last question. I knew it was a sincere search, and as it was sincere it must be deep and earnest even if it brought me much distress; there would be times of light and of darkness, there would be alternations of thought for or against the claim presented, much weighing and balancing and mental conflict, but I have tried to "keep God always before me, "and I believe He has guided me. With my continual prayer for light and knowledge and grace (you remember that petition in the prayer book, "granting us in this world knowledge of Thy truth"—what meaning it has had for me!)" I do not believe God is suffering me to follow a delusion. He says, "Seek and ye shall find," and if He grants us time sufficient and means of knowledge sufficient, I cannot think He will not also grant us our heart's desire, as truly as He has made himself known.

Otherwise, why is He in the world, in His Church? And if His Church in the world represents Himself—is Himself—can it be that the Church does not have the truth, or that the truth is not to be found in this life by every honest seeker for it?

And one thing further as to my right to investigate. In these days of freedom of investigation on all subjects, when Christian people do not hesitate to read and study books of the wildest sceptical philosophy and would resent any interference with this freedom, is a Christian to be criticised if he looks into the claims of any part of the Christian Church? He isn't running the risk of unbelief; he is moving in the direction of greater faith.

Yet I am sorry to say, with some people so it is.

There can be utmost liberty granted in the direction of God's truth—that is charity; but none in the direction of holding it fast—that is narrow bigotry. Let a man obey his conscience, I would say, as to whether he shall make such investigation as I have made; but, I insist, it is prejudice only which can say he shall not; it is fear of what one may find which may overturn old associations; it is dread of the possible conclusion that one must change his religion. Yes, have we not often heard, as another puts it, that "All investigation must be wrong which results in a change of religion?" that "it is a mere absurdity to give up the religion of our birth, the home of our affections, the seat of our influence, the wellspring of our maintenance?"

3. I own, then, that, with

THE DESIRE TO KNOW GOD'S TRUTH,

I have been investigating the claims of the Roman Catholic Church, and it is right that you should hear something about the method and the results of this investigation, that you may better understand why I cannot longer remain with you; while it is simple justice to myself to tell you, that so I may be saved from misjudgment as to method or results, however little you may agree with either.

I have no sympathy with carelessness and haste in such an investigation. To be carried away by some impulse or imagination about doctrine or worship or morals; to give up one's own communion from some personal discontent, or because of grave faults in its workings, and then to rush into another, with no clear notion of what it teaches or stands for, is a folly which might be expected to be followed by bitter repentance. I would not limit the action of the grace of God upon our hearts: "His spirit breatheth where He willeth;" He works in His own time; but certainly most careful deliberation ought to mark our steps of greatest responsibility. So I have tried to be as thorough in my investigation as ability and opportunity would allow.

(*Continued on 4th page.*)

Choicest family Flour for sale by the bbl. cheap at Beer & Co's.

Ladies Winter Jackets, Dolmans and Ulsters selling off at about half price to clear at J. S. McDonald's.

There is yet a piece of crockery or glassware for every man, woman and child on Prince Edward Island at—W. P. Colvill's. nov 25 tf

THE HERALD

WEDNESDAY, DECEMBER 23, 1891

ALL matter for publication in the HERALD should be in this office by noon on Tuesday. Persons wishing their advertisements changed *must* advise us Saturday forenoon.

CHRISTMAS.

Nigh two thousand years have fled since that memorable morn when Angelic choirs announced to the lowly Shepherds on Judean plains that the era of peace and good will to men had begun; and once again, as in each recurring Christmas morn, will their joyous pæan be re-echoed by our earthly choirs throughout the universal world. Yes, once more has Time's revolving cycle ushered in the blessed Christmas-tide; and ere another issue of the HERALD makes its appearance it will be numbered with the past. On each recurrance of this holy season man turns aside for the nonce from all thoughts of worldly cares, and joins in the universal festival of rejoicement. The prosaic routine of every-day life is forgotten, and both young and old unite in one common cause—the consummation of a Merry Christmas. Joy, pleasure and rejoicings may have been our lot throughout the year, but into what insignificance do they not pale when contrasted with that joy, contentment, and calm repose experienced at this one particular season of the year; Throughout the length and breadth of Christendom blessed peace pervades the breast of man; and even the estranged though they pass without exchanging that musical and beautiful salutation, "A Merry Christmas," must in their heart of hearts have the kindliest feelings toward each other.

Christmas! What thoughts does it not bring to both old and young? Bowed down by the weight of many years, and with locks silvered by the cares and troubles of an unsympathetic world, the former go back in fancy to the first-remembered Christmas day, and again review and recount, with all the fervor of a youthful enthusiast, the happy joyous days that Yuletide brought. To the young the occasion is especially one of joyous anticipations. Yet unknown to the contrarieties, cares and anxieties of life, they dream only of pleasant hours to be spent, and the various gifts with which their beloved Santa Claus will present them on his nocturnal visit on Christmas-eve.

Christmas is a season of social re-unions, festivings and rejoicings; a time when man in the exuberance of his joy is transformed into another being, and no a[illegible] blance of his former self remains. The finer qualities of his nature assert themselves, and his whole soul goes out in one transport of joy. In the Church especially the blessed time is made the occasion of much rejoicing. Her altars are decorated with the choicest exotics, and are resplendent with a thousand lights. Her ministers are attired in her richest vestments; her choirs perform the grandest music, and from her steeples peals forth one harmonious strain of joy. Peace, with her [illegible] in her train.

In the midst of this general rejoicement though, there are some who through their indigent circumstances will be unable to taste the sweets of the holy season, unless through the intervention of those charitably disposed. It will be ever thus, for God himself has told us that the poor we shall always have with us. What more pleasant thought then, can be imagined than in knowing that through some slight act of our generosity we have helped to make them enjoy that which the HERALD wishes all its readers—

A MERRY CHRISTMAS.

PREMIER MERCIER DISMISSED.

ALL conjecture and suspense regarding the outcome of the Royal Commission re the Baie des Chaleurs Railway steal is now at an end. The result of the labors of the Commission has been communicated to Lieut. Governor Angers and as a consequence he has dismissed from office, Mr. Mercier and his colleagues.

Owing to the illness of Judge Jette, chairman of the commission, it was impossible to present the full report of their deliberations; but judges Baby and Davidson, the other Commissioners, came down to Quebec, on Tuesday of last week and laid before the Lieut. Governor an interim report, accompanied by a letter from Judge Jette, and on the following day Mr. Mercier and his colleagues were relieved from duty, as advisers of His Honor.

Under the circumstances no other course would appear to be open to Lieut. Governor Angers than that which he pursued. His advisers were accused of malfeasance in office; of appropriating for personal profit the funds of the Province. Their conduct in this particular had been investigated by an independent judicial commission, and the charges against them were sustained. In view of these facts the Lieut. Governor was forced to act. In order to preserve the dignity of the Crown; to uphold the constitution and to safeguard the treasury, no other course remained than to dismiss the ministers whose hands were soiled with public plunder. When the Commission was appointed the Lieut-Governor told Mr. Mercier and his colleagues that he could no longer accept their advice. That was practically a direct censure, and had Mr. Mercier had any self respect he would not have continued in the position of adviser after being told his advice would not be accepted.

Mr. Mercier rode into power by appealing to the baser passions and prejudices of the people. He sustained himself in power and opulence by appropriating the funds of the Province. For a long time he managed to deceive the people; but his subterfuge methods are now to some extent exposed. What further penality may yet be undergone it is difficult to say.

From a number of opinions regarding the action of Lieut. Governor Angers, we have culled the following, which are well worthy of consideration. Dr. Bourinot Clerk of the Houses of Commons, an acknowledged authority on constitutional matters, being asked his opinion said:

"The Lieut. Governor, like the Governor General, has full constitutional power to dismiss the body of men who assist his constitutional advisers in all matters of state. It is for him alone, at his peril, to determine when he can place confidence in his advisers. In the Dominion of Canada the Governor-General has exercised the power of dismissing his advisers, but he must at the same time call to his counsel immediately a new set of advisers who will be prepared to accept the full responsibility for his acts and to justify them to the legislature and to the country."

Donald McMaster, Q. C., one of the foremost lawyers in Montreal had the following to say regarding the case. Lieut. Governor Angers is perfectly justified in dismissing the Mercier Cabinet. The constitutional principal in such matters is clear. The senate committee's finding was virtually a verdict of guilty of embezzlement against Mercier Pacaud and others, of the enormous sum of $100,000 diverted from the people's pockets into the pockets of the Lieut. Governor's advisers and their immediate friends and the Lieut. Governor was bound to act. His sworn advisers were incriminated. He might have dismissed them at once; but with great indulgence, he appointed a commission of impartial judges, before whom the ministers could prove their innocence, if possible. The ministers accepted the commission and are bound by its finding. If they did not wish to accept it, they might have tendered their resignation when the lieutenant governor proposed it. The lieutenant governor told his ministers, when he appointed the commission, that until it reported he could no longer accept their advice. This by English constitutional usage was practically a dismissal and no minister with one particle of self-respect would remain an adviser for one minute after the sovereign or governor had told him he would not take his advice. That Mr. Mercier acquiesced in that position is degrading to the historic record of Prime Ministers and created for a time the thought that the Lieut-Governor's indulgence and his own self-abnegation meant the suspension of constitutional government. The Queen's government must be carried on and Mr. Mercier should have known better than to stay as an adviser where his advice was rejected.

THE OFFICIAL CORRESPONDENCE

The official correspondence between the Lieut-Governor and Mercier has been made public. In it the commissioner's report is included. This document is in part as follows:

"The serious illness of the president of the commission rendering absolutely impossible for an indefinite period his concurrence in the drawing up of the final report, we are compelled to suspend that report. However, we understand that your honor has a right to be informed as soon as possible in the public interest of the result or our deliberations. His honor Judge Jette has apprised your honor that his state of health rendered it impossible for him to participate in any report for the present. Conscious of the grave responsibility assumed by us in accepting the difficult charge which we undertook we believe that it is strict duty for us under the circumstances to transmit to you without further delay a summary of the conclusions at which we have arrived without comment, however reserving such for our final report."

Judges Baby and Davidson then continue: "Both McDonald and Armstrong were persuaded that Pacaud's intervention was necessary to enable them to succeed. The bargain entered into between Armstrong and Pacaud about March 19th, 1891, by which the sum of $100,000 was promised and afterwards paid to Pacaud, was fraudulent, contrary to public order and an audacious exploitation of the provincial treasury, and it was effected under a pretext wearing all the outward appearance of plausibility. The Government when the order in council, No 237, was passed April 21st and 23rd, 1891, and letters of credit issued April 28th had nothing before them to establish that the persons with whom they were supposed to be transacting were legally [illegible] ditions of the act. We are of opinion that McGarneau in the course of the entire transaction with them, undergent considerable pressure on the part of his colleagues and gave proof of carelessness, but that he was in good faith and benefited in no way by the transaction. The fact of Hon. Mr. Robidoux having in his possession Pacaud's note for $10,000, endorsed by P. Vallie;, and to which was attached one of the $20,000 checks signed by Jean Chrysostome Langelier, commissioner in the Baie des Chaleurs affair, and the letter of Cashier Webb to Cashier Bonnquet, promising that this letter of credit for $100,000 would be paid by the government, together with the attempt made by Mr. Robidoux to get this check of Pacaud's cashed, constitute very compromising acts for that gentleman. Mr. Langelier was one of the ministers who took the greatest part in the adoption of the Thom proposal. He knew and seconded the efforts of Pacaud, his intimate friend, to get the $100,000 letter of credit discounted at the Banque Nationale. We cannot avoid saying that when Mr. Langelier accepted the money from Pacaud he was perfectly aware of the source from which it had come.

Referring to political notes paid by Pacaud the report says that Mercier and Langelier, being endorsers, profited by their payment and never repudiated it.

In conclusion the commissioners regret that important letters between ministers were not produced and read before the royal commission, and state that it is not proved that Mr. Mercier knew of the existance of the bargain between Armstrong and Pacaud and that gentleman declares that he benefited in no way thereby. Messrs. Ross, Shehyn, Royer and Duhamel derived no advantage from the transaction.

Lieut. Gov. Angers, commenting on the report, addresses Mercier thus;

"Sir, the statements you made to me in the ministerial explanations that the government's action was perfectly honorable and in the public interest that the negotiations between the government and the company were carried out in the most regular and honorable manner possible from a business standpoint only and that nothing occurred directly or indirectly which could give rise to suspicions on the character of the transactions as regards the ministry, all these statements as well as the justification which you have attempted of the conduct of the ministry lose their value in the face of the foregoing report. The carlessness and the illegalities with which the action of the ministry is marked, the facts and circumstances which preceded, accompanied, led to, and followed its action, the issue of letters of credit to the amount of $175,000 in violation of the lieut. governor's order and to the injury of the public credit, the malversation and diversion of a sum of $175,000 from its legislative destination, the payment made thereof to Mr. Armstrong to whom nothing was due by the government or by the company in money, the charing of the $100,000 levied from Mr. Armstrong and the use made thereof to pay the debts of several of the ministers and subsidize several members supporting the cabinet, the contradictions existing between the evidence and the ministerial explanations, the silence of those explanations in regard to certain facts of extreme gravity personal to some of the ministers, as the whole is proved and established by the investigation and the above report, force upon me the conviction that the ministry is not in a position to advise the representative of the crown wisely, disinterestedly and faithfully. In the face of the [illegible] of the ministry to remain in office notwithstanding the grave and illegalities of its action and the facts established by the investigation, there only remains for me under the circumstances, in order to protect the dignity of the crown and to safeguard the interests of the country, to relieve you and your colleagues from your functions as advisers of the representative of the crown and members of the executive council. Wherefore sir, I withdraw my confidence from you and relieve you and your colleagues from your functions as advisers of the crown and members of the executive council of the Province of Quebec."

The Lieut. Governor sent for the Hon. Mr. Deboucherville and entrusted to him the task of forming a ministry. Mr. Deboucherville was leader of the Government dismissed by Lieut Governor Letellier, and Lieut. Governor Angers was Attorney General in the same Government.

The new Cabinet is announced as follow: De Boucherville, Prim Minister; Ministers, with portfolio—Beaubien, Hall, Nantel, Flynn, Cangrain, Pelletier; without portfolio—Masson, Taillon, Macintosh.

CORRESPONDENCE.

ANGLICANS HAVE NO JURISDICTION IN THE CONFESSIONAL.

To the Editor of the Herald.

SIR:—I notice that Rev. Mr. Hamlyn has not hazarded an answer to my correspondence published in your issue of last week, which of course gives us to understand that he is always willing and prepared to make unfounded charges against the Catholic Church, but not prepared to prove them. For how long a period is Christianity to be molested by such individuals? Is it not shameful to find sacred truth thus assorted at by narrow minded men, who, when called upon to prove what they say, are unable to offer a single motive but that of sixteenth century prejudice. If Rev. Mr. Hamlyn desires to oppose the doctrine of Confession and absolution, he must do so by means of *argument*, not by *empty words* only. True, his express intention was to refute his brother of the High Church Rev. Mr. Simpson, which he could indeed have successfully done, had he but started from sound principles. But this would have necessitated a concession to the Roman Catholic Church, the idea of which he would not for a moment entertain. Accordingly he preferred to start from a principle by which Confession itself was called into question,—a principle which a thousand and one times has been refuted. The result of such a course is already known to the public, as having been a decided failure on the part of Mr. Hamlyn. He could have successfully brought his adversary to a "stand still" had he but observed that it is one thing to consider Confession made to, and absolution received from, one who *can absolve from sin*, and another to consider the same respecting one who *cannot give absolution*. Instead of showing that Rev. Mr. Simpson has not the necessary conditions for granting absolution from sin, he undertook to assert—not *to prove*—that such a power does not exist in the Church founded by Christ, —an assertion as devoid of proof as is the assertion that a circle is a parallelogram.

To make matters plain, however, we must observe that although Rev. Mr. Hamlyn was grossly wrong in his supposition we must not infer that Rev. Mr. Simpson was right in what he claimed to be the true position. Accordingly, we will now turn our attention to this latter gentleman, or rather, to what he advocates concerning confession and absolution. Before entering on this subject, I desire the public to understand that I would be sorry to give offense to any member of the community of whatever persuasion he may be. Up to the present time I have frankly stated my position, proving every point which required proof, and I see no reason why any one should be offended because I prove the truth of what does not agree with his [illegible] about Rev. Mr. Simpson unless that he also seems to have retained some of the sixteenth century idioms concerning the Catholic Church. Not unfrequently, when speaking of that church, does he make use of the term *Romish*, which, although not injuring the person or character of any Catholic, nevertheless exhibits not a little of that spleen which is everything but becoming to a Christian community.

This premised, I say with all possible emphasis, that although Rev. Mr. Simpson may claim confession to be admitted in the Anglican church, he may rest assured that no Anglican, clergyman, Ritualistic or otherwise, can either lawfully or validly absolve from sin, and as a consequence I further assert that he, who believes that he has *received* absolution from an Anglican clergyman, is labouring under a grave delusion. What then must we think of a clergyman or any one else who, though unable to absolve from sin, nevertheless enters a confessional and pronounces words of absolution which can have no effect whatever towards the remission of sins. Such however, I am sorry to say, is the case with certain Clergymen of the Anglican church. True, they may believe that they are doing what is right but that does not suffice for valid absolution, nor does it show their penitents to have been absolved.

Now, in the first place *supposing*, without admitting, that the clergymen of the High Church were truly invested with holy orders, there are still other *essential* conditions required for validly absolving from sin, which conditions, as I will afterwards briefly show, *are not verified* in the Anglican High Church clergyman, and consequently not even in this supposition can the said clergyman absolve from any sin. This supposition concerning Anglican orders grants him far more than history can satisfactorily justify him in retaining, as it is evident from historical facts in connection with the validity of ordinations (?) in the Anglican church. But even *supposing the validity of their ordinations*, we will see that as such they cannot absolve from sin.

From what I can learn, it appears that the opinion commonly held by Protestants of the High Anglican church, who profess that Penance is a Sacrament, and that Christ left to his Church the power of absolving from sin, is, that every priest *rightly* ordained can, without any further requirement, absolve all well-disposed penitents. If such is not the belief of Rev. Mr. Simpson or of the High church in general, I beg to be told so. In a certain sense one cannot be surprised at this belief; for as the practice of confession has only quite recently been introduced among them, they could hardly be expected to know what the ancient teaching of the Catholic Church really is, as regards the Sacrament of Penance. What we do expect of them is that they should search for the true ancient teaching concerning this Sacrament. On the contrary all instructed Catholics know that even a rightly ordained priest, although receiving at his ordination the power of remitting and retaining sin in the Sacrament of Penance, *cannot validly use that power except in such cases as the nature of that Sacrament will permit him to use it.* In order to make this clear we must observe that the absolution given in the Sacrament of Penance is a *judicial* act, by which sentence is pronounced in favor of the penitent in the words "I absolve, etc." A judicial act is likewise performed when absolution is sometimes withheld until the penitent has sincerely repented of the past and firmly purposed amendment for the future. We therefore see that the penitent may receive a favorable or unfavorable sentence according as he is, or is not, disposed to lead a good life. And this, be it remembered, belongs to the very nature of absolution. Consequently, absolution is essentially a judicial act. But in order to perform a judicial act, one must have *jurisdiction*. A lawyer, for example, can give counsel, but inasmuch as he is a lawyer, he cannot perform a judicial act i. e. he cannot give judgment. To do this, he must be a judge, who of course must have jurisdiction. The same must be said as regards the tribunal of Penance. He who gives or retains absolution *must have jurisdiction*, otherwise the absolution (?) he pronounces is invalid, and consequently has no effect. It is therefore evident that the very nature of absolution in the Sacrament of Penance is such that even a rightly ordained priest cannot absolve unless he has jurisdiction. If he has no authority his words of absolution are simply null as to the giving of sacramental grace. Now we must remember that sacred ordination in itself does not confer on the person ordained any authority or jurisdiction whatsoever. He indeed receives the sacred character of the priesthood, which no doubt should be revered, and *without* which he cannot receive jurisdiction in the tribunal of Penance. But the fact of his being ordained does not give him this jurisdiction. This may be more clearly illustrated from the following considerations. Rev. Mr. Simpson, I think, will admit that a rightly ordained priest receives power to consecrate at the altar. He will also admit that the priest cannot use this power in an arbitrary manner according to his own fancy. For in order to consecrate validly other conditions are essentially necessary. He must, for example have bread, and wine of the grape, and must use certain prescribed words. He is not a creator but a commissioned minister who must follow exactly the orders given him. From this it follows that although at his ordination he receives power to consecrate and absolve, from the *very nature* of this power, he cannot use it unless according to the laws fixed for him, i. e. that as the priest, who has power to consecrate, must have bread and wine in order to consecrate valid y, so the priest who has power to absolve, in order that the absolution be valid, must have subjects given him by *superior, lawful, and valid authority*. Until he has bread and wine before him, he is a priest but cannot consecrate; until he has subjects given him by some one who has the rightful authority of giving them, that is, until he has received jurisdiction from some one who, in his turn, has valid and lawful jurisdiction to give him, he is a priest but cannot absolve; and should he attempt to absolve without this jurisdiction, besides committing a grevious sin, his act would be as null and void as would be his act in attempting to consecrate without bread and wine. This is so evident that I fail to see how any reasonable man can call it into question. Hence it is that in the Catholic Church there may be priests who, not having received jurisdiction, have never heard a confession. Nay, more, there are in the Church consecrated bishops who having as yet no see or diocese allotted to them, cannot absolve unless they receive the required authority either directly from the Supreme Pontiff or indirectly through some bishop who has already received the required authority, from the head of the Church. But perhaps Rev. Mr. Simpson will say by way of objection, that in the ordination the priest is addressed, "whose sins you shall forgive they are forgiven." But these words do not show that he has thereby received jurisdiction. It shows, indeed, that he has received the power of Orders, but it does not show that he can use that power validly before receiving jurisdiction, as is evident from the very nature of that power which I have already explained. For be it remembered that the power of orders is not the power of jurisdiction and as, in his ordination he receives the former *only*, it must follow that he does not thereby receive the latter without which no absolution whatever can be given. This jurisdiction must be obtained either directly or indirectly from the successor of him to whom Christ has said, "to thee I will give the keys of the Kingdom of Heaven" and "feed my lambs—feed my sheep." While the priest has this jurisdiction he can validly absolve, provided he does not go beyond the limits of his jurisdiction. If his jurisdiction is confined to a certain diocese, or to a certain time, he cannot validly absolve beyond these limits; if it be altogether revoked he cannot absolve until it be again renewed; if it be never again renewed he can never again absolve, and no Catholic priest would [illegible] attempting to absolve under such conditions.

This once established, and *supposing* Rev. Mr. Simpson and all the High Church clergy to be priests, the question arises: have they valid and lawful jurisdiction to give absolution? If so, from whom did they obtain it? They certainly did not obtain it from any one who did not have it, for no one can give what he has not. The fact is, they have no jurisdiction to give absolution. For if they had, it would have been derived from Parker, the first Anglican Bishop (?). But Parker, even supposing him to have been a bishop, never had jurisdiction to give. Whatever *supposed* prerogatives he had in that respect, he obtained them from Elizabeth, who in her turn had no jurisdiction whatsoever with regard to the valid or licit administration of the sacrament of Penance, while the idea that the Parliament could grant such a power is worse than ridiculous. Elizabeth was "cut off" and with her were abscinded from the Church all her clients—Parker and all other Anglican clergymen—who consequently had no jurisdiction in the confessional, and as such they could not absolve from even the sin of stealing a pin. The truth is they did not attempt at that time to absolve, for they knew right well that all attempts in that direction were completely paralyzed by their being separated from the unity of the Church, which of course deprived them of all jurisdiction if any of them ever had any. Consequently, even if Parker should have said to those he ordained (?) "absolve every one who comes to you for absolution, for I also give you full *jurisdiction*," such would have been worth absolutely nothing, for the simple reason that he had no lawful or valid jurisdiction to give; and as all Anglican supposed jurisdiction in this respect depends on that of Parker, it follows that *not one of them*, be he of today, yesterday, or three hundred years ago, can give absolution in the sacrament of Penance. They may indeed listen to a confession, for any one can do that so far as the sense of hearing is concerned; they may likewise vest in cassock, surplice and stole, but absolution they cannot give, and their penitents may rest assured that, if they have even the slightest sin on entering the High Church confessional they have still that same sin on their return. A Chinaman, for example, may dress himself after the Canadian fashion but that does not make him a Canadian. In the same way an Anglican High Church clergyman may dress himself in the garb of a confessor, but that does not make him a priest who can absolve from sin. By these words I do not wish to offend either Rev. Mr. Simpson or any member of his congregation, but we must not sacrifice truth to the danger of giving offense. If these clergymen desire to be instrumental in according sacramental grace through the Sacrament of Penance, they must obtain their credentials from the proper source appointed by the Divine founder of the Church; they must show the lineage of their *absolving authority* before assuming the title, or attempting to perform the functions of a validly and lawfully authorized confessor.

CATHOLICUS CATHOLICUS.

December 21st, '91.

JOSEPH ROBERTSON, of Cardigan, was arrested in this city, Friday on the charge of assaulting and discharging a revolver at a constable named Murphy while in the discharge of his duty. Some time ago Robertson was convicted for a breach of the Scott Act at Cardigan, and in default of payment of the fine imposed was lodged in gaol at Georgetown. It was while Murphy was making this arrest that the assault occurred. Robertson however after his incarceration paid the fine, was released and came to this city to live. The constable then had a warrant issued for his arrest for obstructing him in the discharge of his duty; and police officers Warren and Taylor served it Friday. Officer Campbell took Robertson to Georgetown, where shortly after his arrival he was arraigned before two J. P.s, and sent up for trial in the Supreme Court.

THE CHOIR CONCERT.

The Concert, in aid of the poor, in the Lyceum last Wednesday night was successful both from a monetary and an artistic point of view. The programme was an excellent one, and was well carried out. Misses Trainor, Callaghan and Higgins, of the Cathedral Choir, all made their first appearance in public, and proved themselves to be the possessors of sweet flexible voices. Miss Adele Sullivan also made her debut, and received a well merited encore. Herr Hermans sang his favorite song with the undiminished vigor of former days, and responded to the hearty encore with "When the Swallows Homeward Fly," in his own vernacular. Mr. P. McQuaid's comic song was enthusiastically encored and in response he sang a laughable medley entitled the "Land League Band." Rev. F. X Gallant filled a vacancy on the programme, and responded to the rapturous encore with "Believe me if all those endearing young charms." Both selections were sweetly and delightfully sung. The other performers, many of whom are the city's favorite musicians, sustained their already high reputation. The choruses, by the Cathedral Choir, with piano, organ and violin accompaniment were well sung. Mr. Blanchard and Miss L. Caven were the accompanists. The proceeds were in the vicinity of $100. Following was the

PROGRAMME.

PART I.

Piano Duet, ...
Messrs. T. Gallant & J. McLeod.
Chorus, ...Spring.
ST. DUNSTAN'S CHOIR
Vocal Solo, ...
.....Let Me Kiss Him For His Mother
MR. B. MACINNIS.
Vocal Duet, Sound Now The Trumpet,
PR. F. CAVEN AND MR. C. HERMANS.
Vocal Solo.....
MISS TRAINOR.
Vocal Duet.....
MRS BYRNE AND MRS. BLAKE.
Chorus, ...
.....We'll Have the Mortgage the Farm,
ST. DUNSTAN'S CHOIR.
Vocal Solo, ...Old Madrid,
MISS SULLIVAN.
Reading, ...
SENATOR HOWLAN.

PART II.

Chorus, ...The Night is Advancing,
ST. DUNSTAN'S CHOIR
Song, ...
Man the Lifeboat (by special request)
HERR HERMANS.
Vocal Duett, ...Beautiful Moonlight,
MISS CALLAGHAN & MISS HIGGINS.
Vocal Solo...The Message of the King
MR. C. HERMANS.
Violin Solo .....
MISS MACDONALD.
Vocal Solo .....The Rhine Wine,
PROF. CAVEN.
Vocal Solo .....The Lost Chord,
REV. F. X. GALLANT.
Comic Song .....
MR. P. M'QUAID.
Chorus .....Jingle Bells.
ST. DUNSTAN'S CHOIR.

SOURIS NOTES.

The young folks are happy in the prospect that the Rink is to be opened again this winter.

The Land Office has had its net set here lately and on account of extra inducements offered they say some good fish have been caught.

The Schools here have been closed on account of a mild form of Diptheria which is on its rounds among the children and Cyrville School is closed for the second time and will likely remain so till after New Years.

Shipping here seems to be done for the season although it is a fine time for navigation, however business among the merchants is brisk those days on account of the good roads and this along with the fine weather give good prospects for the Christmas Tree at the Convent which is coming off.

EASTERN NOTES.

Business at Morell as at other places along the line of railway has been fairly good, in the out trade, this autumn, prices being as high as thirty-nine cents for a brief period.

A short distance west of Morell, turning towards the north, is St. Peter's harbor, a beautiful and most interesting place in summer A little to the west of the harbor again, is St. Peters or Stukely Lake, a beautiful sheet of water, abounding in different kinds of fish.

Morell Rear is a thriving farming settlement. St. Lawrence is the patron Saint of this parish. There is a nice church, and also a commodious parochial residence, the latter but recently built. The spiritual wants of the people are ministered to by Very Rev. Mgr. McDonald, St. Andrews.

Passing across the country from Morell Rear, through Byrnes Road you come to the parish of St. Teresa, in the vicinity of Baldwins Station. Rev. M. J. McMillan is pastor here, and both he and his parishioners are deserving of all praise for what they have accomplished within the past few years, in the line of church building. The new church of Teresa, now complete is a commodious and comfortable edifice. May the good people of St. Teresa continue to prosper.

NOTES FROM KINKORA.

On Sunday last Rev. John J. McDonald preached an able temperance sermon, on the occasion of the reorganization of the League of the Cross for the ensuing year, when a large number of took the pledge.

After Benediction of the Blessed Sacrament the League was reorganized, when about one hundred and forty of those who had taken the pledge, came forward and were enrolled as members. These did not include all who had taken the pledge.

The good spirit thus manifested, and the determination of the people to advance the cause of temperance is highly creditable to the people of this parish, and is a source of joy and gratification to their pastor, whose hands they have thus strengthened.

The good people of Kinkora, Emerald and Seven Mile Bay are deserving of all praise for the generous manner in which they came to the assistance of their neighbor Mr. Grueagan, when his barn was burned. They procured the lumber for the new building; they turned out to erect the building, and gave him something like $280 in cash. Success to the good people of this parish, their example in doing good is worthy of imitation.

These members of the League are from all sections of the parish, Kinkora, Emerald, Newton etc. A programme of musical and literary entertainments for the winter months was arranged. This will include debates, lectures, concerts etc. A very good plan for sustaining the interest in these entertainments is the arrangement to have the three debating societies of Kinkora, Emerald and Newton respectively, meet alternately at one of these places, once a month or so.

BISHOP WADHAMS of Ogdensburg, N. Y., died on the 8th inst. He was a convert from Episcopalianism, and had been a minister of that communion for some years. The Tractarian movement in England had much to do with bringing him to the true church.

$10.00 in Prizes for the best Advertisement of our Black Dress Goods.

The competition is open to everyone on P. E. Island. The space to be occupied must not be larger than 6 inches double column, or smaller than 6 inches single. The points we wish special attention drawn to are mentioned below. Any further particulars given upon application. All advertisements must be at our office on or before December 16th. Let everyone compete. We are anxious to know your idea of a good advertisement, and will pay as follows: 1st prize, $5; 2nd, $3; 3rd, $2.

POINTS!

1. We make a specialty of keeping only good goods.
2. We buy all goods in Wide Widths.
3. We pay great attention to Weight in our Goods.
4. We keep the best Dye—no Brownish shade to our Black.
5. Our variety is very large—equalling any in Canada.
6. Buying in large quantities, our prices are the lowest.
7. We personally visit the best markets to buy.
8. Our daily increasing sales prove our goods to be the best.
9. We guarantee everything to be exactly as represented.

Beer Bros.

QUALITY

WILL IT PAY YOU to deal with a specialty house such as ours is? If you are a man all we have for you is Fur Coats, Caps and sleigh Robes, (and good value they are, too,) but we make a specialty of everything a lady wants and it is to them we specially address this advertisement. We claim It Does Pay You and for very good reasons. First, our Variety is so large in Dress Goods and Mantles that you can get just what you want in both style and price; second; we pay so much attention to our Fur Goods that you get the very best goods made from us, and every article is guaranteed to be exactly as represented.

B.B. A PROOF of our success is the big business we are doing—this years sales being *THE LARGEST* yet.

B.B. Now we intend making a clear sweep in several departments *TO MAKE* room for Spring Goods, so if you want Mantles, Millinery, or Dress Goods call at once. This is THE chance of the year. Don't miss it.

THIS IS NOT "BLOW" BUT BUSINESS, and you will miss it unless you call and see what we are doing.

BEER BROS.

Look Here

We have just received our New Stock of FALL and WINTER Overcoatings

They are, without doubt, the finest lot we have ever shown. They consist of

Meltons & Beavers, in a variety of colors, Elysians, Naps Pilots and Cheviots.

Our Goods are made up in the most modern style; for Fits we cannot be beaten, and our prices are always moderate. We guarantee satisfaction.

JOHN McLEOD & CO., CHARLOTTETOWN.

sept 16, 1891.

Blank books, bill heads and receipts neatly printed in the best style, printed at the Herald Office

"Christmas comes but once a year, Then let us all be of good cheer."

You undoubtedly will be of good cheer and gladden the heart of your friends by purchasing some of

Connolly & Co's.

large and well selected China Tea Sets, Dinner Sets, Table Lamps, Library Lamps, Hall Lamps, Banquet Lamps, Piano Lamps, Vases, Fancy China, and a lot of Bric-a-brac, left by Santa Claus on his last trip of the saloon.

CLAYMORE.

We have a very fine selection of Groceries, including all the delicacies of the festive season, in part. Raisins in London Layers, Cabinets and Valencias in half and quarter boxes, Figs, Nuts, Grapes, Dates, Confectionery, Oranges, Apples, &c., &c.

Our Teas have given excellent satisfaction, if judging by the quantity we sell is any proof, and we intend to keep up our reputation by giving our customers a good article at a small profit. White Rose Kerosene Oil, Granulated, Refined and Raw Sugars constantly on hand. Get our prices before purchasing elsewhere.

CONNOLLY'S FOR THE PEOPLE, AND THE PEOPLE FOR CONNOLLY'S.

Dec. 2, 1891—tf

I Say, Stop and Think

before you spend a single dollar in clothing—think of PROWSE BROS. They work in your interests every time, and as they were brought up on the farm they fully understand how hard it is to make the dollars.

They Will Help You Out Sure

by giving you some tremendous bargains in Men's, Boys' and Children's Clothing. Save your money on every purchase.

PROWSE BROS., THE WONDERFUL CHEAP MEN,

Ch'town Aug 5, 1891. 144 QUEEN

One Thousand Dollars Worth

REDDIN BROTHERS.

WE have placed upon our Counters ONE THOUSAND DOLLARS WORTH OF XMAS GOODS, comprising elegant lines in Dressing Cases, Jewel Boxes, Desks, Perfumes, etc. These goods must be sold this month. No offer refused. Call and see them, even if you don't buy. ONE THOUSAND DOLLARS WORTH AT COST.

REDDIN BROS.,

CHEAP GROCERIES

If you want to buy cheap Groceries during the Festive Season, the place to buy them is

At Kelly & McKenna's,

Their Stock is now complete, consisting of Teas, Sugars, Coffee's, Flour, Meal, Beans, Rice, Raisins, Currants, Figs, Nuts, &c.; and also a fine Selection of choice Fruits, Confectionery, Canned Goods, Spices and everything to be had in a first-class Grocery. Remember the place,

Connolly's Old Stand, Queen Street.

58 CASES AND BALES OF Stationery, Books & Fancy Goods, NOW OPEN AND SELLING AT ROCK BOTTOM PRICES. HAZARD & MOORE, 102 Queen Square, Charlottetown, P. E. I.

Charlottetown, August 5, 1891—tf.

NOTICE.

I hereby notify all persons indebted to me whether by note of hand book account or otherwise; also persons indebted to the firm of H. F. Feehan & Co., that unless the same is settled for forthwith lawful proceedings will be taken for the collection of the same. I will offer the balance of my stock on hand cheap for cash only as I intend to close my business.

H. F. FEEHAN.

Mt. Stewart, Dec. 2, 91.

USE Everybody's Pills.

The Best Family Medicine.

SAFE, MILD, CERTAIN. Guaranteed PURELY VEGETABLE. For INDIGESTION, CONSTIPATION, BILIOUSNESS, HEADACHE, PILES, &c., they have NO EQUAL.

For sale by all Druggists, at TWENTY-FIVE CENTS per box.

Prepared only by A. S. Johnson, Cor. Kent and Prince Streets.

EVERYWHERE.

2½ ounce packets, ... 5 cts
5 " " 10
10 " " 20

Woodill's German Baking Powder

Is well suited for Family Use.

GEORGE LAWSON, PH. D., LL. D.,

Fellow of the Institute of Chemistry of Great Britain and Ireland.

NOTICE.

ESTATE S. H. BROWN & Co., Stanley Bridge.

ALL persons indebted to the above estate, by note of hand, Book account or otherwise, are required to make immediate payment to HUGH B. McKAY, Clerk of County Court at Clifton, who is duly authorized to grant receipts for same.

BENJAMIN ROGERS, Assignee

nov. 3—tf

LOCAL AND OTHER ITEMS

Mrs. Hensley and Mrs. Hensley arrived by mail from England Friday night.

Our thanks are due to Mr. J. B. Macdonald for his very beautiful calendar for 1892.

The city schools close to-morrow for the Christmas holidays, and reopen on Monday, Jan. 4th.

Prince of Wales College closed for the Christmas holidays, Friday, and will re-open Jan. 5th.

The December term of the County Court opened here yesterday. The docket consists of 200 cases.

The steamer Fastnet sailed for Halifax, Friday. With this trip her sailings to this port ended for this season.

The Sacred Concert at Vernon River, by the members of St. Dunstan's Choir, will take place about the 29th January. A grand affair may be expected.

The brigt. Caspian, oats laden from this port, arrived at Bristol Channel, Thursday, having made the passage in 16 days.

The number of names on the Queen's County revised Voters' List, is 9227, an increase of 329 over the list as revised in 1889.

The steamer Premier is now on the route between Boston and Halifax, the steamer Halifax having laid up for the winter months.

Rt. Rev. Dr. Horstmann, for several years Chancellor of the Arch-diocese of Philadelphia, has been appointed Bishop of Cleveland Ohio, to succeed the late lamented Bishop Gilmour.

The election petitions against the return of Sir John Thompson, Hon. C. Tupper, Mr. Mills (Annapolis) Mr. Kaulback and Mr. White (Shelburne) have been declared invalid by the Supreme Court of Nova Scotia.

The foreign mails now arrive every evening by the Northumberland, and will continue to be carried by that steamer till she discontinues running for the season.

An insane patient named Edward Whelan escaped from Falconwood Asylum Friday night, but was recaptured in the city and taken back the following morning.

On our outside pages of this issue will be found a sermon delivered by the Rev. James Field Spalding, of Cambridge Mass, wherein he gives his reasons for leaving the Anglican Church and becoming a Catholic. It is well worthy of careful perusal.

The steamer Orissa sailed for Halifax Saturday with a cargo consisting of 6,000 bush. of oats; 150 bbls Pork; and 30 carcases pork, shipped respectively by D. Farquharson & Son, N. B & M. Rattenbury and W. Matheson.

The good people of Seven Mile Bay parish, waited on their esteemed pastor, Rev. John J. McDonald, on Monday last, and, as an earnest of their love and devotion to him, and as a souvenir of the Christmas holidays, presented him with a valuable fur coat.

The Queen's County Election cases will be tried next Monday. The charges against Messrs. Davies and Welsh number two hundred and seventy. There are two personal charges against Mr. Davies and eleven against Mr. Welsh. The other charges are for corrupt practices by agents.

The half yearly examination of the classes of St. Dunstan's College took place yesterday. The students made a most creditable showing in the various branches on which they were examined. Quite a number of them left for their homes, to spend the Christmas holidays, by the afternoon trains, and the remainder went this morning. Classes re-open again on Jan. 7th.

No foreign mail was received Wednesday night, as the St. Lawrence did not leave her pier at Summerside that day, owing to the heavy gale prevailing. That night the harbor there caught, and with difficulty she broke her way out Thursday morning. She came directly to this city and went into winter quarters.

The steamer Mayflower left here for Pugwash, Saturday morning, with a full cargo; but was unable to reach that port owing to the ice. She then attempted to make Pictou but was forced to come back here on account of rough weather. She left again for Pugwash Monday morning at 4 o'clock, on her last trip for the season.

The election court record thus far shows that 37 Liberal Conservatives have been confirmed in their seats, against 16 Grits. Seventeen Grits have been unseated, one of whom was disqualified. Only nine Liberal Conservatives were unseated, and one of these, Gillis, was unseated by a court illegally held. Thirty-one cases against Grits are still pending, while only ten cases against Liberal Conservatives are pending. It will thus be seen that the proportion of Grits who have been doing wrong things is about twice as large as that of the Liberal Conservatives, and yet the Grits shout for purity.

Mr. Michael Kilfoyle, of this city, an oiler on the Stanley, met with a painful accident while on the trip from Pictou to this port, Thursday. He was engaged at his work when the steamer gave a sudden lurch, and to prevent himself from falling he grasped the nearest object at hand, which proved to be some portion of the machinery; and the result was that two of the fingers of his left hand were nipped off at the first joints. On the arrival of the steamer here the injured man received medical treatment at the City Hospital.

The Stanley is also plying on the route between here and Pictou, sailing at the same hours as the Northumberland. Monday evening on the passage over, she and the last named vessel entered into a speed contest, and the Northumberland succeeded in giving her back water. The Navigation Co's boat was at her pier when the Stanley was entering the harbor. It is said though, that the latter was ordered to run only at her ordinary speed. The winner made the trip in 2 hrs. and 50 minutes.

The attendance at yesterday's market was exceedingly large; and to make one's way in or around the building, especially up stairs, without being jostled, was an impossibility. The display of beef, geese, turkeys, etc., was excellent, and all our city butchers and some from the country made a great showing in the first mentioned article. Geese sold at from 65 to 80 cents, Ducks at from 60 to 70 cents per pair and Turkeys at from 80 to $1.20 each. Eggs brought from 21 to 24 cents per dozen; and fresh butter sold at 21 and 22 cents, and salt at 19 and 20 cents per lb. Potatoes wholesale, were dull and brought 29 cents per bushel. Oats were in very fair demand and sold at 34 cents per bushel. Pork was in fair supply selling at 4½ to 5 cents per lb.

THE HOLIDAY SEASON.

Where to Procure the Best and Most Serviceable Xmas Gifts in Charlottetown.

The season of the year when everybody is wont to satisfy his or her own natural cravings with some long-thought-of or much-needed article and also to gladden the heart of a friend or relation with a slight token of the esteem in which they are held, has again arrived. Accordingly, those in our community who cater to our wants and are ever ready to accede to our demands have made special preparations for the slaughter. Their business establishments have been specially decorated; their choicest goods, most captivating wares and the richest articles in the realm of sweets are placed on exhibition. All of our readers no doubt intend pampering, in some slight degree at least, to the bent of the inclination, or to add to the larder's store. Now where to procure the best articles for the least money is what all wish to know; and this we purpose telling in the following brief review of the city's business houses.

The first place we visited was the new store that has been lately opened in the same building in which our offices are located. We found the proprietors, Messrs.

KELLY & M'KENNA

in a happy mood and prepared for the expected rush. Their store is beautifully decorated, and their choice line of fresh groceries and everything needed at this particular season artistically displayed. But it is the prices they ask for their goods that draw; they may be had almost at the cost price. A few doors below is situated the store of

P. CALLAGHAN.

He too has also prepared for the festive season and offers for sale a choice line of groceries, fruit and confectionery. His motto is "small profits and Cash sales." On the opposite side of the street

CONNOLLY & CO.

do a rushing business. Their immense stock of groceries and chinaware are offered at prices that cannot but suit the purchaser. Especially beautiful is their varied stock of china and crockeryware and even if you do not buy to call and inspect it is worth the trouble. A short distance up the street we come to the great clothing store of

J. B. MACDONALD

Here can be purchased enough men and boys readymade clothing to clothe nearly all the male inhabitants of the Island. But his stock does not only consist of male embellishments. The females, too, will find it to their advantage to call there when in quest of bargains and good material. Two doors above is the tailoring establishment of

D. A. BRUCE.

The bargains to be here obtained in the clothing line makes one imagine that he is getting the goods almost for nothing. One cannot but be pleased with the beautiful and serviceable goods displayed and the excellent fits made. Visit the establishment if you wish to profit by the hints here thrown out. Next door is the establishment of

FROWSE BROS.

the wonderful cheap men. Fully alive to the interests of their patrons they have marked their excellent stock of men's, boys' and children's clothing at prices that will suit even the poorest. All the other necessaries to be found in a first-class dry goods house are kept constantly on hand, and will also meet with your approval as regards price. To step directly across the street will bring you to the

DOMINION BOOT & SHOE STORE

also owned by J. B. Macdonald, where everything to preserve your pedal extremities from the inroads of Jack Frost can be obtained. The best material and the latest styles only are kept on hand and not to be suited is an impossibility. On the second corner above is the old reliable London House kept by Messrs.

HARRIS & STEWART.

Winter clothing of every description for men and boys is shown in great profusion. Their stock is first class and together with the prices asked completely gladden the heart. Dry goods of the very best quality and at prices to suit the times can also be had. Next door

MCLEOD & MCKENZIE

the "star" tailors hold forth. Their gents furnishings of the very latest styles are likewise of the best material, and they guarantee to please the most fastidious. One might go into their establishment, and after a little manipulation of the tape and scissors on the part of the proprietors and the calling into requisition of a few yards of their goods, come out again a dude of the first water. One door above and we enter the house of

BEER BROS.

the leading firm in the city for supplying the wants of the ladies. The minutest article of woman's wear and also the very latest may be found here. Their stock of fur goods, for both male and female, is the largest in the city, and is now being sold at a very low figure. Although a specialty is made in ladies goods, the gent can be ably attended to when he calls. Two doors above and we are at the establishment of

PERKINS & STERNS

who are better than ever before able to fill the bill for those intending to purchase dry goods. They are showing nearly 100 cases and bales of winter dry goods, all of which are new and are to be sold at such exceedingly low prices that we imagine the profits will be very small. But they are satisfied so long as their patrons are suited. You are cordially invited to inspect their stock before buying elsewhere. Next door is

BEER & COFF'S

old and popular crocery establishment. They are fully prepare for the festive season, and have an immense new stock of everything required in the grocery, confectionery and fruit lines. Their stock is of the very best quality and being fresh and new cannot but please. They also have a branch store on King Square. The

DIAMOND BOOKSTORE

next demands our attention. The grand bazar covering the whole of the second floor, is in full blast and the magnificent display of fancy goods and toys is simply wonderful. Everywhere you turn a profusion of variegated colors meet the gaze; and withal this very attractive stock, together with everything in the stationery line, is selling at the very lowest prices. In the block above on the same side of the street is the tailoring house of

JOHN MCLEOD & CO.,

whose beautiful lines of suitings and overcoatings, coupled with the very moderate prices asked, are taking the stylish portion of the male sex by storm. Business with them just now is rushing, at which time it is always best to approach the merchants to obtain the best bargains. The fits given are in keeping with the excellence of all former ones. With

A. J. MURPHY,

another of our citizens who "makes the man", business is booming; and from him you may expect a hearty welcome. Our other tailors are dandys every one of them; but he is "in it" with them in every department. His fits are A 1, and his prices strike the proper chord every time. He is now engaged in a race against competition and already has that doughty rival almost distanced. On the corner of Kent and Prince sts. we find the Drug Store of

A. S. JOHNSONS,

bright as ever in appearance, and well stocked with Xmas presents galore. Besides his beautiful array of fancy goods, he still carries all the necessaries needed to combat the ailments of the corporeal structure. According to the last page of the "letter" we have seen his "Everybody's Pills" are doing good work, but the secret is yet veiled. On the next corner in the direction of the rising sun is

MARK WRIGHT & CO'S,

Furniture factory. Business has been pretty brisk with this firm the past summer; and several cargoes of their manufactures have been shipped to the neighboring Provinces, but still they have lots left for the inhabitants of our own Province. Their bargains are eye-openers; and intending purchasers should make it a point to call and see them. Those in quest of something of the jewelers art should not pass

G. H. TAYLOR'S

establishment on the north side of Queen Square. Should you see fit to "do" the the circuit of business we have mapped out for your guidance and wish to find your record, this is the place to secure your watch. If you are connubially inclined it is also the spot to procure the circling portion of the outfit. All the articles to be found at a jewlers is in stock, and can there be had at prices that will undoubtedly suit. Next door is the Crockeryware Store of

W. P. COLWILL,

the cheapest and best place of its kind in the city to purchase every article in this line of business. On the south side of Queen Square is the old and well-known furniture house of

JOHN NEWSON

whose beautiful and serviceable stock has a very tempting appearance, and if you wish to buy can be had at auction prices for cash. His drawing room, parlor and bedroom suites are very fine and well worthy of inspection, even though you do not intend purchasing. Everything in his line of business can be seen at his showrooms. A few doors to the westward in the Cameron Block is

C. E. ROBERTSON'S

gents' outfitting establishment. Just at present he is offering the most tempting inducements in his varied stock of cloths, furnishings and overcoatings. His fits are perfection itself, and the most fastidious is sure to be pleased. In the same block is the Drug Store of

REDDIN BROS

replete, as it usually is at this season of the year, with a beautiful and costly variety of fancy goods. No more suitable place can be found in the city to purchase a cheap and at the same time exquisite Christmas present. The $1000 worth of goods they have placed on their counters are to be disposed of at the purchasers offer, so do not miss the chance. Their drugs and medicines are also guaranteed to knock out in one round all the physical enemies against which they may be pitted. Next door is

E. W. TAYLOR'S

jewlery house. He is offering great inducements to purchasers; and you may depend upon getting a good article. He is also a specialist in the eye-glass line, and invariably strikes the nail on the head. In the Brown Block we find the large dry goods house of

JAMES PATON & CO.

This establishment is the largest of its kind in the city, and one of the largest in the Maritime Provinces. But the prices asked are the very opposite; and the goods for sale are of the very best quality. Every description of dry goods can be obtained there; and ladies outfittings are a specialty. A custom tailoring establishment is also run in connection with the house and the best of satisfaction is ensured. Next door is

STANLEY BROS

popular dry goods house, teeming with goods of the very best description and latest styles. Best of all though are their popular prices which are within reach of all. Ladies dress goods and mantles are now being shown in great variety and sell almost at cost. The latest millinery can also be had; and fur goods form a large portion of the beautiful display. The stationery store of

HAZZARD & MOORE

next door brings us to the end of our journey. There in profusion are selling stationery, books and fancy goods, at rock bottom prices. Even an inspection of their immense and beautiful display causes a thrill of joy to permeate your structure, but what the feeling may be when some charming souvenir is purchased for yourself or friend we cannot say, but would advice you to make the experiment. Let your visit be early because if the rush continues as at present all will soon be taken up.

THE WEEK'S DIARY.

Senator Plumb, of Kansas, died Sunday.

N. Matthews, jr., (Democrat) has been elected Mayor of Boston.

The mother of Judge Jette, aged 92, died from la grippe Thursday night.

Lady Routh, a sister of Cardinal Taschereau, died at Montreal, Thursday, aged 87.

The parliamentary election in Mid-Armagh last Wednesday resulted in the return of Dunbar P. Barton Q. C., unionist. The home rulers had no candidate.

The Government have entered suits against eight firms, which are alleged to have paid commissions to Senecal, with a view to the recovering of the amounts of such commissions.

Rev. Father Dowd, parish priest of St Patrick's church, Montreal, died Saturday morning of pneumonia. He had been a priest for 40 years, and was the leading Irish Catholic clergyman in Montreal. He was 78 years of age.

A Chester, Eng., woman whose effects had been seized and who had been put out of her home because she was unable to pay her rent, threw herself and baby before a passing train, Friday morning, and both were cut to pieces.

A discharged lunatic, named Michael Harvey, shot and killed John Connaughton, wounded Samuel Dickerson and Mrs. Mary Dickerson and then committed suicide at the house of his sister, Mrs. Duffy, at Brooklyn, N. Y., Friday. Mrs. Duffy jumped from a second story window to escape and broke her leg.

Henrietta Dudley died at New Haven, Conn., last week, after years of suffering from ichthyosis, or elephantiasis, a disease of the skin. Her skin was nearly an inch thick and was very hard. She was known as the ossified woman. She was examined by six doctors in 1847 and was told that she would not live a year. They all died years ago. She was 67 years old.

Paymaster Abbott of the Rideau Canal was clubbed in his office, at Ottawa, Thursday morning, by a young man who attempted to rob him. He had the money for the monthly pay to the canal staff in a bag by his side preparatory to starting on duty, when the unknown man entered and struck him two severe blows on the head and snatched the money bag and attempted to escape. Abbott seized his assailant, who then attempted to throw the bag through a window but was foiled in the attempt. After a severe struggle he escaped, leaving club and money bag behind. Mr. Abbott, who is seventy years of age, was found exhausted and bleeding at the office door.

John C. Wheeler, aged 65, an hotel keeper at Ridge Centre, N. H., was murdered last Wednesday afternoon, in front of his own hotel, by John Brunell, aged 40. Brunell, accompanied by another man, drove up to the hotel and asked Wheeler for liquor. This was refused and high words followed. A scuffle ensued. Brunell became terrible enraged and, seizing the whiffletree, dealt Wheeler a savage blow over the head, killing him instantly. Two men who came to Wheeler's assistance received severe treatment, one being very badly injured. The Frenchman escaped, but his companion was arrested. Wheeler was nearly blind and leaves a wife and six children.

Buy your Christmas presents and New years Gifts at J. B. Macdonald's.

The best yet—Just look at the Reefers for $3 00 at J. B. Macdonald's.

Another lot of new Reefers and suits just opened at J. B. Macdonald's.

Another lot of Sleigh Robes just received at J. B. Macdonald's.

Fur Coats. Don't buy a Fur Coat until you see Macdonald's, they are really the best lot in Town and so cheap.

Today at 9 o'clock a. m., the Month's Mind for the late Rev. Damien J. A. MacDonald took place in St. Dunstan's Cathedral. A Pontifical High Mass of Requiem was sung by his Lordship Bishop MacDonald assisted by Rev. Dr. Morrison of St. Dunstan's College as Arch-priest Rev. J. J. McDonald as deacon and Rev. J. P. McGrath as sub-deacon. Rev. A. McAulay directed the ceremonies. Besides the clergy here mentioned a number of the diocesan priests assisted in the sanctuary.

We understand that the news of the lamented young priest's untimely death was most deeply felt by his former associates of the Seminary. Indeed it would seem that Father Damien's destined missionary career had its fullest accomplishment at the Seminary. Nowhere is the force of example more effective than in those blessed sanctuaries of peace and happiness where the Catholic Church forms her chosen ones to the austere virtues of the priesthood. There, perhaps, more than anywhere else does virtue find its true appreciation, thence does its influence extend itself most widely. Thus it is that Father Damien's zeal shall continue to exert itself in nearly a hundred Catholic missions of Canada; his gentle loving memory shall be to all who knew him at the Seminary the most effective lesson of that humility, charity, and fortitude which attract the hearts of men.

MARRIED.

At St. Joachim's Church, Vernon River, on Nov. 24th, by the Rev. Dr. Doyle, William Duffy, of Vintage Green, to Miss Katie Jackman, of the same place.

DIED.

In this city, on the 10 inst, of membranous croup, Louis, beloved child of Thomas and Mary Wynne, aged 2 years and 3 months.

At Ten Mile House, Lot 35, on Dec 9th, Patrick McQuaid aged 70 years: The deceased taught school 45 years and was held in high estimation by two generations of pupils as well as by his numerous friends. May he rest in peace.

CH'TOWN PRICES, DEC. 22,

Beef (quarter) per lb	$0.04 to $0.05
Beef (small) per lb	0.05 to 0.10
Mutton, per lb	0.05 to 0.07
Ham, per lb	0.14 to 0.00
Fowls, per pair	0.45 to 0.50
Butter (fresh)	0.20 to 0.24
Butter (tub)	0.18 to 0.20
Eggs, per doz.	0.22 to 0.24
Ducks, per pair	0.50 to 0.75
Mutton, carcass	0.04 to 0.06
Lard	0.14 to 0.15
Four, per cwt	2.40 to 2.50
Oatmeal (black oats) per cwt	2.75 to 3.00
Oatmeal (white oats) per cwt	2.50 to 2.75
Hides	0.03 to 0.3½
Calf skins (trimmed)	0.06 to 0.00
Sheep pelts	0.60 to 0.70
Lamb skins	0.55 to 0.60
Cabbage, per head	0.03 to 0.05
Hay, per 100 lbs	0.50 to 0.55
Straw, per load	2.00 to 2.50
Geese	0.60 to 0.80
Turnips, per bushel	0.12 to 0.16
Turkeys	0.90 to 1.25
Celery, per doz	0.60 to 0.72

"German Syrup"

Here is something from Mr. Frank A. Hale, proprietor of the De Witt House, Lewiston, and the Tontine Hotel, Brunswick, Me. Hotel men meet the world as it comes and goes, and are not slow in sizing people and things up for what they are worth. He says that he has lost a father and several brothers and sisters from Pulmonary Consumption, and is himself frequently troubled with colds, and he often coughs enough to make him sick at his stomach. Whenever he has taken a cold of this kind he uses Boschee's German Syrup, and it cures him every time. Here is a man who knows the full danger of lung troubles, and would therefore be most particular as to the medicine he used. What is his opinion? Listen! "I use nothing but Boschee's German Syrup, and have advised, I presume, more than a hundred different persons to take it. They agree with me that it is the best cough syrup in the market."

Hereditary Consumption

LIEBIG COMPANY'S EXTRACT OF BEEF

BEST PUREST BEEF TEA CHEAPEST

INVALUABLE in the Kitchen for Soups, Sauces and Made Dishes.

P. E. I. RAILWAY.

CHRISTMAS HOLIDAYS.

EXCURSION Return Tickets will be issued at one first class fare to and from all Stations on this Railway on 24th and 25th December, inst., good for return up to and on January 4th, 1892.

J. UNSWORTH, Superintendent.

Railway Office, Charlottetown, Dec, 15, 1891.—3i

Auction Sale —OF— WOODLAND FARM.

To be sold by Public Auction at or near the premises on

TUESDAY, 29th December, inst., AT 12 O'CLOCK, NOON,

that eligible Farm of about 70 acres of land, belonging to the estate of the late William G. Wright, situate near Dixon's Mills, at Eldon, Lot 58.

This land is nearly all covered with a growth of Hardwood and Softwood.

TERMS: Ten per cent. of the purchase money to be paid at the time of sale, the balance on delivery of the deed.

For further particulars apply at the office of J. T. Mellish, Barrister-at-Law, Charlottetown.

SARAH W. WRIGHT, Administratrix.

dec. 23—1i

At No. 238 Upper Queen St.

WE ARE NOW SHOWING A Beautiful Line of Pantings.

Our Worsted Tweed Suits are the cheapest ever offered in this City.

We are always happy to wait on customers.

A. J. MURPHY.

May 13, 1891—tf

Change in Time.

UNTIL further notice, the winter mail steamer STANLEY will leave Charlottetown at 7 o'clock, a. m., and Pictou on arrival of noon train, daily, Sundays excepted. By order.

A. LORD, Agent.

dec 23—1i

A. Currie, SOURIS,

REQUESTS IMMEDIATE PAYMENT in full of all amounts due him; and being about to close out his present business will in future sell for CASH and Produce only.

As the stock on hand must be turned into CASH before the first of May, BARGAINS may be looked for.

Souris, Dec. 23, 1891—4i cow

E. W. Taylor WATCHMAKER & JEWELER, South Side Queen Square.

A Large Stock of Watches and Jewelry on hand.

LIBERAL DISCOUNTS will be given During the Holiday Season.

CALL AND BE CONVINCED.

dec 23—2i

P. E. ISLAND RAILWAY

New Year's Holidays.

EXCURSION Return Tickets will be issued at Single First Class Fares to and from all Stations on this Railway on December 31st inst., and on New Years Day' good for return up to and on January 4th, 1892.

J. UNSWORTH, Superintendent.

Ch'town, Dec. 23, 1891.

dec 23—2i.

REMOVAL!

THE undersigned begs to inform his patrons and the public generally that he has removed from his former place of business on Richmond Street TO EUSTON STREET, near the head of Pownal Street, where he is prepared to attend to all matters in the line of Boot and Shoemaking and repairing

PATRICK KELLY.

Dec. 16.—3m

A. A. McLEAN, ATTORNEY-AT-LAW, NOTARY PUBLIC.

Brown's Block, Ch'town, P. E. I.

Money to loan.

Nov. 25, 1891.—3m

TO LET.

THE building and premises now used and occupied as the Charlottetown Hospital, on Dorchester Street. There is a large garden attached and the building is well adapted for a boarding house. It will be ready for occupancy about the 1st December. Application may be made at the Bishop's Palace or to A. A. McDonald, chairman Cathedral building committee.

JAMES H. REDDIN, BARRISTER-AT-LAW Solicitor, Notary Public, &c., Office, Cameron Block, (Head of Stairway), Charlottetown, - P. E. Island.

Collections carefully attended to. Money to loan at lowest rate of interest.

Aug. 18, 1890.—1y.

GRATEFUL—COMFORTING.

Epps's Cocoa BREAKFAST.

"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 our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' 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:

JAMES EPPS & CO., Homeopathic Chemists London, England.

C. E. ROBERTSON, Cameron Block.

DURING THIS MONTH WE OFFER OUR CUSTOMERS SPECIAL INDUCEMENTS IN ALL LINES WE CARRY. OUR STOCK OF CLOTHS AND FURNISHINGS Is Perfection.

OUR WINTER OVERCOATINGS ARE THE CHOICEST IN THE CITY, AND ARE GIVING Universal Satisfaction.

ALL ORDERS FINISHED IN FIRST-CLASS STYLE

Ch'town, Dec. 9, 1891 C. E. ROBERTSON

D. A. B.

A GOOD INVESTMENT ALWAYS PAYS.

You must be careful in making your investments to always deal with a firm that has your confidence, and one where you always get full value for your money. Once our friend you will always be our friend.

CUSTOM TAILORING.

This department has wonderfully increased for the past two years. Our efforts to be the leading Clothing and Gents' Furnishing Dealers on P. E. I. have proved a success. A full stock of Meltons, Beavers, Vaps, Irish Friezes, Worsteds, &c. Our custom made O'Coats at $18 50, $14 00 and $15.00 are good value. Gents Furnishings, Readymade Clothing, Hats & Caps. Come and see us. We will make you happy with good Goods and low Prices.

Nov. 25th, 1891. D. A. BRUCE, FASHIONABLE CLOTHIER.

Henry C. Shaw, B. A., ATTORNEY-AT-LAW, COMMISSIONER &c. OFFICE, BROWN'S BLOCK, CHARLOTTETOWN.

Money to Loan. nov 11.—3m

FARM FOR SALE,

THE undersigned offers for sale his freehold farm of 150 acres situated at Corraville, Lot 53. There is a good house and barn on the premises. About 50 acres are cleared and in good state of cultivation, the remainder being partly covered with hard and soft wood. The land is 6 miles from Cardigan Bridge, 5 miles from Grand River Bridge and 6 miles from St. Peter's Bay. It will be sold at a reasonable figure,

PETER SHARKEY,

Corraville, Lot 53, Dec. 16—3 mos.

Now! —THE— DIAMOND BOOKSTORE —AND— BAZAAR —IS IN— FULL BLAST —FOR THE— XMAS SEASON

Prices Lower than Ever.

The whole of the Second Flat has been utilized as a GRAND BAZAAR Giving a double capacity in which to exhibit the MOST MAGNIFICENT —AND— ATTRACTIVE STOCK ON P. E. ISLAND.

CALL EARLY

Theo. L. Chappelle, Diamond Bookstore & Bazaar.

dec 9—4i

Department of Public Lands, PRINCE EDWARD ISLAND, July 30th, 1891.

ALL Persons in arrears to the Government for their lands, are hereby requested to settle their accounts at this office.

Notice is also hereby given that in accordance with the provisions of the Act 50th, Victoria Cap. 11, a DISCOUNT OF TWELVE PER CENT. WILL BE ALLOWED to all persons discharging their accounts in full on or before the Fifteenth day of December next.

ANGUS McMILLAN, Commissioner of Public Lands.

Aug. 6—tf

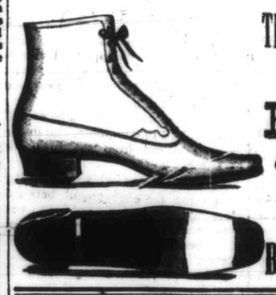
All kinds of Job work executed with neatness and despatch, at the Herald Office.

J. B. MACDONALD'S.

It will pay you to remember our Store when you want to buy Readymade Clothing for men or boys.

When you want to buy Ladies Dress Goods we have the largest assortment of DRESS GOODS in the city, and all kinds of Trimmings—Shawls and Mantles. Always bear in mind you will save money when you buy at

J. B. MACDONALDS, GREAT CLOTHING STORE.



The Largest & Cheapest STOCK OF Boots & Shoes On P. E. Island under one roof at the DOMINION BOOT & SHOE STORE.

Harris & Stewart LONDON HOUSE.

WINTER CLOTHING

MEN'S HEAVY NAP REEFERS, MEN'S TWEED OVERCOATS, WITH CAPE. MEN'S NAP CLOTH OVERCOATS, MEN'S BLUE PILOT OVERCOATS.

BOYS NAP CLOTH REEFERS, BOYS HEAVY TWEED OVERCOATS, BOYS OVERCOATS WITH CAPE, BOYS OVERCOATS WITH HOOP

Our stock of Overcoats and Reefers is the largest and best we have ever shown. We can fit all sizes at low prices.

HARRIS & STEWART LONDON HOUSE.

Every Description OF DRY GOODS Cheap —AT— JAMES PATON & CO'S.

SEE OUR WONDERFUL CHEAP OVERCOATS. SEE OUR WONDERFUL CHEAP REEFERS, SEE OUR WONDERFUL CHEAP DRESS GOODS

SEE OUR WONDERFUL $1.00 LADIES JACKETS, FUR GOODS AT VERY LOWEST PRICES. 60 GOAT ROBES AT A GREAT BARGAIN.

JAMES PATON & CO., BROWN'S BLOCK. 168 MARKET SQUARE

FOR SALE.

Valuable Farm and Plot of Land at Lower Cardigan, —CONTAINING— 194 ACRES OF LAND

THE undersigned offers for sale that valuable Freehold Farm at Lower Cardigan Wharf, formerly owned by the late Joseph Campbell, containing 67 acres clear land (best in the Province). Also 117 Acres in the rear with considerable hard and soft wood lumber upon it, the whole will be sold together, or the Farm will be sold separately.

A. A. MACDONALD BROS. Geo'town, Nov. 4, 1891.—3m

BURDOCK PILLS A SURE CURE FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE SELF-THOUGHT AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

DOWS WORM SYRUP DESTROYS AND REMOVES WORMS OF ALL KINDS—IN CHILDREN OR ADULTS. SWEETAS SYRUP AND CANNOT HURT THE MOST DELICATE CHILD.

THE MYSTERY OF KILLARD.

BY RICHARD DOWLING.

PART III.—ORDEAL OF GOLD.

CHAPTER III.—(CONTINUED.)

'Mary,' said the fisherman to his daughter, 'I have been speaking to John Lane. He is going away on business he will not tell me of, and he doesn't know when that business will be finished. I don't like the change that has come over this young man, and until he explains to me, and satisfies me about himself, he is not to come here again, and you are not to see him or speak to him. He was to have married you in a month and he doesn't know whether this business will be finished in two. In fairness to you I cannot allow matters to stand as they are for more than two months. If at the end of that time he doesn't make all right with me, it must be as if he had never asked you to be his wife. I have no ill feeling against the young man, but he has not done what he said he'd do, and he will not tell me why. I have a right to take care of your future, and I will not give you to a man who has secrets that have been a scandal to the parish of old, and might be in his case again.'

She listened in a white despair. Her lips were parted, her breath came slowly and softly, the white of her eyes made a perfect circle under the lids. She had no voice to speak, and as her father finished she had no ears for more. She had fainted, and but for her mother would have fallen to the ground.

'My child! My child! My poor Mary, is it for this I brought you up? Is it for this you were the pride of my heart? Oh, wake up, my child! Oh, God is too good, too sweet to take you from us, my child! My child, don't you hear the heart of your mother speaking?'

They carried her into her room, and laid her on her white bed, and chafed her hands, and sprinkled water over her face. In time she revived and sat up.

'What is the matter?' she asked feebly.

'You fainted, Mary, at what your father said.' Mother and child were now alone.

'Ah! I remember. But, mother dear, why did you wake me? I had no pain then, but now, now, now!' She threw herself down, and lay in a tearless despair.

The mother sat by the bedside stroking the cold young hand. Had it come to this with her child? Had her daughter placed all her affection on a man whose father labored under a curse, whose life had been passed away outside of mankind, in opposition to the will of heaven? Oh, it was hard to sit there and think of it. Hard on her, the mother of an only child, to sit there and see her stricken darling, pale and tearless, white and silent, wan and beyond cure. For now that the old curse had fallen on the young Lane, she would rather see her child in the winding sheet than in her wedding-dress at his side. No doubt the young man might still have some little likeness to his former self, but that would soon pass away, and he would become like his father in all things; and perhaps in time his speech would be taken from him, and he would go inland and seek a wife such as his mother had been, afflicted with silence and unhearing ears. And how would her daughter bear to see that? Ah, she never could. She'd be dead before that came to pass. She knew the deep, quiet nature of the girl, and she felt certain death would overtake the wounded life before such things could arise.

Then her thoughts paused awhile, and rushed off to contemplate their vacant home and deserted hearts, when the girl had been taken from them before her time and laid in the green graveyard on the hill. Why, oh, why was all this misery to fall upon them? What had they ever done that they should be so cruelly tried?

All at once she found an answer to her questions.

This terrible affliction—this ruin to the happiness of their only child—was a judgment upon them for ever having admitted the son of that dead heathen Lane under their roof. Yes, it was all plain now. If they had never taken in that boy, their girl would never have cared for this man. It was a judgment on them for having shown favor to one whom Heaven had marked with a curse, and Darkness had adopted as its own. They deserved it all. But why should their innocent child suffer for the sin of the parent? and had she, the girl's mother, been one of those who brought down this withering blight on that young girl, her daughter, her own flesh and blood?

She paused a moment, appalled by this question. Suddenly her mind went back to the past, to the morning long years ago, when her husband, having found the outcast on the downs, carried him home in his arms and set the boy on the floor of their house. She recalled how, later in the morning—when the Fool came back with the news that David Lane had cast his son off forever—her husband had declared his intention of keeping the boy, and bringing him up under his own roof, in daily intercourse with their own child. She now could recall her shrinking from the boy, and her terror when she heard his first effort to speak her child's name. She clearly saw, in the dark past, how she had endeavored to avert evil, and had said all she dared say to get her husband to give up his will. But he had persisted, and here was what had come of it. It was all his doing. She had no hand in it.

'No; I did not want the boy in the house. I wanted Edward to send him away, to keep a wholesome distance between him and our child, but he would not; he would have his way. I had no hand in it. He did it all—did it all to our child; did it all to his child; did it all to the only little one Heaven ever sent me to nourish at my breast. It was he brought the curse into the house. He brought the blight on my child. [illegible] now [illegible] For the first time in her life the spirit of the woman rose up against her husband. Her maternal instincts overcame every other feeling; she rose in a rage of grief and passed into the outer room, where Edward Martin sat gloomily looking into the fire with eyes that saw not.

Pale with conflicting passions, she stood before her husband and cried in a suppressed voice of angry reproach:

'Now are you satisfied, Edward Martin? Now are you content? You wouldn't be warned by me in time. I told you if you took the boy you would take in the curse; now the man that was the boy has gone away and has left the mark of the curse on your own child and mine. You wouldn't believe me then; maybe you don't believe me now. Go in and see. Go in and see your doings. Go in and see your daughter, my daughter, my only child, withered up by your unnatural act in taking in one that was under the wing of Darkness. Oh, if you won't believe me now, you have eyes of your own, go in and see your handiwork on our child; the man is not to blame for his work; he is under a curse and could not help his part in this sorrow. But you could. You brought him and would not be warned by me; I, who had a mother's knowledge, a mother's feeling about that boy and my child. He is not to blame for his part in this; but you! you! You, her father! And when she is dead, as die she will, and I wake up in the night and ask you for my child, what answer will you make me, Edward Martin? What answer will you make to her mother, I ask you?'

The man neither spoke nor looked up.

'Answer me the question I ask you, Edward Martin; when I say, 'Where is my child?' what will you give me back?'

The woman was half frantic with grief.

'Mother,' said a low, soft voice at her side, 'don't talk like that to father. You know he was always too good to you, and to me, and to—him. I'm not so weak as you think, and if—if the two months pass I can live with you and father here, and—and if there isn't much for me, live for my own sake, I'll try to live for yours, dear mother—for yours, dear father.'

The drew her mother gently to where her father sat, and putting an arm around the neck of each, kissed first her mother and then her father.

The woman broke down, and leaning her head on her husband's shoulder, said piteously:

'Don't mind the wild words I said, Edward. I was mad! mad! I ask your pardon, husband.'

He rose, and for a brief moment held the two in his strong arms; then, releasing them, he turned away and went out of the house.

That same day John Lane walked from Killard to Clonmore, and in the evening set out from the town for Limerick.

Next day it was whispered in the village that the engagement between Mary Martin and John Lane was broken off; and in a few days such of the people of Clonmore as took an interest in the village by the sea and knew the people had also heard of the difference.

CHAPTER IV.

A RECORDER OF WRECKS.

The Spirit of Tears is well known to all along the southern half of the West of Ireland. She is of colossal proportions and august mein. She is white, and through her transparent form the moon and stars may be seen; but when she floats between the rocky pillars of the coast she appears less vapory. She is composed of spirit and sea-smoke. Her figure, one of the youth, is clothed in a long loose robe that waves in the wind, but as yet is never so fiercely blown as material garments when storms rage. Although the lienaments of her face are also those of youth, the expression betokens maturity, for it is full of inexpressible pity—and pity is no attribute of youth, but comes to the face with experience and observation of sorrow. She is never seen further inland than the edges of the cliffs; but often her white form rests on the black rocks, and her long white robe mingles with the selvage of the green waters. Neither the expression of her face nor the attitude of her figure ever alters. Upon the face the inexhaustible pity ever dwells; she always leans slightly forward, her arms crossed upon her breast.

In the days when history was sung, before it had come to be written down in books, she had been a princess, the most illustrious princess in all Ireland, renowned throughout the land for the beauty of her life and the gentleness of her character. To her father's castle came a young prince from the country now called Spain. The young prince was noble in aspect, bold as a lion and true as the evening winds to the land. He fell in love with this peerless princess, and she loved him with a love warmer than an August sun and purer than a May moon.

But he was compelled to go back into his country to obtain his father's consent. He departed, appointing his return in three months. When the time for his coming arrived she went down to the mouth of the river Shannon. On the day he had promised to be with her a great storm arose, and as she kept her face towards the sea a huge ship hove in sight. It was gilt and covered with flags of the gayest colors. The sails were purple silk, the masts white satin wood, the cordage of the finest linen thread twisted into ropes. But all was weather stained and stained by the tempests.

As the beautiful ship drew towards the mouth of the river, and had come so near that the princess could see her lover waving his hand to her, a great squall flew out of the wind. For an instant the ship sprang almost into the air, quivered, and then, as swiftly as a hawk striking its prey, sank beneath the waters with all on board. The princess stood motionless, and never spoke. When those around her came, they found her spirit had left her; and, in all after time, the spirit of the virgin floated over the waste of waters, and was named the Spirit of Tears.

Her form being composed of vapor, which is present always in the atmosphere, and the vapor of her figure being in contact and communication with free vapor, she is sensitive, through this communication, to everything that goes on over the sea in all the waters of the world. She, being a spirit, can see through all obstacles; and no matter how remote from where she manifests herself, all things connected with ships are known to her. Hence the abiding expression of sorrow; for there is no time of day or night without disaster to ships. As her life on earth began and ended near the Irish shore which stems the Atlantic, she loves that shore best, and is most frequently seen there.

She is powerless for good; she has no human sympathy but pity. If she could avert evil, she would. She may never precede vessels; if she might do so, no vessel need ever venture into places of danger from which she could guide them. She may follow in the wake, never glide before the prow. She loves all things that float, but the hands of her will are tied; and her will and her impotence conflicting, work the lines of sorrow deeper into her patient face. She might leave the sea forever to abide in brighter realms, but she will not desert the grave of her lover, nor will she shrink from giving lone seamen the satisfaction of feeling that there is one who will watch their last moments with sympathetic eyes.

She has, too, a nobler motive than either of these; she knows sailors and fishermen will try to die well when they feel her spirit is present and aware. She is the recording angel of wrecks, and will on the Last Day deliver an account of how all seamen, since she has come to the sea, have met their fate, and worshiped as they were overwhelmed.

With regard to the Bishop's Island on the coast of the County Clare, her most important record is of a time when British soldiers were fighting against the French in Spain, and half Europe was in arms. She had seen many British ships of war sail for the Peninsula; they had carried soldiers for the war. Then a long interval elapsed, and no more vessels left England for Spain. But towards the close of one year she saw three—two line of-battle ships and one frigate, the latter carrying gold for the army—depart from Southampton and steer down the Channel.

No sooner had the three vessels got out of the channel than a great storm rushed up from the southeast, and for a day the vessels labored desperately against the terrific tyranny of the winds. When the next day dawned, the storm still raged with even greater fury. The frigate was alone, dismasted, and driving fast towards the southern coast of Ireland. She was completely at the mercy of the elements; for not only had she lost her masts, but her rudder had been carried away, her starboard guns had broken loose, and run over to the port side, doing awful havoc to the ship and crew.

All hope had quitted the frigate, and when within twenty miles of the western coast of Kerry the captain wrote a despatch detailing the disaster, and saying that the vessel might go down any moment, as she was half full of water, and that, at all events, she would be ashore in two hours. This dispatch he placed with other documents in a cask bearing the name of the frigate, and then threw the cask overboard.

So thick was the rain, and so dark the day with clouds, it was impossible to see a mile any way. At half-past twelve, without any abatement of the gale, the wind veered round a little more to the east. The frigate rolled and wallowed, and those on board expected her to sink beneath them every moment. Now she presented her starboard side to the tempest, and over it the monstrous waves clambered, to a fall in a roaring torrent across her decks. Anon, she lay with her port side to the wind, and the yellow-green masses of water bounded over her decks, and flew into wavering cataracts under her lee. Again she lay before the storm, and furrowed the billows with her shattered stem. The few survivors, lashed to posts and stanchions, were stunned by shocks and numbed with cold.

At one o'clock the wind shifted still further into the east, and the vessel took a more westerly direction. At half-past two she rounded Cape Clear, and was torn by the blasts out into the open Atlantic. She then had no crew, but death.

From that time forward the storm moderated. At four the wind crept back once more towards the south. At six a moderate gale from the westward of south. Then it fell quickly away, almost a dead calm, and, until midnight, an open light might have burned in the air.

Meanwhile the frigate still swam, though much deeper in the water, and with an increased list to port. The calm was succeeded by a breeze from the west, which held two days.

On the night of the second day the frigate drifted bottom up close under the coast of County Clare. At midnight she drove stem foremost into the southern passage between the mainland and the Bishop's Island. Here for a while, she beat heavily against the cliffs, for it was deep water, six fathom, up to the very wall of the island.

The surf was tremendous, although the breeze was a moderate one, for the tumult raised by the storm had not yet subsided. The sound of her beating against the cliffs roused old Lane. He came out, and saw a thing which he, in the darkness, at first took for some huge sea monster. But in time he made out what it really was. Before morning the frigate had settled down, and in two days no portion of her appeared above water; she had been battered into atoms by the surf, and her planks and beams had either sunken where she struck, or floated away.

It was in the spring of the next year old Lane married his wife, and bought the Bishop's Island, with all rights to its hawking, hunting, fishing, mines, wood, water, and foreshore.

CHAPTER V.

LONDON.

The sun had set on the day John Lane left Killard before he reached Limerick. He had only a small black carpet bag with him. He took the night mail to Dublin, and arrived there a little after daybreak.

'Dublin,' he thought, 'is big enough for many things, but not big enough for me. If I tried to have the gold assayed here every one would know of it in no time. Few people come to Dublin with unwrought gold. If I was only in my old wilderness down south I could manage the matter much better. But London will do nearly as well. There will be no commotion there because I ask a man to tell me what this yellow metal is. According to all accounts, my father never showed any gold but coins. Can it be they were counterfeit? But there were no moulds or dies about the place, and I looked closely.'

He wandered about the city in the neighborhood of Westland Row, and waited until the ticket office was open.

'There's no good in my taking a return ticket,' he thought. 'I cannot tell when I may be back, and I must finally arrange about this affair, and decide what is to be done before I set foot again in Killard.'

He looked for Euston, and arrived in London, worn out and jaded, that evening.

Although in great haste to get his business forward, he felt a still greater necessity for caution.

(TO BE CONTINUED.)

(Continued from 1st. page.)

I have read and studied a great many books of history, and theology, and morals, and devotions: writings of the fathers, and lives of the saints; I have examined the chief controversial questions and weighed the opinions of both sides; I have looked as much as I could into the moral and social aspects of Catholicism and Protestantism; all along I have accompanied my other reading with that of Holy Scripture, and I must say just here that the church which is so often supposed by Protestants to care little for God's word is both most full of Scripture in the writings of its representative men, and is, I think, to-day showing itself the true guardian of God's word against the subtle attacks of modern scepticism.

The writer of the ancient world whose works have most strongly influenced me is St. Agustine; and I am thankful for the study of him which I was obliged to make a few years ago; and of the modern world—John Henry Newman; and this I gladly acknowledge, for what some would call the strength and others the weakness of my position. I have not found him a sophist, as certain malicious detractors have tried to make out, but a saint; and, as Dr. Briggs said a few days ago: "If it be heresy to take such a man at his word, then I glory in such heresy." The deep spiritual power of Newman's writings made me his disciple, and prepared me to admit

HIS CONTROVERSIAL STRENGTH.

Besides the influence of books, I will own to that of many men whom I have met, or whose opinions on various points I have asked in letters, I have found intelligence, learning, earnest spirituality. I have not been solicited by any one: no inducements of any sort have been held out to me. There has been no attempt at proselytizing. I have rather been kept back many times; I have received help by way of books or counsel or explanation when I have asked it; but the chief thing, the thing I have been bidden continually to do, to bring myself to a decision in this great matter has been to pray—pray for knowledge of God's will and for the guidance of the Holy Spirit. No! I have not been sought, but I have myself sought; and I have been impressed with the naturalness, candor, fairness, gentleness, and large-heartedness, charity of those whom I have met; and there has been sufficient variety, of so many different people, in different places, in different walks of life, of occupations sacred and secular, to enable me to reach an intelligent conclusion, and to believe that the manifestation of such virtues as I have just named has not been, as narrow-minded enemies sometimes say, the working of any craft or policy, to me, but of sincerity and truth: and as such I bear my witness to it.

4. The result of my investigations (which have been, as you have learned, somewhat practical as well as theoretical) has been a steadily strengthening persuasion of the validity of the claims of the Roman Catholic Church. Instead of being set back by what I have seen and heard and read. I have been more and more carried forward. And the validity of those claims means the weakness and insufficiency of all conflicting claims. I may be mistaken; if so, may God further enlighten me; but the Roman Catholic Church incessantly appears to me to be the true Church of Christ, One, Holy, Catholic, Apostolic; the veritable body of Christ's appointing, in faith, organization and discipline; going back to antiquity, living in the present; so shown to all who have sufficient means of knowledge and do not shut their minds and refuse to submit their wills by Scripture, and tradition, and history, and theology, and moral, and practical adaptation to the deepest needs of men. Not by any one of these methods of proof is the Roman Catholic Church to be fairly judged, and by all taken together; e. g.: Scripture alone might say very little of certain distinctive claims, though there could be nothing contrary to Scripture, but Scripture and tradition, or Scripture, tradition and history might make a powerful plea. Some one has said that

CATHOLICS AND PROTESTANTS

live in different worlds, and there is much truth in the saying. They don't know each other; they don't understand each other, and this is to the detriment of both. The systems are based upon opposing first principles; but that in itself is no good ground for the lack of knowledge of one by the other. I have found that much which is ordinarily considered to be the teaching and practice of the Roman Church is not so at all; and this statement applies readily to such doctrines as Papal Infallibility, Purgatory, Indulgences, or to such practices as the invocation of saints or the worship (?) of images. I have found, too, that much which is widely supposed to be binding, as de fide, is only matter of theological speculation or pious opinion.

To go from this point and say that many ideas which to the Protestant mind seem strange, or even shocking, are, I think, quite explainable and appear reasonable, might be considered infringing. If I developed my meaning, so I have this thought with only the statement.

5. You could not but expect that such investigations as I have made, if reaching favorable conclusions, would have a practical result in my action. Here is the difficulty as Wilberforce says, 'When these things become realities, which demand belief and effect man's lives;' yet such difficulty it is not only logical but morally honest to meet, and with however great self-sacrifice.

And if you say I have not advanced any reason why one cannot remain in the Episcopal Church and hold Catholic views and fight for truth, I reply, I have not wished, out of regard for you, to enter into that question. I will only make the plain statement that, from the position of my mind at present, the Episcopal Church appears to me to be but one phase of Protestantism—perhaps its noblest and best denomination; still, as a church, a Protestant body. I think this is a fair inference from the conclusions of an opposite kind which I have reached.

Naturally, I have studied the Roman Catholic claims with particular relation to the Anglican claims. I think the Anglican Church (from which the Episcopal Church is descended) broke from the centre of Catholic unity under Henry VIII.; that at his death, as a recent Church of England historian has written, "a complete revolution had been effected in the position of the church. Instead of the Church in England it had become in very truth the Church of England; instead, i. e. of an integral part of that great western province of Christendom, to which it owed its first conversions, and with which it had been one ever since—for nearly a thousand years—it had become, for the first time in its history, a separate Christian community;" that so it lost its continuity with the ancient church; that as the same writer continues, "a

FULL CONSIDERATION OF THE ACTUAL FACTS

. . . serves to show that a theory like that which prevails so widely at present, which represents the English Church in any other light than that of one (though it may be admitted the greatest and most dignified) of many Protestant Churches which arose in the sixteenth century, is a novelty;" . . . that "the evidence is simple overwhelming which shows that during the whole period from 1532 onward the English Church was considered, by friends and alike, to be for all intents and purposes one with the twin churches of Zurich and Geneva."

Now, am not thus saying whether this Protestant separation is right or wrong. But, for myself, I cannot be reconciled to the whole notion of the loss of unity. I cannot settle down to the conclusion of Dean Hook that "we must each cling to our own fragment till the time comes, God's good time," for our being reunited. And finding it is much more satisfactory, believing it is so much more scriptural, to take the ground that the church's organic unity never was broken, never can be broken, to that point I have come and there I stand.

And, if the Episcopal Church is a Protestant body. I can no longer by surprised and disturbed as I once was at the liberalism in it. It does not disturb me; for I hope I have in mind gone beyond it, and come to a different region. It does not surprise me; for I can but recognize in it a legitimate manifestation of Protestantism.

On your account, not my own, it still troubles me. You may more and more be affected by it. You must expect its presence, for good or ill, more and more. It is boasted in our day that that "dogmatism and Protestantism are inconsistent, and a real union between them is inconceivable;" and in immediate connection it is claimed that "the principle of Protestantism is the foundation of the noblest and fullest life of our times, and against it the attacks have been feeble, and are growing feebler every day."

There is a good deal of Protestant assumption here; but this much may be admitted to be true, as a recent writer has observed, that "for better or for worse the Protestant world is committed to inquiry and to liberty." My comfort is that for individuals and for the world God will overrule this "inquiry" for the interest of His truth in all who are seeking it, that this "liberty" may thus lead to the freedom with which

HIS TRUTH MAKES FREE.

Our highest liberty here is not in revolt from, but in obedience to, God's authority. That liberty is found in the Church of Christ.

And my comfort in regard to you, my people, painful as it is to differ from you, is that God is leading you, if you will only be lead by him. There is but one Church of Christ; and all who have been baptized into the name of the Father and of the Son and of the Holy Ghost belong to that Church, to its soul, if not to its body, and will be saved, according to His promise, if they live up to the light which He gives them. The conscience of each one of you is the measure of that light.

So, in taking the step which I now do, I do not judge you. God forbid! Far from it! "To his own master each one standeth or falleth." As I have told you so many times in the past, and as you may now remember, live up to your light, follow your conscience. It is the voice of God within you. Confuse not conscience, as so many do, with "the right of thinking, speaking and acting according to your judgment or humor, without any thought of God at all." Confuse not conscience with "the right of self-will." But with conscience—as it really is—the light of God shining upon you, the voice of God speaking within you, follow that light, obey that voice, and this revelation of God shall interpret to you all His other revelations, and shall bring you to eternal life.

After referring feelingly to his relations to his congregation in past years and bidding his parishioners farewell, Dr. Spalding concluded: I have felt it to be my duty to speak to you to-day. But in this, as in all else that concerns our temporal or eternal welfare, I can only say: God's will be done! He is guiding us and keeping us. If to you His revelation is different from what it is to me, He knows how far we are all responding to His monitions and making His will ours. So let my final words be, with slight adaptation, those of another, who says:

"Time is short; eternity is long." Put not from you what you have heard to-day; regard it not as mere matter of present controversy; set not out resolved to refute it, and looking about for the best way of doing so; seduce not yourselves with the imagination that it comes of disappointment, or disgust, or restlessness, wounded feeling, or undue sensibility, or other weakness. Wrap not yourselves round in the associations of years past; nor determine that to be truth which you wish to be so, nor make an idol of cherished anticipations. Time is short. Eternity is long.

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