

# The Charlottetown Herald

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOVEMBER 7, 1894.

Vol. XXIII. No. 53

## NEW SERIES.

### Calendar for November, 1894.

MOON'S CHANGES.  
First Quarter, 5th day, 11h 34m a.m. N.E.  
Full Moon, 12th day, 3h 38m a.m. S.W.  
Last Quarter, 19th day, 10h 55m p.m. N.E.  
New Moon, 27th day, 7h 3m a.m. N.E.

Day	Sun	Moon	High	Water
Week	rises	sets	rises	sets
1 Thur	6 47	11 28	6 38	1 0
2 Fri	7 49	12 31	7 40	1 44
3 Sat	8 50	1 37	8 18	2 32
4 Sun	9 52	2 39	9 07	3 25
5 Mon	10 53	3 35	10 00	4 22
6 Tues	11 54	4 27	10 58	5 24
7 Wed	12 55	5 14	11 59	6 32
8 Thurs	1 56	6 00	1 00	7 44
9 Fri	2 58	6 42	2 08	8 59
10 Sat	3 59	7 20	3 22	10 17
11 Sun	4 59	8 00	4 42	11 37
12 Mon	5 59	8 40	6 08	1 24
13 Tues	6 58	9 19	7 39	2 57
14 Wed	7 57	9 58	9 14	4 34
15 Thurs	8 56	10 37	10 52	6 15
16 Fri	9 54	11 16	12 33	8 00
17 Sat	10 52	11 55	1 17	9 49
18 Sun	11 50	12 34	2 04	11 41
19 Mon	12 48	1 13	2 54	1 36
20 Tues	1 46	1 52	3 47	3 34
21 Wed	2 44	2 31	4 44	5 34
22 Thurs	3 42	3 10	5 44	7 36
23 Fri	4 39	3 49	6 47	9 40
24 Sat	5 37	4 28	7 52	11 46
25 Sun	6 34	5 07	9 00	1 54
26 Mon	7 31	5 46	10 10	4 04
27 Tues	8 28	6 25	11 22	6 16
28 Wed	9 25	7 04	12 36	8 30
29 Thurs	10 22	7 43	1 52	10 46
30 Fri	11 19	8 22	3 10	13 03
31 Sat	12 16	9 01	4 30	15 21

### TWENTY DOLLARS

have been paid to travelling peddlers for Watches now lying at our Store for repairs and not worth five, and never were.

### Two or Three Dollars

added to the amount given for these brass timers, will secure a Solid Gold Watch guaranteed in every respect.

MORAL.—Be careful, when purchasing, that you buy of a reliable dealer.

### G. H. TAYLOR

North-Side Queen-Square.

Oct. 10—1894.

### G. M. B. A.

DIRECTORY.

Branch 214, Alberton.

Meets every 1st and 3rd Thursday evening.  
President—Rev. A. E. Burke.  
Rec. Secretary—John B. Strong.

Branch 215, Summerside.

Meets at Citizens' Hall every Tuesday evening at 8 o'clock.  
President—Rev. D. J. G. Macdonald.  
Rec. Secy.—John B. Strong.

Branch 216, Charlottetown.

Meets at the Lyceum every alternate Tuesday evening at 8 o'clock.  
President—J. B. Macdonald.  
Rec. Secy.—S. P. Paoli.

### Interesting to the Public.

It will interest the public to know that Matthew & McLean are now selling goods at lower prices than have ever been seen in Souris, and that they carry a full line in everything required by the FARMER, FISHERMAN and OTHERS.

JUST RECEIVED:  
450 Barrels Flour,  
200 Eggs Sails—Prices steady down  
100 Tons Iron, all sizes.  
2000 Mackerel Barrels,  
1000 Bags Salt,  
1000 Bushels packing salt,  
50 Barrels Sugar,  
25 Puncheons Molasses,  
Cupling & Herring for Bait.  
A full line of English and Canadian Dry Goods, Ready-made Clothing, Boots & Shoes, Shelf Hardware, Agricultural Implements and Hayting Tools.  
Call and get prices and satisfy yourselves that we sell good goods at lower prices than you can buy elsewhere.  
Highest price paid in cash for mack  
MATTHEW & McLEAN,  
Souris, July 25th, 1894.

### \$ WANTED \$

A full settlement of Accounts, Notes of Hand, &c., before 15th of November.  
Last year's accounts must be paid at once.  
JAS. KELLY & CO.  
Oct. 24, 1894—31

### For 20 Years

the formula for making Scott's Emulsion has been endorsed by physicians of the whole world. No secret about it. This is one of its strongest endorsements. But the strongest endorsement possible is in the vital strength it gives.

### Scott's Emulsion

nourishes. It does more for weak Babies and Growing Children than any other kind of nourishment. It strengthens Weak Mothers and restores health to all suffering from Emaciation and General Debility.  
For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Blood Diseases and Loss of Flesh.

Scott's Emulsion, Sells All Druggists. Dec. 31.

### "JACK FROST"

Never troubles people who have one of our Stoves in the house, because his icy Majesty learned long ago that they were fatal to his existence.

He will soon be here in fact his coming presence is already perceptible.

Are you prepared? If so, well. If not, take heed. Our stock is complete. Our prices defy competition.

### DODD & ROGERS.

IF YOU FEEL TIRED, EASILY EXHAUSTED, OR SUFFER FROM NERVOUS EXHAUSTION, ANY OF THE FOLLOWING SYMPTOMS: SUCH AS HEADACHE, LOSS OF APPETITE, GENERAL DEBILITY, NERVOUSNESS, PALPITATION, HYSTERIA, OR ANY NERVOUS DISORDER, TAKE HAWKER'S NERVE & STOMACH TONIC. IT WILL CURE YOU. IT SUPPLIES TO THE SYSTEM THE NECESSARY CONSTITUENTS TO FORM NEW RICH BLOOD, AND TO RENEW AND REINFORCE THE WEAKENED NERVE TISSUES. IT IS ESPECIALLY ADAPTED TO THE WEAK, NERVOUS AND DELICATE CONSTITUTION OF FEMALES, AND TO THE EXHAUSTION PRODUCED BY CONSTANT BRAIN WORK. IT HAS MOST WONDERFUL RESTORATIVE POWERS, AND MAKES THE WEAK AND NERVOUS, STRONG AND TRY IT AND YOU WILL BE CONVINCED.  
Price, 50 cts. a bottle. Sold by all druggists and general dealers.  
HAWKER MEDICINE CO., LTD.  
87, 89, 91, N. E. St.

### J. J. JOHNSTON,

BARRISTER, SOLICITOR  
NOTARY PUBLIC, &c.  
INSURANCE AGENT, REAL ESTATE AGENT  
Stamper Block Victoria Row  
Charlottetown, P. E. Island  
REPRESENTING  
McKillop's Legal and Commercial Reports, the American Bank Reporter & Attorney List, Ontario Mutual Life Assur. Co. Co., etc.  
Money to Loan. Money Invested.  
Sept. 6, 1893—1y

### Blood Poison

THE BANE OF HUMAN LIFE,  
Driven Out of the System by the Use of  
Ayer's Sarsaparilla  
"For five years, I was a great sufferer from a most persistent blood disease, none of the various medicines I took being of any help whatever. Hoping that change of climate would benefit me, I went to Cuba, to Florida, and then to Saratoga Springs, where I remained some time drinking the waters. But all was no use. At last, being advised by several friends to try Ayer's Sarsaparilla, I began taking it, and very soon a favorable result was manifested. To-day I consider myself a perfectly healthy man, with a good appetite and not the least trace of my former complaint. To all my friends, and especially young men like myself, I recommend Ayer's Sarsaparilla, if in need of a perfectly reliable blood-purifier."—JOSE A. ESCOBAR, proprietor Hotel Victoria, Key West, Fla.; residence, 322 W. 16th St., New York.

### Ayer's Sarsaparilla

Admitted for Exhibition AT THE WORLD'S FAIR

### Cardinal Gibbons On 'Christian Unity'

The following article appears in the October number of THE AMERICAN CATHOLIC QUARTERLY REVIEW, as an Introduction to the Official Translation of the Holy Father's Encyclical:

### INTRODUCTORY REMARKS TO THE PAPES ENCYCLICAL.

Two cries for religious unity have recently gone forth to the world. Thinking men have as never before been drawn to consider the anomaly presented by the great diversity that has existed in religious matters among the nations of the globe. God-fearing men, profound students of sacred scripture, have bewailed such religious dissension, strife producing not only deeds of violence inciting, have seen that such a state of things is disorder and not according to the dictates of right reason, and have thought that the warring sects of Christendom could be brought together and in peace and harmony follow the doctrines of Jesus Christ. They recognize the need of unity in religion—in divine worship—more imperative here than in other branches of human effort. They see that the multiplicity of religious beliefs, the diversity of Christian creeds and churches, by no means tend to the beauty, or to the harmony, or to the strength either of religion or of Christianity. And they wish to obey the Apostle's exhortation to be "careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; one Lord, one Faith, one Baptism, one God and Father of all" (Eph. iv).

The World's Fair Congress of Religions took place a twelfth month since in a Western metropolis, and eminent representatives of almost all the principal forms of religious belief labored to find a strong bond of union among them either of doctrine or of practical life. Many dissenting bodies of Christians assembled there too, if perchance they might destroy the bitter animosity of their differences, and sink their peculiarities of dogma and ritual in some radical and fundamental form of Christianity.

From this Parliament there resulted a clearer apprehension of religion as meaning the love and worship of God and the love and service of man. Greater liberty of thought and wider tolerance of opinion have been inculcated. The ideas of the Fatherhood of God and the Brotherhood of man have been learned more thoroughly and impressively than ever before. And it is to be hoped as a permanent blessing originating in these Congresses that men will no longer persecute their brethren for conscientious sake, thinking that thereby they would be rendering a service to the good and Almighty God. None appreciate these results more deeply than I, none thank God more sincerely. It is a good thing for brethren to dwell together in unity.

It will be an event of transcendent importance for men of all nationalities and creeds, when they will truly recognize their common humanity. "There is a consummation devoutly to be wished"—to cease strife and warfare, to put down angry and revengeful feelings to honor honest opinions and respect fearless conduct, to see in every man the image of the Begotten Spirit, to have just regard for

his rights to liberty and happiness and to remember the "One God and Father of all, who is above all and through all and in us all."

But while this is necessary for peaceful living and even for the cultivation of the arts and sciences and for mutual intercourse, social and commercial, it cannot suffice for unity of faith and religion. It will not make the Pantheist acknowledge a personal God, nor draw the heathen from his idol. It will not turn the Mohammedan pilgrim from Mecca to Jerusalem, nor lessen the Hindu belief in the transmigration of souls. It will not change the Hebrew's Messianic hope in the Christ yet to come, and would not cause the Christian to give up his hope and confidence in Christ, already come. Though he may treat others with brotherly consideration, the Calvinist will not cease to hold to his particular tenets. The Lutheran will not add to his two sacraments nor the Episcopalian to his three. The Anglican and the Greek will continue to deny Roman Supremacy and the Catholic cannot be separated from the See of Rome and Peter and cannot relinquish his principal submission to ecclesiastical authority in matters of faith and morals. Though all of us, children and creatures of the same heavenly Father may love one another as such; though we be good to our fellow-men and banish jealousy, strife and hostile rivalry; yet will he still, oh so very far from being "one body and one spirit" as we are called in the gne phoe of our calling. "One Lord, one Faith, one Baptism." There must be some bond stronger and less superficial to make us sink our individual differences; something that shall appeal to everyone as coming from the Jew and the Gentile, to the Greek and Barbarian, and by its cogency compel all to put aside their individual conceptions and private opinions and to come together in the sincere and earnest profession and acceptance of a common, universal creed or formula of faith and a uniform code of morality. A principle must be adopted that will require more than common benevolence and ordinary piety and charity, a principle that will lead us to what God has revealed to us all, and only to what He has thus revealed, not to what He may have vouchsafed to reveal to individuals. For religion consists not only in charity but also in hope and in faith; not only in acts of kindness but also in deeds of mortification; not simply in morality and honesty, but also in doctrines and dogmas; not merely in something to be done but also in something to be believed. Faith without works is dead, but works without justifying faith avail not unto justification. Doctrine must precede practice; principles must precede action. No attempt has ever been made to establish a religion except it were based on certain formulas of dogma and principle, which were laid down as indispensable basis of their divine authority.

For modes of faith let zealous bigot fight. He can't be wrong, whose life is in the right.  
can scarce be a standard or an ideal. The union of various religions and of Christian sects must remain a dream or Utopian fancy till approach be made to a belief that God in His mercy and love has revealed to the human race and of the exact manner in which He desires and wills to be worshipped. What separates us is not that which we do nor our conduct, nor our uniforms, nor even our ritual, but our tenets our creeds, our principles; not that we disbelieve in God or in our common humanity, but that we differ widely in what we think God has said to us and about the worship He wants from us. The religious constitution that can unite us, is only that which shall have its origin in heaven, shall have been manifested to the world by God or His Son Jesus Christ, and to which we can always point and refer, saying, "Thus saith the Lord thy God."

In June last another call for religious union was sent forth—a call for the union of Christians in particular. It comes from one who, revered and honored by all, has the world's ear; whose utterances have for seventeen years received the closest attention and profoundest consideration; whom men of the world over justly esteem for his wisdom, learning, sympathy with the aspirations of the race and sincere efforts for its amelioration. Borrowing his own thought, as our Saviour, on the eve of His death, prayed for His disciples that they might be one as He and the Father are one, so now the venerable Pontiff in his declining years, His vicar, sends to heaven a similar prayer

and to Christendom a similar exhortation that we all be one. His letter is but an amplification of St. Paul's words to the Ephesian.

But while this is necessary for peaceful living and even for the cultivation of the arts and sciences and for mutual intercourse, social and commercial, it cannot suffice for unity of faith and religion. It will not make the Pantheist acknowledge a personal God, nor draw the heathen from his idol. It will not turn the Mohammedan pilgrim from Mecca to Jerusalem, nor lessen the Hindu belief in the transmigration of souls. It will not change the Hebrew's Messianic hope in the Christ yet to come, and would not cause the Christian to give up his hope and confidence in Christ, already come. Though he may treat others with brotherly consideration, the Calvinist will not cease to hold to his particular tenets. The Lutheran will not add to his two sacraments nor the Episcopalian to his three. The Anglican and the Greek will continue to deny Roman Supremacy and the Catholic cannot be separated from the See of Rome and Peter and cannot relinquish his principal submission to ecclesiastical authority in matters of faith and morals. Though all of us, children and creatures of the same heavenly Father may love one another as such; though we be good to our fellow-men and banish jealousy, strife and hostile rivalry; yet will he still, oh so very far from being "one body and one spirit" as we are called in the gne phoe of our calling. "One Lord, one Faith, one Baptism." There must be some bond stronger and less superficial to make us sink our individual differences; something that shall appeal to everyone as coming from the Jew and the Gentile, to the Greek and Barbarian, and by its cogency compel all to put aside their individual conceptions and private opinions and to come together in the sincere and earnest profession and acceptance of a common, universal creed or formula of faith and a uniform code of morality. A principle must be adopted that will require more than common benevolence and ordinary piety and charity, a principle that will lead us to what God has revealed to us all, and only to what He has thus revealed, not to what He may have vouchsafed to reveal to individuals. For religion consists not only in charity but also in hope and in faith; not only in acts of kindness but also in deeds of mortification; not simply in morality and honesty, but also in doctrines and dogmas; not merely in something to be done but also in something to be believed. Faith without works is dead, but works without justifying faith avail not unto justification. Doctrine must precede practice; principles must precede action. No attempt has ever been made to establish a religion except it were based on certain formulas of dogma and principle, which were laid down as indispensable basis of their divine authority.

Let the call be attentively considered. Let it be well pondered. Fruitful results will necessarily follow. The Church will not be the gainer, but the souls themselves that she saves. The Church is the bearer of glad and good tidings and the creator of peace. May nations accept her and princes love her. May all obey her and the voice of her visible head, which is indeed the voice of Christ, her Founder and her Head Invisible. May the Holy Father's call bring numberless erring sheep to the true fold, and may his desire and effort be more than a hope—may they prove a realization. They who heed the invitation will find that in subjecting themselves to the authority of the Roman Catholic Church and her ecclesiastical head, they are not entering, as some would believe, into a servile and abject condition, unworthy of man endowed with reasoning faculties. The faith which they will receive will rest on grounds which reason itself approves and indeed establishes. There is no blind obedience or unreasonable service required in the Church. Faith given through it is reasonable faith. Our intellect is enabled by this faith, which is founded on omniscience in Christ and His institutions, on His words and promises contained in very Scripture. Just as man does not make a better use of his liberty than in devoting himself to the worship of God his Creator and Father, so the Christian cannot employ his faculties in more honorable service than in submitting to the Divine Master's visible representative, especially since this repre-

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

### Royal Baking Powder

ABSOLUTELY PURE

the love of his fatherly heart, and in compliance with his trust to teach all men the way heavenward, he would now direct their minds and hearts, as the Master Woom he represents directed, to the channel of grace and truth—Christ's body—the Church—and justly repeats his declaration, "I am the Way, the Truth and the Life." "No man cometh to the Father, save through Me." It is a noble effort, an exalted aim, an earnest and reasonable invitation and deserves to be widely answered.

The Catholic Church has been unable to appear in a false light to those not of her communion. Specious arguments and erroneous statements on the part of enemies have too long kept well-dressed persons from seeing her as she is, and the fear of her so-called tyranny has driven many from studying her position. It is not presumptuous to say that the more she is known, and studied and the more deeply we penetrate into her mysteries, and understand her teaching, the more radiantly will her charms shine forth, and the more strongly will numbers be drawn towards her and embrace her faith, saying, with St. Augustine, "Too late have I known thee, too late have I loved thee." That the recent letter of our Holy Father addressed to the princes and nations of the world, will interest men in this study, and compel ready assent to the truth he advocates, and submission to the divinely-instituted authority found only in the Roman Catholic Church, there can be no doubt. Some may read the letter and hear the invitation with scorn, some with ridicule; others will put it aside, as they have ever done with similar appeals, and consider it an arrogant assumption and a folly to expect them to enter into communion with Roman corruption; but we are convinced that a ready response will be forthcoming from many quarters, and that acceptance of religious teaching from the Roman Pontiff will eventually conduce to their spiritual happiness. Union with Rome was once the rule, separation from her the exception. Christianity was identified with her, and both nations and particular churches that went from her lapsed into misery and disorders of various kinds; into uncertainty in faith and corruption or looseness in morality. It could not be otherwise. The Saviour said: "He that is not with Me, is against Me. He that gathereth not with Me, scattereth." "Whoever doeth not with Christ unless He be with His true Church. And in His Church He set up in Peter and His successors an authority which should be at once the rule of faith and the bond of union. All in opposition to that divine ordinance, all who separate themselves from it, cannot expect to have part with Christ; they will be against Christ.

For the present only two items of the programme to be discussed are known, namely, the erection of a special congregation ad fovendam unionem ("for promoting union"), apart from Propaganda and the establishment of Greek schools in the East. The New Oriental Congress will be an "active and zealous" body, devoted to the special object allotted to it, and Propaganda will be relieved of the pressure which the management of a vast colonial empire puts upon it. It is believed that the creation of the congregation will give a great impetus to reunion, or at least to new sympathies towards Rome in the Oriental mind, by dispelling prejudices which up to now have seemed insurmountable.

The East in the past has seen nothing in Rome but "Latinism," tending to absorb the Greek Church, and destroying "Hellenism" with its rites, traditions and privileges. The wisest reproach made to the United Catholics by their schismatic fellow-countrymen has always been that the former had allowed themselves to be humbled to the dust by Roman "Latinism." Leo XIII. all along has tried to dispell this idea, but the East is believed that the creation of a congregation will give a great impetus to reunion, or at least to new sympathies towards Rome in the Oriental mind, by dispelling prejudices which up to now have seemed insurmountable.

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### Cardinal Gibbons

Finally, the fear of giving up childhood may not deter or delay union with the Catholic Church. For, in joining her, really no one will have abandoned the Christian faith he possesses. These will be purified, perfected and completed. He will not have a mere glimmer of light or a mere fragment of Christian revelation; but all this will be in its fullness and perfection. He will never experience any anxiety or be worried by contrary claims or contradictory teachings, he will rest in contentment, and the angels of peace will hover around him.

JAMES CARDINAL GIBBONS.

When we recall the Paris Correspondent of the Philadelphia Catholic Times, on the eve of the a visually awaited conference of the Holy Father with the Oriental Patriarchs, the results of which may change the face of church history in the twentieth century. His Beatitude the Melchite Patriarch Joseph resided in Rome, traveling direct from Alexandria, Egypt, and is receiving the hospitality of the Basilian Fathers at Santa Maria in Curia. The Syrian Patriarch, Benham Bannay is lodging with the Dominicans of San Sebastianello, and the Armenian Patriarch, Aruzian, has a suite of apartments at the Armenian College. The reunions will be the point of departure for an active crusade to bring about the reconciliation of the dissident Greek Christians with the Apostolic See of Peter. Union with the Russian Greeks for political reasons is not probable as yet, but there is nothing to prevent the submission of the many millions of Orientals who do not owe allegiance to the Czar.

The Patriarch Joseph is a very remarkable personage, although little is known of him in the West. But the Holy See has followed his career and is well aware of the enormous popularity of the Patriarch among the Eastern races. He is credited with having effected the conversion of over sixty thousand Greek schismatics, and his Beatitude has no more warmer friend or admirer than the illustrious Cardinal Langenieux, who has a profound respect for the personal character of his Eastern colleague. The last time Patriarch Joseph visited Rome was in 1863, when, it appears, his high position as Patriarch of Antioch was not treated with proper respect by certain ecclesiastical officials, and this has undoubtedly been the cause of his retirement from Vatican circles for so many years. His presence at the conferences, therefore, is another proof of the value to be placed on the deliberations. Besides the Pope and the Patriarchs, Cardinal Langenieux will assist at the proceedings, and probably Cardinals Rampollis, Ledochowski, Vannutelli and Galimberti.

For the present only two items of the programme to be discussed are known, namely, the erection of a special congregation ad fovendam unionem ("for promoting union"), apart from Propaganda and the establishment of Greek schools in the East. The New Oriental Congress will be an "active and zealous" body, devoted to the special object allotted to it, and Propaganda will be relieved of the pressure which the management of a vast colonial empire puts upon it. It is believed that the creation of the congregation will give a great impetus to reunion, or at least to new sympathies towards Rome in the Oriental mind, by dispelling prejudices which up to now have seemed insurmountable.

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# THE HERALD

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JAMES MCISAAC,  
Editor & Proprietor.

WEDNESDAY, NOVEMBER 7, 1894.

### A Word to Our Subscribers.

As the end of the year is drawing nigh, we beg to remind our subscribers that this is the time for paying their subscriptions. They have received the HERALD during the past twelve months on the understanding that each subscriber should pay one dollar for it. Now we have discharged our duty by sending the paper, and it is but reasonable and just to expect that our friends will fulfill their part of the contract, and send in the amounts they owe.

We would further ask them to be so kind as not to delay in the discharge of this obligation. Promptness is more than half the battle. A few weeks ago we published an article regarding the payment of debts, and what we then said bears so directly on our business, that we cannot do better than re-produce a portion of the article. Among other things we then said:

"The most serious impediment in the way of satisfactory business is the lack of prompt payment. A large number of those who contract bills, great or small, seem to think that any time will do to pay, that the creditor can get along very well without this particular amount. But if several hundred are of the same opinion, it means a very considerable sum to the creditor. Does it ever enter into the minds of those people that the man who has supplied them with the goods has to pay for the same; has to pay rent, wages, and numerous other incidental expenses, for which he has to depend on those to whom he sells? The creditor is not unfrequently told that he may be very thankful if he gets his money by coming for it. Well, it is not unlikely that nearly every one who receives money due him, even when he goes for it, is thankful; but the debtor, generally speaking, justified in putting the creditor to the trouble and expense of going for what is due him. A man's time is worth money, and he cannot travel very far or very long without incurring more or less expense; meantime his business at home is neglected; so that by the time he gets his money, if he does get it, he will have very little of it to bring home.

"Perhaps a few illustrations will bring this phase of the question more properly before the mind of the average reader. Among the experiences of the writer in these matters was one where a debtor was furnished with a statement of his account, overdue for a considerable length of time. The amount was only a few dollars. He received a letter by return mail stating that if he wanted his money he might come for it, or words to that effect. Now, by what motive could this man have been actuated? It could not have been that of economy, for he invested in a three-cent stamp for the purpose of telling the creditor his candid opinion, regarding the transaction. Neither did he show good business tact, for the same letter which conveyed his declaration of principles, might just as well have contained the money due him in any way he could have discharged his obligation without extra expense to himself, and satisfaction to the creditor; and at the same time he might have enclosed quite a lengthy document setting forth his opinion of the editor. His place was somewhat difficult of access, and had the creditor acted on this man's advice, and admitting that he collected what was due him, he would likely be in debt by the time he returned home.

"Another case is recalled in which the creditor having gone to collect a bill, so as to afford every convenience to the debtor, was told the father was not at home, although he was seen at the house a few minutes previously. See what evil that man makes himself responsible by such conduct. He tells his children to lie, and by his example teaches them deception in their tender years. In other cases stamped envelopes were sent out so as to save every possible trouble to the debtors. Some of these were carefully preserved and forwarded perhaps six months afterwards, containing—not the amount due—but a birth, marriage, or death notice, or something else that was expected to be published free of charge. Any one will readily understand the desire such persons have for the success of the creditor's business. Notwithstanding these facts, those persons who are afforded every reasonable opportunity of paying their just debts, if any pressure were brought to bear on them in a legal way, would, in the coolest manner possible, tell you they had never been asked to pay, and would regard themselves as very harshly treated."

### Laurier's Speeches in the West.

So far as the verdict of the Canadian Northwest, and far west is concerned, Laurier's speech making, on his recent tour, "had nothing in it." No doubt his performances were graceful and his eloquence charming, but when he was gone, the people, more naturally, seem to have awaked to the fact that he had said nothing that made a lasting impression; nothing that set them a thinking; that he had made no positive enunciation on the living political issues, nor declared any definite or rational policy. This is the view of the situation taken by the Victoria, B. C. Colonist, edited by our quondam townsman, Mr. Henry Lawson. Commenting on the Montreal Star's article on "the demon of indefiniteness," the Colonist says:

"The Star, which by the way is by no means unfriendly to Mr. Laurier, has struck the nail on the head. Mr. Laurier's indefiniteness made his eloquence of no avail. The people of the West liked to hear him, and they were pleased while he listened, but they soon began to think about what he had said. There was nothing to take hold of in his discourses. His most ardent admirers could not frame anything that had the appearance of policy out of the material with which he had supplied them. It was rhetorical, and of the lightest kind, which disappeared as soon as an attempt was made to grasp it. Some of the followers are attempting to imitate Mr. Laurier's eloquent and plausible indefiniteness, but they cannot succeed. To make a good impression and to raise hope without really saying anything at all together beyond them. We have no doubt they are wondering how in the world it was that Mr. Laurier managed to produce a favorable effect while he was speaking. The mystery is too deep for them to fathom. They cannot see that Laurier's familiarity with the vast deep, if they could they would speak for him in making long and pleasing speeches with nothing in them. The man who proposed a new trade policy for the Dominion of Canada must not be possessed by a spirit of indefiniteness. He must have something definite and substantial to say to the people; something that they can take hold of—can assimilate and can communicate to others."

No doubt the people of the Pacific Provinces, expected Mr. Laurier to make some attempt at enunciating a definite policy; but once the spell of his eloquence was gone, the bubble was burst. So that as a result of Mr. Laurier's eighty-nine speeches, the condition of his party in the west is likely to be worse than before.

An important step was taken by the government at Ottawa on Friday last, as affecting the manufacturers of the country. Recently Hon. Mr. Bowell made the promise that he would recommend concessions regarding drawbacks on the duties of articles entering into the construction of goods manufactured in this country for export. The minister of trade and commerce has lost no time in re-echoing his promise. At Friday's meeting of the cabinet an order-in-council was passed amending the regulations governing the payments of such drawbacks. The changes are of a most liberal character and extend to all articles imported, whether manufactured in the country or not, provided they enter into the construction of goods which are subsequently exported. Hereafter 99 per cent of the duty paid will be refunded instead of 90 per cent as has hitherto been the case. Corresponding to the minimum amount of any claim for drawback has been reduced from \$50 to \$25. The effect of this change will be to place the manufacturers of Canada in the most favorable position to compete with the manufactured products of adjacent and other countries in foreign markets.

The recent elections to the Northwest Territorial Legislature have resulted in the return of an increased majority favorable to the Government, or, rather, the advisory council, which is not exactly what can be called a government. The Montreal Gazette points out that the leader of the council is a Conservative, and as barely half a dozen of the members of the old Legislature called themselves Liberals, the process that increased the Government majority must have left the Liberal party in a rather small minority. So much for Mr. Laurier's influence. Referring to the same matter, the Hamilton Spectator says: "Laurier had gone through the country twice, and both on his westward and eastward progress, he had made 'masterly,' 'powerful,' 'telling,' and 'convincing' speeches, which had caused such a change of public opinion as never before had been witnessed, and had persuaded the Tories, in shoals, to enroll themselves under the 'victorious' Grit banner. Just after the wonderful Frenchman had completed this great work, the people of the Northwest held an election, and the result was that, out of the 29 members elected to the Northwest legislature no less than 24 are Conservatives. It is supposed that had the gift-tongued Laurier made one or two more speeches in the territories, the new legislature would have been solidly Conservative."

Recent mail advices received by Hon. Mr. Bowell, at Ottawa, from Sandford Fleming, respecting the negotiations with the Hawaiian Government for the cable station,

### The Late Mr. Mercier.

The funeral of the late Hon. Mr. Mercier took place in Montreal on last Friday morning. The attendance was enormous, representatives being present from all parts of the Province. The streets along the route were lined with immense crowds of people and all the windows were filled. Many houses were draped in black with suitable inscriptions on most of the storefronts. The intention of the family had been to proceed direct to the church, but at the last moment it was decided to proceed through the principal streets. The pall-bearers were: Sir Alexander LaCocque, Chief Justice of the Court of Queen's Bench; Hon. W. Laurier, M. P., leader of the Liberal party in the Dominion; Hon. Joly de Lotbiniere, ex-Prime Minister of Quebec; Hon. F. S. Marchand, M. P., liberal leader in Quebec; Major P. Desaulles, St. Yvonne; James McArthur, ex-Mayor of Montreal; Jules Bourgeois, of Three Rivers, a former law partner; Robert McKay, a prominent English Liberal; L. O. David, president of St. Jean Baptiste Association, and the Hon. Pierre Garneau, ex-Minister of Public Works. The service was held at the Gesù, Monsieng Grestel officiating.

Hon. Georges Mercier was born in the month of October, 1849, in the county of Iberville, and his political career has been one of the most astonishing ever given to French Canadian public life. His father was a farmer, and the early efforts of the family tended to the support of Sir George Cartier and the Conservative party in the Province of Quebec. The future politician and leader had kind relatives in Montreal, and through their influence he was placed in the Jesuit College in that city, but it does not appear from the records of St. Mary's that the young man's masters on Bleury street ever dreamed that they had a coming prime minister in process of intellectual formation. His life as a law student in Montreal was by no means eventful, and in due time the advocate would one day make so much noise in the state found himself practicing his profession in the town of St. Hyacinthe, and ably editing the then, as now, Conservative organ of the district, Le Courrier de St. Hyacinthe. While occupying the editorial chair Mr. Mercier was not only a conservative, but a Tory, and a member of the Orange Order, and in due time the Orange Order flag was wrapped round him when "I die," has been quoted more than once against the man who penned it. Strange to relate, Mr. Mercier changed political associates when Sir John Macdonald and Sir George Cartier pronounced for the confederation of the British North American colonies, and soon after he became the champion of Dupon, of Desrochers, and the other Quebec reformers. Whether Hon. Mr. Mercier ever modified his views on the confederation question, it is not very easy to say positively, but the probabilities are that he always entertained opinions hostile to the union, and that in this he was unlike Hon. Mr. Laurier, who openly declared at the Quebec banquet that Sir John Macdonald was wrong, and Sir Antoine Lacombe was wrong. The first time Mr. Mercier ever came prominently to the notice of the public as a platform speaker was on the evening of Cartier's defeat in Montreal east when, as a comparative stranger from the country, he delivered an address of wonderful eloquence and power, which, as if by magic, placed his name before the leading tribunes of the people. In 1872 he was elected to represent Rouville in the house of commons, but his imperfect knowledge of the English tongue precluded him participating to any great extent in the debates of that august parliament, and in fact, he only remained two years in national politics. In 1876 he was returned to the lower chamber as one of the representatives of St. Hyacinthe, and it was really from this time that dates the wonderful political career of Quebec's ex-Premier. He was for a few months solicitor general in the short-lived cabinet formed by the Hon. H. G. Joly de Lotbiniere, and when Hon. Mr. Chapleau and his brilliant lieutenants overthrew that ministry, Mr. Mercier followed the Hon. Mr. G. Joly de Lotbiniere to the opposition, being finally chosen to lead the little band of Liberals at Quebec.

Hon. Dr. Ross was Premier of Quebec when the Riel agitation began to spread over the Province. A general election was held in this fall of 1886, and Mercier made this agitation the principal question in his appeal to the masses, after the election of Hon. L. O. Taillon, the present Premier, as the representative of St. Hyacinthe, and he did everything possible to save the Government; but to no avail, a majority of the assembly followed Mr. Mercier, who consequently became Premier. The rest of his political career is more or less familiar to all who have read the papers for the past few years. There can be no doubt that he had a greater hold upon the masses in Quebec than any of his contemporaries. He seems to have been generous to a fault, and ready to shake hands with the bitterest political opponents, never seeming to carry personal enmity into the domain of politics. At the time of his death, Hon. Mr. Mercier represented the county of Bonaventure, having been elected by acclamation on the 25th of March, 1882. The ex-premier leaves a widow, two sons and two daughters. Madame Mercier was Mlle. St. Denis, of St. Hyacinthe, and is one of the most popular ladies in the metropolis. His last words were: "I am ready to die, but it is hard to leave my dear wife and children. Tell my friends that my last thoughts were for them. Tell my opponents that I have forgotten all that I labored for my country." The ex-premier had no property, but his life was insured for \$22,000, which goes to Madame Mercier.

### A Heart-rending Case.

The Steamer Princess Louise brought to Vancouver, B. C. on Friday last news of a landslide at Shushart Bay, the northern end of the Vancouver Island, that killed Kipping, under the most horrowing circumstances. Early on Monday morning of last week an immense landslide occurred. A perfect avalanche of dirt and rock swept down the mountain side crushing the log building occupied by four settlers and carried with it a number of them. It stood on hundred feet out on a beach burying it in several feet of debris. The immense mass of earth and rock, partially buried under the earth. It was some time before any of the piloted men got free as the tide was flowing at the time. The man who was buried under it stood on hundred feet out on a beach burying it in several feet of debris. The immense mass of earth and rock, partially buried under the earth. It was some time before any of the piloted men got free as the tide was flowing at the time. 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