

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 29, 1896.

Vol. XXV. No. 31

Calendar for July, 1896.

MOON'S CHANGES.
Last Quarter, 2nd day, 9h. 10.8m. p. m.
New Moon, 10th day, 3h. 22.4m. p. m.
First Quarter, 17th day, 11h. 51.8m. a. m.
Full Moon, 24th day, 1h. 32.6m. p. m.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat	High Water
1 Wed	4 18 7	11 4 11	11 44	2 30	3 19	4 5	6 16	
2 Thur	19 49	11 24	11 46	3 12	4 5	6 16	8 33	
3 Fri	20 48	11 23	11 45	3 11	4 4	6 15	8 32	
4 Sat	21 47	11 22	11 44	3 10	4 3	6 14	8 31	
5 Sun	22 46	11 21	11 43	3 9	4 2	6 13	8 30	
6 Mon	23 45	11 20	11 42	3 8	4 1	6 12	8 29	
7 Tue	24 44	11 19	11 41	3 7	4 0	6 11	8 28	
8 Wed	25 43	11 18	11 40	3 6	3 59	6 10	8 27	
9 Thur	26 42	11 17	11 39	3 5	3 58	6 9	8 26	
10 Fri	27 41	11 16	11 38	3 4	3 57	6 8	8 25	
11 Sat	28 40	11 15	11 37	3 3	3 56	6 7	8 24	
12 Sun	29 39	11 14	11 36	3 2	3 55	6 6	8 23	
13 Mon	30 38	11 13	11 35	3 1	3 54	6 5	8 22	
14 Tue	31 37	11 12	11 34	3 0	3 53	6 4	8 21	
15 Wed	1 36	11 11	11 33	2 59	3 52	6 3	8 20	
16 Thur	2 35	11 10	11 32	2 58	3 51	6 2	8 19	
17 Fri	3 34	11 9	11 31	2 57	3 50	6 1	8 18	
18 Sat	4 33	11 8	11 30	2 56	3 49	6 0	8 17	
19 Sun	5 32	11 7	11 29	2 55	3 48	5 59	8 16	
20 Mon	6 31	11 6	11 28	2 54	3 47	5 58	8 15	
21 Tue	7 30	11 5	11 27	2 53	3 46	5 57	8 14	
22 Wed	8 29	11 4	11 26	2 52	3 45	5 56	8 13	
23 Thur	9 28	11 3	11 25	2 51	3 44	5 55	8 12	
24 Fri	10 27	11 2	11 24	2 50	3 43	5 54	8 11	
25 Sat	11 26	11 1	11 23	2 49	3 42	5 53	8 10	
26 Sun	12 25	11 0	11 22	2 48	3 41	5 52	8 9	
27 Mon	13 24	10 59	11 21	2 47	3 40	5 51	8 8	
28 Tue	14 23	10 58	11 20	2 46	3 39	5 50	8 7	
29 Wed	15 22	10 57	11 19	2 45	3 38	5 49	8 6	
30 Thur	16 21	10 56	11 18	2 44	3 37	5 48	8 5	
31 Fri	17 20	10 55	11 17	2 43	3 36	5 47	8 4	



Don't neglect the eyes. Lost sight is irrecoverable. A dentist can replace a lost tooth with an artificial one which may pass for the tooth of nature, but no oculist can restore the eye once sightless to its normal state. Save your eyes from being over-taxed by using spectacles to relieve and strengthen them. We can fit almost every eye with the lens required to aid the sight and spare its optic nerves. Parties in town or out of town who have their eyes tested at their own homes if sufficient notice is given us at our store

E. W. TAYLOR,
CAMERON BLOCK

The Prince Edward Island
Commercial College.

THE PRINCE EDWARD ISLAND Commercial College and Shorthand Institution is now open. Young men and women desirous of acquiring a Business Education should embrace this opportunity.

Subjects taught include Book-keeping, Commercial Arithmetic, Commercial Law, Business and Legal Forms, Business Correspondence, Penmanship, Shorthand and Typewriting.

Students admitted at any time. We guarantee attention to business.
S. F. HODGSON,
Principal.

Box 242, Charlottetown.
Oct. 23, 1896-3m.

FOR SALE.

THE Subscriber offers for sale, the undermentioned property, situate

Elliott Vale, Lot 66

three miles from Peake's Station, a shop, dwelling house and stable, all in good repair. This stand is conveniently situated in a thriving settlement and is excellently adapted for a business man or mechanic.

For further particulars apply to
J. T. GILL,
Elliott Vale, May 20, '96-3m.

Grateful-Comforting.

Epps's Cocoa
BREAKFAST-SUPPER.
By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicious beverage which may save us many 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 miasms 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.

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus:
JAMES EPPS & Co., Ltd., Homazopathio Chemists, London, England.

Wall Paper.

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If?

If you want to preserve apples, don't cause a break in the skin. The germs of decay thrive rapidly there. So the germs of consumption find good soil for work when the lining of the throat and lungs is bruised, made raw, or injured by colds and coughs. **Scott's Emulsion**, with hypophosphites, will heal inflamed mucus membranes. The time to take it is before serious damage has been done. A 50-cent bottle is enough for an ordinary cold.

90 cents and \$1.00
Scott & Bowen, Charlottetown, Que.

Local and Special News.

Complaints are made that many men who act as bicycle instructors at riding schools and academies do not know how to ride correctly themselves.

Coughs, colds, sore throat, asthma, bronchitis, and all lung troubles are quickly cured by Hagyard's Pectoral Balsam.

In France cycle thieves are given three years at hard labor. They should get the same reward here.

Get THE BEST.
The public are too intelligent to purchase a worthless article a second time, on the contrary, they want the best. Physicians are virtually unanimous in saying Scott's Emulsion is the best form of Cod Liver Oil.

Minard's Liniment cures colds, etc.

John Jacob Astor has joined the League of American Wheelmen.

Minard's Liniment cures diphtheria.

Swiss London cycle schools demand \$2 per lesson.

I was cured of Bronchitis and Asthma by MINARD'S LINIMENT.
Lot 5, P. E. I. Mrs. Livingstone.

I was cured of a severe attack of rheumatism by MINARD'S LINIMENT.
Mahone Bay. John Macdonald.

I was cured of a severely sprained leg by MINARD'S LINIMENT.
Bridgewater. Joshua Wynacht.

Ayer's Sarsaparilla is recommended by physicians as the only sure blood purifier.

Norway Pine Syrup cures coughs, colds, hoarseness, sore throat, asthma, bronchitis, etc.

A look of Napoleon Bonaparte's hair recently sold for \$2,000. It would pay to become bald at that rate per lock.

Minard's Liniment cures garget in cows.

Mr. Hart is again making his annual trip round the Island in the interest of Minard's Liniment, and he reports his sales of this valuable medicine as above the record, in spite of "cheap" imitations being thrown on the market.

ALL THE PEOPLE
Should keep themselves healthy. Especial care should be given to this matter at this time. Health depends upon pure rich blood, for when the blood is impure or impoverished, diseases of various kinds are almost certain to result. The one true blood purifier is Hood's Sarsaparilla. By its use you can purify and vitalize the blood, it has proved itself to be the safeguard of health, and the record of remarkable cures effecting cures that it has effected and permanent cures when all other preparations fail to do any good whatever.

Mr. Frank Harvey, the actor, gives the following as the drollest slip with text he ever heard on the stage. "I once heard," he says, "a nervous, excited juvenile actor exclaim, 'Dare to harm one head of her hair and the last moment shall be your next.'"

To Destroy Worms and expel them from children or adults use Dr. Low's Worm Syrup.

She—Tell me of your early struggles. He—There's not much to tell. The harder I struggled, the harder the old man laid it on.

If the hair is falling out, or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sarsaparilla is the best.

It is actual merit that has given Hood's Sarsaparilla the place among medicines. It is the One True Blood Purifier and nerve tonic.

A couple of burglars were trying to effect their entrance into a house. The master of the establishment heard them, and opening the window quietly, he remarked, "You had better try again after a while, as we haven't all gone to bed yet." They came again. Oh, yes.

ARE YOU THIN?
All the time? This condition is a sure indication that your blood is not rich and nourishing as it ought to be and as it may be if you take a few bottles of the great blood purifier, Hood's Sarsaparilla. Thousands write that Hood's Sarsaparilla has cured them of that tired feeling by giving them rich, red blood.

Hood's Pills act easily and promptly on the liver and bowels. Cure sick headache.

A comedian in a Paris theatre recently made a great hit out of a painful incident. While indulging in a bit of horse-play on the stage he struck his head violently, entirely by accident, against one of the pillars of the scene on the stage. On hearing the thud everybody uttered a cry: "No great harm done," said the comedian, "just hand me a napkin, a glass of water and a salt cellar."

These were brought, and he sat down, folded the napkin in the form of a bandage, dipped it in the glass, and applied the salt-cellar on the wet part.

Having thus prepared a remedy according to prescription, and when everybody expected he would apply it to his forehead, he gravely rose and tied it round the pillar.

Unity of the Church.

THE LATEST ENCYCLOPEDIA OF THE HOLY FATHER LEO XIII.

The following is the authorized translation of the Encyclical letter of His Holiness Leo XIII. on "The Unity of the Church."

To our venerable brethren, the patriarchs, primates, archbishops, bishops, and other ordinaries in peace and communion with the apostolic see, Leo XIII. Venerable brethren, health and benediction.—It is sufficiently well known unto you that no small share of Our thoughts and of Our care is devoted to Our endeavor to bring back to the fold, and under the guardianship of Jesus Christ, the Chief Pastor of souls, sheep that have strayed. Most upon this, We have thought it most conducive to this salutary end, and most to describe the exemplar and, as it were, the lineaments of the Church. Amongst these the most worthy of our chief consideration is Unity. This the Divine Author impressed on it as a lasting sign of truth and unconquerable strength. The essential beauty and comeliness of the Church ought greatly to influence the minds of those who consider it. Nor is it improbable that ignorance may be dispelled by the consideration; that false ideas and prejudices may be dissipated from the minds chiefly of those who find themselves in error without fault of theirs; and that even a love for the Church may be stirred up in the souls of men, like unto that charity wherewith Christ loved and united Himself to that spouse redeemed by His precious blood. "Christ loved the Church, and delivered Himself up for it" (Eph. v., 25). If those about to come back to their most loving Mother (not yet fully known, or culpably abandoned) should perceive that their return involves, not indeed the shedding of their blood (at which price nevertheless the Church was bought by Jesus Christ) but some lesser trouble or labor, let them clearly understand that this burden has been laid on them not by the will of man, but by the will and command of God. They may thus, by the help of heavenly grace, realize and feel the truth of the Divine saying: "My yoke is sweet and My burden light." (Matt. xi., 30). Wherefore having put all Our hope in the "Father of lights," from whom "cometh every best gift and every perfect gift" (Ep. James i., 17)—from Him, namely, who alone "gives the increase" (1 Cor. iii., 6)—We earnestly pray that He will graciously grant Us the power of bringing conviction home to the minds of men.

2. Although God can do by His own power all that is effected by created natures, nevertheless in the counsels of His loving Providence He has preferred to help men by the instrumentality of men. And, as in the natural order He does not usually give full perfection except by means of man's work and action, so also He makes use of human aid for that which lies beyond the limits of nature, that is to say, for the sanctification and salvation of souls. But it is obvious that nothing can be communicated amongst men save by means of external things which the senses can perceive. For this reason the Son of God assumed human nature—"who being in the form of God... emptied Himself, taking the form of a servant, being made in the likeness of man" (Philipp. ii., 6-7)—and thus living on earth He taught His doctrine and gave His laws, conversing with men.

3. And, since it was necessary that His divine mission should be perpetuated to the end of time, He took to Himself disciples, trained by Himself, and made them partakers of His own authority. And when He had invoked upon them from Heaven the Spirit of Truth, He bade them go through the whole world and faithfully preach to all nations what He had taught and what He had commanded, so that by the profession of His doctrine, and the observance of His laws, the human race might attain to holiness on earth and never-ending happiness in Heaven. In this wise, and on this principle, the Church was begotten. If we consider the chief end of this Church and the proximate efficient causes of salvation, it is undoubtedly spiritual; but in regard to those who constitute it, and to the things which lead to these spiritual gifts, it is external and necessarily visible. The Apostles received a mission to teach by visible and audible signs, and they discharged their mission only by words and acts which certainly appealed to the senses. So that their voices falling upon the ears of those who heard them begot faith in souls—"Faith cometh by hearing, and hearing by the word of Christ" (Rom. x., 17). And faith itself—that is, assent given to the first and supreme truth—though residing essentially in the intellect,

must be manifested by outward profession—"for with the heart we believe unto justice, but with the mouth confession is made unto salvation" (Rom. x., 10). In the same way in man, nothing is more internal than heavenly grace, which begets sanctity, but the ordinary and chief means of obtaining grace are external; that is to say, the Sacraments, which are administered by men specially chosen for that purpose, by means of certain ordinances Jesus Christ commanded His Apostles and their successors to the end of time to teach and rule the nations. He ordered the nations to accept their teaching and obey their authority. But this correlation of rights and duties in the Christian commonwealth not only could not have been made permanent, but could not even have been intimated except through the senses, which are of all things the messengers and interpreters. For this reason the Church is so often called in Holy Writ a body, and even the body of Christ—"Now you are the body of Christ (1 Cor. xii., 27)—and precisely because it is a body is the Church visible; and because it is the body of Christ" it is living and energizing, because by the infusion of His power Christ guards and sustains it, just as the vine gives nourishment and renders fruitful the branches united to it. And as in animals the vital principle is unseen and invisible, and is evidenced and manifested by the movements and action of the members, so the principle of supernatural life in the Church is clearly shown in that which is done by it.

From this it follows that those who arbitrarily conjure up and picture to themselves a hidden and invisible Church are in grievous and pernicious error; as also are those who regard the Church as a human institution which claims a certain obedience in discipline and external duties, but which is without the personal communication of the gifts of Divine grace, and without all that which testifies by constant and undoubted signs to the existence of that life which is drawn from God. It is as absurdly as impossible that a Church of Jesus Christ can be the one or the other, as that man should be a body alone or a soul alone. The connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature. The Church is not something dead, it is the body of Christ endowed with supernatural life. As Christ, the Head and Exemplar, is not wholly in His visible human nature, which Photinians and Nestorians assert, nor wholly in the invisible Divine nature, as the Monophysites hold, but is one, and in both natures, visible and invisible; so the mystical body of Christ is the true Church only because its visible parts draw life and power from the supernatural gifts and other things whence springs their very nature and essence. But since the Church is such by Divine will and constitution, such it must uniformly remain to the end of time. If it did not, then it would not have been founded as perpetual, and the end set before it would have been limited to some certain place and to some certain period of time; both of which are contrary to the truth. The union consequently of visible and invisible elements, because it harmonizes with the natural order and by God's will belongs to the very essence of the Church, must necessarily remain so long as the Church itself shall endure. Wherefore Chrysostom writes: "Succeed not from the Church; for nothing is stronger than the Church. Thy hope is in the Church; thy salvation is in the Church; thy refuge is in the Church. It is higher than the heavens and wider than the earth. It never grows old, but is ever full of vigor. Wherefore Holy Writ, pointing to its strength and stability, calls it a mountain" (Hom. "De Captio Buroplio," n. 6). Also Augustine says: "Unbelievers think that the Christian religion will last for a certain period in the world and will then disappear. But it will remain as long as the sun—as long as the sun rises and sets; that is as long as the ages of time shall roll, the Church of God—the true body of Christ on earth will not disappear." (De Captio Buroplio, n. 6). And in another place: "The Church will totter if its foundation shakes; but how can Christ be moved?... Christ remaining, immovable, it (the Church) shall never be shaken. Where are they that say that the Church has disappeared from the world, when it cannot even be shaken?" (Enarratio in Psalm ciii., Sermo ii., n. 5). He who seeks the truth must be guided by these fundamental principles. That is to say, that Christ the Lord instituted and formed the Church, wherefore when we are asked what its nature is, the main thing is to see what Christ wished and what in fact He

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

Royal Baking Powder

ABSOLUTELY PURE

did. Judged by such a criterion, it is the unity of the Church which must be principally considered; and of this, for the general good it has seemed useful to speak in this Encyclical.

4. It is as evident from the clear and frequent testimonies of Holy Writ that the true Church of Jesus Christ is one, that no Christian can dare to deny it. But in judging and determining the nature of this unity many have erred in various ways. Not the foundation of the Church alone, but its whole constitution, belongs to the class of things effected by Christ's free choice. For this reason the entire case must be judged by what was actually done. We must consequently investigate not how the Church may possibly be one, but how he who founded it willed that it should be one.

When we consider what was actually done, we find that Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible after that manner in which in the symbol of our Faith we profess: "I believe in one Church." "The Church in respect of its unity belongs to the category of things indivisible by nature, though heretics try to divide it into many parts." We say, therefore, that the Catholic Church is unique in its essence, in its doctrine, in its origin, and in its excellence. Furthermore, the eminence of the Church arises from its unity, as the principle of its constitution—a unity surpassing all else, and having nothing like unto it or equal to it" (S. Clemens Alexandrinus, "Stromatum," lib. viii., c. 17). For this reason Christ speaking of the mystical edifice mentions only one Church, which He calls His own—"I will build My Church," any other Church except this one, since it has not been founded by Christ, cannot be the true Church. This becomes even more evident when the purpose of the Divine Founder is considered. For what did Christ, the Lord, seek? What did He wish in regard to the Church founded, or about to be founded? This: to transmit to it the same mission and the same mandate which He had received from the Father, that they should be perpetuated. This He clearly resolved to do: this He actually did. "As the Father hath sent Me, I also send you" (John xx., 21). "As thou hast sent Me into the world I also have sent them into the world" (John xvii., 18). But the mission of Christ is to save that which has perished; that is to say, not some nations or people, but the whole human race, without distinction of time or place. "The Son of Man came that the world might be saved by Him" (John iii., 17). "For there is no other name whereby Heaven given to men whereby we must be saved" (Acts iv., 12). The Church, therefore, is bound to communicate without stint, to all men, and to transmit through all ages, the salvation effected by Jesus Christ, and the blessings flowing therefrom. Wherefore, by the will of its Founder, it is necessary that this Church should be one in all lands and at all times. To justify the existence of more than one Church it would be necessary to go outside this world, and to create a new and unheard-of race of men.

That the one Church should embrace all men everywhere and at all times was seen and foretold by Isaiah, when, looking into the future, he saw the appearance of a mountain conspicuous by its all-surpassing altitude, which set forth the image of "The house of the Lord"—that is, of the Church. "And in the last days the mountain of the house of the Lord shall be prepared on the top of the mountains" (Isa. ii., 2). But this mountain which towers over all other mountains is one; and the house of the Lord to which all nations shall come to seek the rule of living is also one. "And all nations shall flow into it. And many people shall go, and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths" (Ibid. ii., 2-3). Explaining this passage, Optatus of Milevis says: "It is written in the Prophet Isaiah: 'from Zion the law shall go forth and the word of the Lord from Jerusalem.' For it is not on Mount Zion that Isaiah sees the valley, but

on the holy mountain, that is, the Church, which has raised itself conspicuously throughout the entire Roman world under the whole heavens. . . . The Church is, therefore, the Spiritual Zion in which Christ has been constituted King by God the Father, and which exists throughout the entire earth, on which there is but one Catholic Church" ("De Schemism Donatist," lib. iii., n. 2). And Augustine says: "What can be so manifest as a mountain or so well known? There are, it is true, mountains which are unknown because they are situated in some remote part of the earth. . . . But this mountain is not unknown, for it has filled the whole face of the world, and about this it is said that it is prepared on the summit of the mountains" ("In Ep. Joan," tract i., n. 13).

5. Furthermore, the Son of God decreed that the Church should be His mystical body, with which He should be united as the Head, after the manner of the human body which He assumed, to which the natural head is physiologically united. As He took to Himself a mortal body, which he gave to suffering and death in order to pay the price of man's redemption so also He has one mystical body in which and through which He renders men partakers of holiness and of eternal salvation. God "hath made Him (Christ) head over all the Church, which is His body" (Eph. i., 22-23). Scattered and separated members cannot possibly cohere with the head so as to make one body. But St. Paul says: "All the members of the body, whereas they are many, yet are one body, so also is Christ" (1 Cor. xii., 2). Wherefore this mystical body he declares is "compact" and "fitly joined together." The head, Christ: from whom the whole body, being compacted and fitly joined together, by what every joint supplieth according to the operation in the measure of every part" (Eph. iv., 15-16). And so dispersed members, separated one from the other cannot be united with one and the same head. "There is one God, and one Christ; and His Church is one and the Faith is one; and one the people, joined together in the solid unity of the body in the bond of concord. This unity cannot be broken, nor the one body divided by the separation of its constituent parts" (St. Cyprianus, "De Cath. Rool. Unitate," n. 23). And to set forth more clearly the unity of the Church, he makes use of the illustration of a living body, the members of which cannot possibly live unless united to the head and drawing from it their vital force. Separated from the head, they must of necessity die. "The Church," he says, "cannot be divided into parts by the separation and cutting asunder of its members. What is cut away from the mother cannot live or breathe apart (Ibid.). What similarity is there between a dead and a living body; for No man ever hated his own flesh, but nourished and cherished it, as also Christ doth the Church; because we are members of His body, of His flesh, and of His bones" (Eph. v., 29-30). Another head like to Christ must be invented—that is, another Christ—if beside the one Church, which is His body, men wish to set up another. "See what you must be aware of—see what you must avoid—see what you must dread. It happens that, as in the human body, some member may be cut off—a hand, a finger, a foot. Does the soul follow the amputated member? As long as it was in the body it lived;" (Continued on fourth page.)

did. Judged by such a criterion, it is the unity of the Church which must be principally considered; and of this, for the general good it has seemed useful to speak in this Encyclical.

When we consider what was actually done, we find that Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible after that manner in which in the symbol of our Faith we profess: "I believe in one Church." "The Church in respect of its unity belongs to the category of things indivisible by nature, though heretics try to divide it into many parts." We say, therefore, that the Catholic Church is unique in its essence, in its doctrine, in its origin, and in its excellence. Furthermore, the eminence of the Church arises from its unity, as the principle of its constitution—a unity surpassing all else, and having nothing like unto it or equal to it" (S. Clemens Alexandrinus, "Stromatum," lib. viii., c. 17). For this reason Christ speaking of the mystical edifice mentions only one Church, which He calls His own—"I will build My Church," any other Church except this one, since it has not been founded by Christ, cannot be the true Church. This becomes even more evident when the purpose of the Divine Founder is considered. For what did Christ, the Lord, seek? What did He wish in regard to the Church founded, or about to be founded? This: to transmit to it the same mission and the same mandate which He had received from the Father, that they should be perpetuated. This He clearly resolved to do: this He actually did. "As the Father hath sent Me, I also send you" (John xx., 21). "As thou hast sent Me into the world I also have sent them into the world" (John xvii., 18). But the mission of Christ is to save that which has perished; that is to say, not some nations or people, but the whole human race, without distinction of time or place. "The Son of Man came that the world might be saved by Him" (John iii., 17). "For there is no other name whereby Heaven given to men whereby we must be saved" (Acts iv., 12). The Church, therefore, is bound to communicate without stint, to all men, and to transmit through all ages, the salvation effected by Jesus Christ, and the blessings flowing therefrom. Wherefore, by the will of its Founder, it is necessary that this Church should be one in all lands and at all times. To justify the existence of more than one Church it would be necessary to go outside this world, and to create a new and unheard-of race of men.

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THE HERALD

WEDNESDAY, JULY 29, 1896. PUBLISHED EVERY WEDNESDAY. SUBSCRIPTION—\$1.00 A YEAR, JAMES MCISAAC, Editor & Proprietor.

ACCORDING to the Toronto Globe, "it would be downright cruel to make the Ministers run by-elections in this weather." Upon which the Mail and Empire remarks: Our contemporary forgets that the market coolness of the reception that may be accorded some of them might prove particularly refreshing during the summer season.

ACCORDING to the telegraphic summary of Mr. Laurier's utterances at St. John's on Saturday last, he is bound to adopt, in great measure, the line of action followed by his opponents within the office. He declared that in favor of preferential trade with Great Britain, and of encouraging gold storage, and fast steamships. Just so! Mr. Laurier finds himself so denuded of anything in the line of a practical policy that he must steal the clothes of his predecessors in office.

JOSEPH CHAMBERLAIN has secured the sanction of the Imperial Cabinet to appoint Canadian, South African and Australian Judges to the Judicial Committee of the Privy Council. The Cape Chief Justice has already been appointed. The home Government is now waiting to receive Laurier's nomination of a Canadian Judge. It is suggested that it would be fitting were Mr. Blake's resignation the cause of Liberalism, which is now victorious, recognized by his selection.

FRENCH cattle importers have been looking to Canada for some time as a source of supply of live stock, and some shipments have gone across from here. Two thousand head have just been sold to a buyer in France by a Smith's Fall's exporter. The animals can be landed in the live state and fattened on French soil, as although the United States cattle are excluded, Canadian are not. It is to be hoped that this new market will be found worth developing. The direct steamship connection provided for by Sir Mackenzie Bowell's Government will, if established, be a means of building up a Canadian cattle trade with France.—Mail and Empire.

IMMIGRATION and capital are beginning to flow into British Columbia from the old country attracted by the gold findings in the Kootenay valley. The result will probably be to draw population into the farming districts of the north-west as well; and that is what we want. Our British cousins have been going to South Africa, Australia and Argentina and neglecting Canada. In South Africa they brought wealth and prosperity to a Boer state which denied them citizenship and the protection of British law. In Canada we have a British country within easy reach and possessed of every kind of natural resource. This is the land that deserves attention.—Ottawa Citizen.

This is what the Moncton Times has to say regarding Mr. McInerney: "Mr. McInerney has requested the Richibucto Review to give the most absolute denial to the rumors which may have gained currency respecting his resignation for the purpose of opening Kent for Mr. Blair. He writes the Review to add that 'there is no position in the gift of the government which would tempt him to so traitorously sell out his supporters in the county. Elected as a conservative, he represents the political principles and honor of the party in Kent, and holds those principles and that honor to too high esteem to shamefully sacrifice them for mere personal gain. While it might be an advantage for Kent to be represented by a cabinet minister, the county's honor is a matter of importance; and it is not improbable that, before very long, Kent's honor and advantage may be guarded and promoted by being so represented—but not in the person of A. G. Blair.' Well would it have been for one F. G. Forbes, now serving Her Majesty as a landing waiter, if he had possessed the spirit manifested by Mr. McInerney.

When the Conservatives were in power, the Grits, both on the platform and through their press, were tired of shouting "unsubsidized organs" to the Conservative papers; because some of them happened to do a little departmental printing. But now, that the Grits have assumed control, their organs are most anxious to secure a much greater share of Government printing than their opponents received of late years. In order that they may be "unsubsidized" to their satisfaction

That Political Picnic

ON Friday last a Grit Picnic took place at Sea View, New London. The gathering, we are told, was in honor of Mr. L. H. Davies' promotion to a seat in Mr. Laurier's Cabinet. The picnic had been advertised for some time, and the faithful, not only from West Queen's, but from East Prince as well, were expected to be present in large numbers. As to the actual number in attendance, there seems to be a wide difference of opinion among the Grits themselves. Their morning organ places the number between six and eight hundred, while the Patriot says there were from fifteen hundred to two thousand persons present. It may reasonably be assumed that this discrepancy is but a fair sample of the "Liberal" mode of calculation. A difference of eight or ten hundred in estimating the attendance at a political gathering is nothing.

After a few preliminaries, Mr. Davies took the platform and delivered a speech. Judging by the reports of his remarks published in his own party organs, his promotion to a seat in the Dominion Cabinet has not cured Mr. Davies of recklessness of expression on political questions. He began his remarks by proclaiming how difficult it was to find any "Tories" since the election. But he changed his tune, quite suddenly, when he was informed by several voices in the audience that there were dozens of Conservatives right there at the meeting. He next devoted himself to praising Mr. Laurier, making the astounding statement that Mr. Laurier's set principles before power. Certainly that will be news to every unbiased reader who has followed Laurier's record; and no mortal man can tell, from his public utterances, what his principles are, or whether or not he has any on the great public questions of the day. Mr. Davies was pleased to state that Mr. Laurier's motto was equal rights to all and special privileges to none. We have heard expressions of that kind before, coming from such men as Dalton McGowan, C. O'Brien and others, whose public actions constitute the most emphatic contradiction of their words. It was certainly rich to hear such expressions from Mr. Davies, when the public will remember the lesson which he himself attained to his former Premiership in this Province. As Mr. Davies warmed to his subject, his recklessness grew upon him. He so far forgot himself as to state that the Conservatives, in the late election campaign, called sectarian issues into play. Every one who has given any thought at all to the issues before the public, know that the direct contrary of the statement is the fact. The Grits, beginning with Greenway, made the school question a football in the political arena, for the purpose of arousing sectarian prejudices in the hope of attaining power. What was the result? It is particularly cool on the part of Mr. Davies, to make an assertion of this kind, after the speech he himself made in the Market Hall, here, on his return from Ottawa, after the last session of Parliament. What was the tenor of that speech from beginning to end, but the strongest possible appeal to sectarian prejudices? It is possible that there are sections of his riding in which Mr. Davies would not speak thus; but he knew where he was speaking, he knew the manner of men he was addressing, and he gauged his remarks accordingly.

Some remarks were made by the member elect for East Prince and other leaders of the Grit Party. Next, a young man named Frank H. Stewart, of Boston, a lawyer and a son of Mr. W. D. Stewart, Commissioner of Public Works in Mr. Davies' Government, addressed the meeting. This young man made the important announcement that they in the United States believed that Canada would prosper greatly under a new trade policy. That is most conoling. He favored the idea of "Canada and America" joining as formerly "in friendly trade exchanges"; they, the "Americans," giving their "inventions and manufactures," and "receiving in exchange, the products of our fertile fields." How very accommodating! Before this young man thus declared himself, most people in this country were of the opinion that Canada was part of "America"; but according to him our geographical notions will have to be revised. How extremely generous it is on the part of this young man to vouchsafe the information that the people of his great country would condescend to give us their "inventions and manufactures," in exchange for the products of our fertile fields. Of course the idea of Canada having any "inventions and manufactures" of her own is not to be thought of. Oh, no. Canadians are only fit to be hewers of wood and drawers of water, and tillers of the soil for the accommodation of the "inventors and manufacturers" of "America."

That is the doctrine our Grit friends, both here and in the United States, have been preaching for the last twenty years. A fine dose for patriotic Canadians to swallow.

Political Notes.

The Liberal Conservatives of Halifax nominated Dr. T. W. Walsh to contest Halifax County for the vacant seat in the House of Assembly.

Joe Martin left Ottawa on Wednesday last for Winnipeg, Joseph is said to be greatly disgusted with the reception by Laurier, and he goes home without the portfolio in his possession.

Hon. Mr. Blair had not, up to Saturday, found a constituency. If he goes to Albert or Gloucester he will be strenuously opposed. It is believed that Hon. Mr. Davies is now negotiating with G. G. King in Blair's behalf.

Regarding the new minister of the interior, Hon. Mr. Laurier on Monday expressed the belief that nothing could be settled for a couple of weeks. Meanwhile Senator McInnes is still holding the fort, and thinks he should get the portfolio.

The politicians at Winnipeg seem to think that when Joseph Mar in returns from Ottawa he will announce himself out of politics. They may be certain that Attorney General Sifton is Mr. Laurier's choice for the vacant portfolio.

The "Herbert Fuller" Tragedy.

In our last was a news item to the effect that the captain, and his wife and the second mate of the barkentine "Herbert Fuller," which arrived in Halifax on the 21st, had been murdered. Since then fuller particulars of the dreadful tragedy have come to light. The "Herbert Fuller" left Boston on July 8th with a cargo of lumber for Rosario. The vessel sailed from Harrington, Maine, and her managing owner is Swan of New York. She was commanded by Captain Nathaniel Herberion, who was part owner. He was accompanied by his wife. The captain was 44 years of age and his wife 37. The first mate is named Bram, a mulatto, a native of St. Kitts; the second mate, Blakely, a Highlander. Besides these there was a crew of seven and one passenger, a young man named Monks, of Boston. He is a Harvard student, and took the trip in the sailing vessel for the benefit of his health. All seemed to have gone along well till the night of the 13th, or rather the morning of the 14th. Across the after end of the saloon there were three rooms. One of these was the captain's cabin, a large room at the rear of it, with a window looking out on the after deck and wheel, was the captain's chart room. The captain was in the chart room on the night in question so as to be ready to come on deck at a moment's notice. He was fatigued and had thrown himself on a lounge. Next to this room was the room occupied by the passenger Monks, and next to this again, on the opposite side of the saloon, was the captain's private room. This was occupied by the captain's wife. It was the first mate's watch, from two o'clock in the morning, and the man at the wheel was Brown, one of the crew. Monks was awakened by shrieks proceeding from the room occupied by the captain's wife. He immediately rose and partially dressing himself proceeded into the room. He put on his trousers and into the coat to wake him up; but found the place soaked with blood. He then went back to his own room and armed himself with a revolver. He then went through the saloon to the deck. No sooner had he opened the door than he was met by a man who had himself confronted by Mate Bram, who shield a billet of wood at him, which fortunately missed, or otherwise he would have been killed. Monks covered Bram with his revolver, and the latter, in a moment, was shot dead. He remained in a light of one another till daylight, when the crew were made acquainted with what had happened. It was then discovered that the captain, his wife and the second mate had been hacked to death with an axe. The second mate's room, we should have said, was towards the forward part of the saloon, on the opposite side from the room occupied by the captain. Brown, the man at the wheel, was wrapped up and placed in a boat, in tow of the vessel. On the other hand, Brown says he saw Bram strike the captain. This he could easily see through the window from his position at the wheel. At this time, the vessel was about 800 miles south of Halifax. Brown was first arrested and placed in irons. Bram had charge of the ship; but Monks and the crew suspected that he was taking her further and further from land. The steward advised the crew, and watching their chance, they handcuffed Bram and chained him to the rear part of the ship. The navigating of the vessel then depended on Monks and Spencer. The dead bodies were wrapped up and placed in a boat, in tow of the vessel. In this way they reached Halifax on the 21st. Through the instrumentality of the United States Consul, all hands were placed under arrest. After a preliminary examination the manager was returned over to the United States authorities and taken to Boston, where their trial will be proceeded with. No doubt Mate Bram is the murderer, and it is possible Brown is an accomplice. The motive attributed to the murderer was the intention of selling the ship to the Cuban insurgents. Bram was heard to express something of the nature. It is supposed he wanted the

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Christiana Malins, Tignish Convent, 385. W. C. Lawson, Charlottetown, 381. Alberta Smith, city, 379. Gerrie Edger, city, 379. Blanche Balderston, St. Peter's Bay, 378. Annie Stewart, Clarke's Mills, 372. Robert Brown, Fownal, 372. Hodge McNeill, Stanley, 371. Janet Smith, New Perth, 371. Benie Stewart, city, 371. Hattie Curley, city, 371. John L. Hobbirk, city, 370. Wallace Brown, Brackley Point Road, 368. Brenton Alley, Carleton Place, 362. Leon Bardenia, Bridgetown, 358. Beattie McMillan, Georgetown, 356. JUNIOR—PAID IN SENIOR EXAMINATION. Susannah McKinnon, Richmond, 322. George Ross, Ross Corner, 314. Henry Donohue, St. Dunstan's College, 309. Allister McDonald, Georgetown, 303. Everett Fraser, North River, 301. Beattie McPhee, Charlottetown Convent, 298. James Macle, Stargson, 291. Daisy Ballin, Fownal, 291. Alvin Dobary, Miscouche, 289. Maud Trainor, Belmont River, 285. Benj. Deacon, Freetown, 283. May Clarke, Charlottetown, 284. Stephen Larkin, Head of St. Peter's Bay, 281. Christiana McNeill, Charlottetown, 276. Herbert Southbury, Charlottetown, 275. Herbert McKenzie, Vernon River Bridge, 271. Edith McDonald, Kingsboro, 269. Fanny Brown, Margate, 257. Emma Gaudet, Summerside, 257. Mary Campbell, Uigg, 252. Emma Gaudet, Miscouche, 249. The following having failed in arith.

Princess of Wales College and Normal School.

MATRICULATION EXAMINATIONS, JULY, 1896.

Princess County—Ellie Clark, Summerside; Augustus Bentley, Kensington; Louis Brehaut, White Sands, 586. Kings' County—Louise Roberts, White Sands; Alex. McLeod, Heatherdale. Queen's County—H. Johnston, Brackley Point; A. G. Macdonald, Victoria. Charlottetown—Frank McMillan, Fannie McMillan.

Number of marks attainable, 700; necessary to pass, 350. Ellie Clark, Summerside, 609. Augustus Bentley, Kensington, 585. Louis Brehaut, White Sands, 586. Hammond Johnston, Brackley Point, 582. Alex. McLeod, Heatherdale, 570. A. E. McIntosh, Victoria, 568. Robert Murphy, Seaview, 565. Laura Breyer, Traveller's Rest, 551. Chas. Mooney, Kelly's Cross, 550. Douglas Stewart, New Glasgow, 547. Mary Carver, Foxton, 534. Victoria. Mary Bruce, Summerside, 534. Wm. J. Green, Clifton 533. Leslie Scott, Warren Groves, 530. Ella Brown, New Glasgow, 529. Edgar Brown, do, 529. Geo. McMillan, Victoria, 525. J. B. Chapman, Alberton, 518. Geo. Sutherland, Souris, 517. Roy McLean, do; 516. W. Lea McQuarrie, Victoria, 513. Robt. Forsythe, Alberton, 500. Frederick Danks, Brookfield, 499. Frank McMillan, Charlottetown, 498. Ellen Leaman, Summerside, 494. John C. Ballin, Mt. Allison, 493. Ella J. Walker, Kensington, 487. Mary McIntyre, Souris, 485. Ebeli Reed, Summerside, 484. John L. Glover, Kensington, 483. Harry McMillan, Albany Plains, 478. Milton Simpson, Belmont, 477. Robert Macdonald, Brackley Point, 474. Dan J. McLeod, Heatherdale, 474. July Marchbanks, Traveller's Rest, 472. Herbert McMillan, Brackley Pt., 469. Urvil Schurman, Summerside, 469. Zach. Boote, Cavendish, 467. Robert Gillis, Carleton Place, 467. A. R. McLeod, Uigg, 465. Albert Robles, Uigg, 462. Millicent Wright, Kensington, 462. Chas. McMillan, Summerside, 461. Mabel Keefe, Souris, 461. James Lannon, Summerside, 461. Annie L. McKinnon, Kensington, 457. George Mallett, York, 458. Fannie McMillan, Charlottetown, 457. W. H. Mackie, Uigg, 455. George Reid, Summerside, 453. Erlie Bruce, Cavendish, 452. Florrie J. Aitken, Georgeburg, 452. Birnie Stevenson, Warren Groves, 449. Maud Brown, Charlottetown, 448. Sarah Barrett, Charlottetown, 448. Maurice McDonald, Summerside, 447. Susan McDonald, Charlottetown, 444. Donald McDonald, Uigg, 444. James McDonald, Summerside, 444. John W. Gunn, Clifton, 443. J. D. McLeod, Kensington, 441. Hubert Hamilton, York, 440. William Johnston, New Glasgow, 441. Arthur Campbell, Montague, 440. Annie L. McKinnon, Tignish, 440. W. J. McMillan, Kensington, 438. Minnie White, North River, 438. William McKinnon, De Sable, 437. Fred Tanton, Summerside, 434. Angus D. McKinnon, Hartsville, 432. Frances Smith, New Glasgow, 430. B. W. Tanton, St. Eleanor's, 429. Howard Altkan, Lower Macdonald, 429. Emily Ashkan, North River, 428. W. F. McKay, Stanley Bridge, 428. Herbert Macdonald, Brackley Point, 427. Duncan Kennedy, Clifton, 427. James D. Pedergast, Kensington, 427. Kalle A. Ross, Fish River, 426. Wm. McKinnon, Summerside, 425. George Gillis, city convent, 425. Michael Campbell, Mitchell River, 423. Solo White, North River, 423. Pua McIntyre, Summerside, 422. Margaret Gaudet, Tignish Convent, 419. Alfred McMillan, Summerside, 416. Dunstan Macdonald, city convent, 415. Harry Hibbet, Georgetown, 414. Minnie Mary, St. Ann's, 413. Robert Lawrie, Webster's Corner, 413. Brenton Currie, New Dominion, 412. Irene McLeod, Mitchell River, 411. Kattie Henderson, do, 410. Malcolm McKinnon, Canoe Cove, 409. Walter Brown, Summerside, 408. W

