

THE DAILY EXAMINER. AUGUST 28, 1890.

Bishop Macdonald.

The consecration of a coadjutor to the Bishop of Charlottetown was the event of to-day. There is a tinge of sadness in the thought that the venerable prelate whom all know and all love is unable longer to bear the increasing cares and responsibilities incident to the personal oversight of his large and flourishing diocese. But this will be tempered by the knowledge that he will have ease in his declining years. We have no doubt that Bishop Macdonald will aid him discreetly and zealously in every good word and work. As a priest and professor, the man upon whom hands were laid to-day has proved himself to be worthy of his high calling. Whether at the head of the parish or at the head of the college there have been good fruits of his handiwork. The work done at St. Dunstan's in recent years has indeed, been of such a character as to evoke the admiration of men of learning Protestant as well as Catholic. We sincerely and heartily congratulate Bishop Macdonald, and trust that he will live many years to perform the duties appertaining to the Episcopal office.

Hotel Accommodation

It was unfortunate that the visiting members of the Maritime Press Association were compelled to land in the midst of one of the worst rain-storms of the season. If the fact will but deepen the impression upon their minds that there is need here for additional hotel accommodation and if they will but set themselves to shame our capitalists into erecting a first-class hotel, the untoward event will not be altogether regretted. It is too bad that with a beautiful country and climate, and every material attraction for summer tourists, and plenty of money lying idle at the banks, we cannot have sufficient hotel accommodation for those who visit our shores.

Dr. A. H. P. Leuf says: 1. The object of physical culture is to develop the material body, and with it, of necessity, the mind and morals. 2. Like most potent agencies, it is much abused and far too little understood. 3. It absolutely forbids smoking. 4. It absolutely forbids the drinking of alcoholic or malt beverages. 5. It insists upon the necessity of regularity in living, especially as regards time of sleeping, eating, exercise and recreation. 6. It enforces a good substantial dietary that will never be forgotten. 7. It discounts all kinds of vice. 8. It is rigid in discipline without seeming so to those disciplined, and develops implicit and willing obedience to advisers. 9. It has a marked effect upon the growth of the body and mind. 10. It develops to a high degree the valuable qualities of hope, confidence, courage, deference, obedience—where proper,—independence, perseverance, ambition, temperance and determination. 11. It is, in short, the most valuable preparation of the young for the cares and trials of adult life, and aids young and old alike to ward off disease and mitigate its effects.

Wedding Bells.

Yesterday afternoon several friends and relatives of the parties concerned assembled at the residence of Mr. James Peebles on Kent Street to witness the marriage of Mr. George H. Webb, formerly of Charlottetown, but now of New York, and Miss Jessie H. Peebles of this city. The ceremony was performed by Rev. D. Sutherland of Zion Church. The bride was attended by her sister, Miss Minnie Peebles, and Miss Alice, A. Webb, sister of the groom, and the groom was supported by Messrs. George E. Robinson and F. Howat. The bride was married in her travelling suit of navy blue as she stood under a beautiful floral bell. She was the recipient of many beautiful presents. After the ceremony luncheon was served and the happy couple then drove to the station, to take the 4.30 train for Summerside where they remained over night, proceeding to-day via Point du Chene to their new home in Brooklyn. Despite the rain a large number of friends were at the station to see them off and load them with good wishes. We extend our congratulations to Mr. and Mrs. Webb.—Com.

Personal.

Mr. F. J. Nash, of the Patriot, Charlottetown, accompanied the Press Party from Halifax to Charlottetown. Chief Justice Sullivan and the Misses Sullivan leave for Montreal to-morrow morning. Mrs. C. D. Thompson and children, of Moncton (formerly Miss Mamie McLeod) is visiting the city. They are the guests of Mr. R. B. Norton. The report that Henry George intends to go to Pennsylvania to make speeches in favor of free trade is discredited. The democratic managers perceive the folly of talking free trade in Pennsylvania and want to keep the tariff question out of the state contest. It is probable that Mr. George will remain in New York and attend to a canvass of his own for congress, and prepare to repeat his race for the mayoralty as an independent candidate. Few princesses in the royal and semi-royal houses of Europe are so sensible as the Princess Maria Anna of Portugal, who is about to marry an untitled doctor of medicine. In reply to an intimate friend, who asked why she had decided to marry a man of such low rank, when so many princely suitors were at her disposal, she said: "I prefer to marry a man without a name, rather than a name without a man."

Sir John Millais says of the young painters of England that their art feeling is decidedly more educated than that of their predecessors. There is extraordinary competence, admirable power of portraiture. He was asked if there were not a tendency to flashy, clever, superficial effect-of-the-moment work, and he answered, "No. That flashiness, as you call it, is frequently the result of enormous pains."

K. D. C. Cures Dyspepsia.

THE BISHOP OF IRENA.

Consecration Ceremony.

Able Sermon by Archbishop O'Brien.

RECEPTION AT THE PALACE.

Banquet at St. Dunstan's College.

THE Right Rev. J. C. Macdonald, Bishop-Elect of Irena, and Coadjutor to His Lordship Bishop McIntyre, was consecrated to-day. His Lordship Bishop McIntyre performed the consecration ceremony, assisted by Bishops Cameron, of Antigonish, and Rogers, of Chatham. The ceremony was a very imposing one. It began at nine o'clock this morning and was not concluded until after twelve. There was a large congregation present. Besides the clergy named there were in attendance His Grace Archbishop O'Brien, Halifax; His Lordship Bishop Sweeney, St. John; Coadjutor Bishop Blais, of Rimouski, and nearly all the priests of the diocese. His Grace Archbishop O'Brien preached the sermon, which was a very powerful effort. He said:—

"I charge thee before God and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side.—1 Tim., V. 21.

MY LORDS, VERY REV. AND REV. FATHERS, AND DEAR FRIENDS:

The solemn and weighty words of my text were addressed to a Bishop more than eighteen hundred years ago, by an Apostle of the living God. St. Paul had enumerated, for the consideration of Timothy, some of the duties and obligations of the episcopacy, and after having touched on the rule to be followed in dealing with his priests, he solemnly charged him before God and His angels to shake off all prejudice, to mete out even-handed justice, and not to decline to one side or the other. In a few short and pointed sentences, he draws the portrait of the model Bishop, outlines his duties, sets before him his obligations, reminds him of his power, and warns him of his awful responsibilities. The consecration of a Bishop in Holy Church is, it is true, a festive occasion. Yet it is also a time for serious thought and prayerful reflection, not merely to the one raised to the plenitude of the priesthood, but to all who believe in the name of Jesus. What is a Bishop? What and whence his power? Wherefore his office and mission? These are a few of the questions which suggest themselves to the mind of a Christian on an occasion like the present. Would that all men would seek in good faith an answer to these queries. Were they to do so, they would find that just as law and order, not chaos, is the state destined by God for the physical world, so, too, law, order and government, not confusion and contradiction, are by his disposition to preside over the spiritual kingdom of men's souls. This primary truth is poorly apprehended in the restless whirl of our modern life, and, as a consequence, the religious belief of many is vague and shadowy, and sadly out of joint with the evidences of Revelation. The existence of a true and living priesthood is an integral portion of the Christian system; its recognition an essential part of Christian belief; its ministrations necessary for growth in the Christian life.

The priesthood is as indispensable in the religious order as light and sunshine in the physical. Without the priesthood there is no Christianity, just as without light and sunshine there is no ripening of fruit. In a dark cellar an unhealthy vegetation may take place, a sickly counterfeit of the open-air plant may be produced; even so without a living priesthood there can be no growth of Christ's kingdom. On an occasion like the present we deem it opportune to offer some considerations on the Christian priesthood, its institution and its place in the plan of redemption. Anyone who knows how to read can easily satisfy himself that in the Old Law there was by disposition of the Almighty, a regularly constituted priesthood whose duties and privileges are clearly laid down. There were sacrifices, and, consequently, there had to be priests; there were altars, and, therefore, there were those who should serve thereat. There were various grades, or orders, in the Jewish priesthood, with their corresponding duties and prerogatives. All this is very clear from Holy Writ, and proves to us how God, condescending in His mercy to human weakness, deigns to use the ministry of man for the sanctification of our race. By the coming and death of our divine Saviour, the act of redemption was accomplished, the prophecies received their fulfillment, the Old Law its perfections, and the eternal priesthood of the New Law was instituted. We must bear in mind that the work of God is never destroyed; no particle of physical matter is ever annihilated; it may, indeed, pass through changes and transformations, but it is never lost. So, too, the work of the Almighty in the order of grace is never made void; his truths are never changed; his plan and system are never abrogated. Hence, with the institution of the Gospel dispensation, the work of sanctification of the souls of men went forward, developed indeed, as to form and perfection of means, but on the same lines, and towards the same end; His truths were more clearly unfolded in keeping the onward march of the human intellect, but they remained ever consistent with themselves; his plan and system of using the ministry of man for the sanctification of souls were perfected, not destroyed. Hence the Priesthood of the Catholic Church is as much a part of the texture and fibre of Christianity as was the Jewish Sacerdotal order of that of the Old Law. No man who will read in good faith the writings of St. Paul, especially the Epistle to Timothy and Titus can doubt this. Throughout them he gives abundant testimony to the divine origin and lofty prerogatives of the Catholic Priesthood. They are the ambassadors of Christ, offering the unspotted sacrifice, and dispensing the mysteries of God. Paul announces himself as divinely commissioned by Christ to preach to Jew and Gentile; he constitutes Timothy and Titus bishops, to preside over

certain territories, to regulate their religious affairs, and to provide for their spiritual wants. He charged them to "keep the good deposited in trust by the Holy Ghost," (2 Tim. 1:24) clearly showing that their office and power were, like his own, from God, not from man. He tells us, "I also appointed thee," every city, as I also appointed thee," (Tit. 1:5), making it evident to every intelligent man that there was to be by God's disposition, a succession and a continuation of the Priestly Order. There is no uncertainty about the utterances of St. Paul. He claims to be an Apostle of Christ, and he asserts that those Bishops constituted by him have power to ordain, and should ordain others. Those then who profess to have their belief on the teachings of Holy Writ are inexcusable if they deny a divinely instituted priestly order in the New Law—an order whose duty it is to offer sacrifice, to teach the word of God, and to dispense his sacraments. And yet how many refuse to accept this truth whilst professing to ground their belief on the words of Scripture. Let us hope that men of good will, sincerely desirous of knowing the truth will reflect on this, and recognize that as the figures of the Old Law have been fulfilled in the New, so too the plan and system of the sacerdotal ministry have attained their perfection in the Priesthood of Christianity. We have here the development and perfection of religion, not its destruction. For Christ came not to destroy the Law, but to fulfill it. Since, then, it is clear from Scripture that the Revelation of Christ has to be taught to mankind by a divinely instituted Priesthood, it follows that where such Priesthood is denied or not received, the fullness of God's truth is not there, and the means of sanctification supplied through the Ministry are unattainable. This is why such fierce wars are waged against the Catholic clergy, because their instigator, Satan, knows that where the priest is there the power of God is brought to bear against vice and corruption and indifference that flourish, where the priestly ministry is not exercised. Hence the calumnies against Popes and Bishops and Priests, repeated from age to age, and set down as facts in so-called histories. Hence, too, the silly charges made in our own day against what many affect to scorn by calling it Sacerdotalism. Let us not fear to speak plainly. Although hundreds who write and speak derisively of the Ecclesiastical Order may not be bad living men, may, in fact, do many deeds of human beneficence, still they are quite unconsciously it may be, the instruments of the enemy of our soul. In the lodge rooms of the various secret societies the spirit of opposition to ecclesiastical authority is evoked, whence it goes forth and takes possession of unthinking victims. We are not surprised that the impious and licentious should hate what they term sacerdotalism; it is quite natural that they should, for it is the one only power on earth capable of grappling with and overcoming themselves, and of frustrating their schemes for the withdrawal of souls from God. But it is sad to see men who at heart are not bad misled by the senseless cry,—to see them denying an evident truth of revelation,—rejecting an integral portion of the plan of regeneration, and acting most unjustly toward that Order to which they owe in full their civilization, and almost wholly their human liberty and the recognition of their individual rights. A fact may be denied; the world may refuse to believe it; but it can never be confuted. It will stand in eternal record, despite the efforts of malicious enemies, or misguided indifferentists to blot it out, or to cover it from view. The fact of what mankind owes to the Catholic Church and its priesthood for its civilization and its liberty, is broadly written across the face of the world's history, is indelibly stamped on its every page, and forms the brightest and most consoling of its episodes. On the ground alone of eminent services rendered humanity, our priesthood has a claim on the human race that only a blinded bigot or a heartless ingrate would deny or ignore. It is well to recall this truth on an occasion like the present; to set it in evidence for the consideration of those who, in the hurry of life or through the misrepresentation of textbooks, may not have had an opportunity of studying it dispassionately. Pains-taking historians like Guizot and Ancillon, although not of our faith, bear ready witness to the many benefits conferred on mankind by the Church, and chiefly through the clergy. Speaking of the papacy, Ancillon says: "It alone, perhaps, saved Europe from total barbarism. It prevented and arrested the despotism of the emperors, compensated for the want of an equilibrium, and diminished the inconveniences of the feudal system." And Guizot, speaking of the action of the Church in repressing wars, and in bringing about order and mildness in a society, says: "These facts are so well known that I spared the trouble of entering into any detail." Were Guizot alive to-day he would be surprised to see how some who lay pretensions to be called educated, are ignorant of and deny what was so evident to him. The priesthood of the Church, and chiefly its head on earth, the Pope, restrained the barbarians in their incursions, or tamed and subdued them after they had overrun the West. On the ruins of the Roman Empire, and of the old civilization, the Church built up and consolidated the kingdoms of Europe, secured the gradual extinction of slavery, sanctified the home life by upholding the inviolability of the marriage bond, curbed the tyranny of emperors and kings, safe-guarded the rights of the individual, taught letters and arts, and warmed to life and action the intellectual faculties of the race. Men talk of their freedom to-day, but what vestige of liberty would be theirs had not Pope Leo the Great gone forth and turned aside the Attalus of his age; or Popes like the indomitable Mildebrand championed the cause of the people against the Henrys of each generation! What grander or more ennobling spectacle can the annals of the world unfold from their many pages than that of some weak old man, a Pope, standing unflinching and unconquered amidst the disruption of society, and the desolation of war, proclaiming to a victorious Ruler the law of God, and threatening his vengeance? He has no well-armed legions of men, but he is mailed in the might of truth and is endowed with a spiritual power before which the rude brute force of the conqueror is abashed, and before which he bows down in sullen subjugation. Not once, but many times, that scene has been enacted, and mankind each time contracted a fresh debt of gratitude to Sacerdotalism. In our own century the unarmed and enfeebled Pius VII.

defied the might of the First Napoleon, then at the zenith of his power, whilst the Pope was a prisoner and alone. Physical force in all its brute strength and pride of victory was arrayed against the spiritual power, represented by the broken and aged Pontiff. The Emperor who had armies innumerable, who had won a series of brilliant victories, bringing kings to his footstool, and breaking up the leagues of his opponents, confronts the Pope who is also his prisoner. History does not supply a parallel case,—one in which the mightiest human power is brought into such direct contact with and contradiction to the Spiritual. And what was the result? Remember we speak of no very distant date. Men are still living who can recall to memory those days. What was the result? The conqueror of nations was conquered by the aged Pope. Can any reasonable man doubt that a divine power upheld and sustained the Pontiff? Unless we acknowledge this we must say that an enormous earthly power was baffled by an exceedingly weak one; and if supernatural power upheld the Pope then God bore witness in our own century to the divine institution of the Papacy and the Priesthood. Moreover in our own century Europe has had much cause for gratitude to the Papacy on account of the noble resistance of Pius VII to Napoleon. Need we speak of what the Sacerdotal power has done for alleviating human misery, for preserving human life, and rescuing the unfortunate. To it we owe the origin of our humane institutions of every degree and kind, orphanages, asylums, homes, Hospitals and houses for the once abandoned lepers. Need we recall what that same power has done for the arts and sciences. How many who thoughtlessly and thanklessly declaim against the religious orders forget that but for those depised monks they would, in all human probability, be unable to write, and certainly would know nothing of the literature of the past, which was preserved and transcribed and handed down to us by those quiet heroes of the cloisters of the Middle Ages. All this is old news to the thoughtful student of history; still we must repeat it again and again, and shout it into the ears of the present generation from whom it is sought to be hidden. Let us never weary of reminding the world that to the sacerdotal order it is indebted not only for its spiritual ministrations but also for all that is best and humanizing in our civilization and most praiseworthy in our form of government, and most refining in our social system. And here to-day another link is added to the lengthening chain of Apostolic Succession,—that chain which has run down the ages binding each epoch of church history to the other, and linking them all to God. That legitimate succession has never been broken in our Church: as St. Paul constituted Timothy and Titus, so they ordained others, who also appointed still others to continue the work of Christ on earth. It is indeed true that the links in that long chain have not been all of equal material or temperament. Some have been of refined gold, some of silver, others of iron, or brass, or even of a base metal. Yet, just as the transmission of the electric current will take place through a chain made up of links of such varying metals, just so have the power and prerogatives, the graces and the gifts of the episcopal office come down despite the personal qualities of the various Bishops who make up the chain of succession. To you, my dear friends of the diocese, one word. Both in temporal and spiritual matters God has been very good to you. Nowhere, perhaps, are the conditions of life so easy as in this favored Isle; and in few places on this continent can people attend so easily to their spiritual duties as here. The light of Faith has shone brightly round your cradles; its saving teachings have guided your youthful steps; its pure precepts of morality have been beacon lights to warn you of danger on the road of later life; its graces have flown abundantly over your souls through the channels of the sacraments. Peace and quiet unity have marked this diocese with the seal of God's favor. To-day, a prelate, who, in human probability, will one day be your Bishop in its fullest sense, has been consecrated. He is no stranger and aspirant, nor is he unaware of your wants and aspirations. In the words of St. Paul I say to you: "Obey your prelates, and be subject to them; for they watch as being to render an account of your souls." "By your hearty co-operation and cheerful obedience so act that in the words of the Apostle 'They may do this with joy and not with grief.'—(Heb. XIII 17.)

To you, Rt. Rev. Brother in Christ, I would respectfully suggest for your consideration the words of St. Paul: O Timothy keep that which is committed to thy trust. Souls are committed to thy trust—the souls of Priests and people. A Priest forever, according to the order of Melchisedech, should be like unto him "without father, without mother, genealogy" (Heb. vii-3). In order to be faithful to that trust of souls the High Priest must be without genealogy without family, without special friends. He must stand alone at the head of his flock, with no human ties of father, or mother, called by God, not for himself but "appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sin," (Heb. v-1.) Sublime, in truth, is the dignity, but awful the responsibility, and difficult the task of him who would be a model Bishop. Hence the solemn adjuration of St. Paul: "I charge thee before God and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side, (1 Tim. v-21.) But if the road a Bishop should tread be a thorny one,—if violence must be done at times to his feelings, his sympathies and his affections in order to hold the balance of justice with an unswerving hand, the consolations will be many and the reward exceeding great. A few short years of faithful administration and then an eternity of happiness.

Do you, my dear friends, pray for your new Prelate whilst he offers sacrifices for you, so that in Christ's great day of reckoning, after having been united in bonds of faith and love in the world, you may, one and all, be united forever in the fruition of eternal bliss.

Mass was sung by His Lordship Bishop McIntyre, assisted by Mgr. Macdonald as Arch-Priest, and Mgr. Gillis and Rev. William Phelan as deacon and sub-deacon of honor, and Revs. S. Boudreau and S. T. Phelan as deacon and sub-deacon of office. Revs. P. A. McElmeel, A. J. Mc-

Intyre and A. McAulay conducted the ceremonies. After the consecration ceremony was concluded, the Bishops held a reception at the Palace, which was largely attended.

DINNER AT ST. DUNSTAN'S COLLEGE.

Through the thoughtful kindness of their hosts, the guests invited to the dinner were conveyed to St. Dunstan's College by a special train which left the station at half-past two o'clock this afternoon. These gentlemen included:—

Arsenault, Hon. J. O. Blais, Bishop; Brecken, Mr. F.; Byrne, Mr. James; Blanchard, Mr.; Blaquiere, Mr. (Ecol); Bannon, Rev. Mr.; Burke, Rev. A. E.; Blake, Mr. P.; Blake, Mr. Maurice; Boudreau, Rev. S. Carvell, Lieut-Governor; Cameron, Bishop; Conroy, Dr.; Chisholm, Rev. D.; Caven, Professor; Corbett, Rev. John; Curran, Rev. P.; Cotton, Mr.; Chisholm, Rev. J. J. Doyle, Dr.; Dixon, Rev. Mr.; Davies, Mr. L. H.; Dodd, Hon. Mr.; DeFinance, Rev. Mr. Fontana, Mr.; Foley, Mr. Thomas; Fitzgerald, Mr.; Ferguson, Hon. Mr. Gillis, Mgr.; Gillis, Rev. R. J.; Gillis, Mr. P. P.; Gallant, Rev. F. X.; George, Mr. Howland, Senator; Hensley, Hon. Judge; Hamilton, Rev. F.; Handrahan, Mr.; Hodgson, Mr. Hunt, Mr.; Herbert, Rev. O.; Haviland, Hon. Mr.; Hogan, Mr. M. P. Jenkins, Dr. S. Kelly, Judge; Kelly, Mr. (Ecol); Kelly, Dr. Kelly, Mr. Frank Lyons, Mr. Murphy, Mr. A. J.; Meehan, Rev. Mr.; Morrison, Dr. McDougall, Mr. A. J. (Ecol); McEachern, Mr. John; McGilveray, Rev. A. McIntyre, His Lordship Bishop; McIntyre, Rev. A. J.; McIntyre, Mr. John; McIntyre, Mr. Peter; McIntyre, Dr.; McElmeel, Rev. Mr.; McIssac, Mr. James; McKinnon, Mr. (Ecol); McLeod, Hon. Neil; McLeod, Mr. Malcolm, Q. C.; McLeod, Dr.; McLeod, Mr. James; McLean, Rev. J. C.; McLellan, Rev. A.; McMillan, Rev. M. J.; McMillan, Dr.; McPhee, Rev. R. McQuaid, Mr. M.; McSwain, Mr. John; McAulay, Rev. A.; McCourt, Mr. P.; McDonald, Bishop; McDonald, Mgr.; McDonald, Rev. Gregory; McDonald, Rev. J. L.; McDonald, Rev. Allan J.; McDonald, Rev. J. E.; McDonald, Rev. Roderick; McDonald, Rev. Donald; McDonald, Rev. D. F.; McDonald, Rev. John; McDonald, Rev. J. J.; McDonald, L. S.; McDonald, Mr. J. A. (Ecol); McDonald, Mr. John S.; McDonald, Hon. A. J.; McDonald, Hon. Archd.; McDonald, Mr. A. C.; McDonald, Mr. James A.; McDonald, Mr. J. B.; McDonald, Mr. R. A. (Ecol); McDonald, Mr. D. J.; McDonald, Mr. William. Nicholson, Mr. O'Brien, His Grace Archbishop. Peters, Mr. F.; Paoli, Mr. S.; Picotte, Rev. Mr.; Phelan, Rev. S.; Phelan, Rev. W.; Perry, Mr. S. P. Quinn, Rev. Mr.; Quirk, Mr. John. Rogers, Bishop; Reddin, Mr. James; Reddin, Mr. James H.; Reddin, Judge; Reddin, Mr. D. O. M., Jr.; Roach, Mr.; Reid, Rev. Mr. Sweeney, Bishop; Sullivan, Chief Justice. Unsworth, Mr. VonBerk, Rev. Felix. Watson, Mr. L. W.; Walker, Dr.; Warburton, Mr. A. B.

The "Menu"—excellent in every particular—was provided by mine host of the Hotel Davies, as follows:

SOUP.

Green Turtle, Consomme, Spaguettes.

FISH.

Fresh Salmon, Oyster Sauce. Cucumbers, Radishes, Small Peas.

ENTREES.

Fricassee de Poulet, Potato Croquettes a la Francaise, Chicken Chartreuse, Lobster Farci, Mushrooms.

RELIEVES.

Roast Sirloin Beef, Spanish Radish, Roast Lamb, Mint Sauce, Stuffed Fillet of Veal, Ham and Tongue, Boiled Leg of Mutton, Capers Sauce.

POULTRY.

Roast Turkey with Truffles, Chicken with Sausage, Boiled Turkey, Green Goose, Celery Sauce, Apple Sauce.

GAME.

Blue-Winged Duck with Currant Jelly, Plover and Sand Piper Pie.

VEGETABLES.

Boiled Potatoes, Green Peas, Wax Beans, Cauliflower, White Sauce.

MAYNAISE.

Lobster and Tomato Salads.

PASTRY.

Strawberry, Gooseberry and Jelly Tarts, Peach Pudding, Cherry Plombier, Swiss Cream.

JELLIES.

Macedoine Jelly, Marshmalo a la Diplomatic, Fancy Oranges.

CAKES.

Angel, Gold and Silver Cake, French Kisses, Come a Crem, Meringues, Fancy Wafers, Animal Macaroons.

ICES.

Neapolitan, Mousse aux Cape, Strawberry, Vanilla and Chocolate.

FRUIT.

Bartlett Pears, Crawford Peaches, Oranges, Hamburg, White Muscatel and Muscatine Grapes, San Jose Gages, Celery, Eng-

Black Dress Goods.

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E. H. BEER, General Agent for P. E. Island.

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DINNER AT ST. DUNSTAN'S COLLEGE.

Through the thoughtful kindness of their hosts, the guests invited to the dinner were conveyed to St. Dunstan's College by a special train which left the station at half-past two o'clock this afternoon. These gentlemen included:—

- Arsenault, Hon. J. O. Blais, Bishop; Brecken, Mr. F.; Byrne, Mr. James; Blanchard, Mr.; Blaquiere, Mr. (Ecol); Bannon, Rev. Mr.; Burke, Rev. A. E.; Blake, Mr. P.; Blake, Mr. Maurice; Boudreau, Rev. S. Carvell, Lieut-Governor; Cameron, Bishop; Conroy, Dr.; Chisholm, Rev. D.; Caven, Professor; Corbett, Rev. John; Curran, Rev. P.; Cotton, Mr.; Chisholm, Rev. J. J. Doyle, Dr.; Dixon, Rev. Mr.; Davies, Mr. L. H.; Dodd, Hon. Mr.; DeFinance, Rev. Mr. Fontana, Mr.; Foley, Mr. Thomas; Fitzgerald, Mr.; Ferguson, Hon. Mr. Gillis, Mgr.; Gillis, Rev. R. J.; Gillis, Mr. P. P.; Gallant, Rev. F. X.; George, Mr. Howland, Senator; Hensley, Hon. Judge; Hamilton, Rev. F.; Handrahan, Mr.; Hodgson, Mr. Hunt, Mr.; Herbert, Rev. O.; Haviland, Hon. Mr.; Hogan, Mr. M. P. Jenkins, Dr. S. Kelly, Judge; Kelly, Mr. (Ecol); Kelly, Dr. Kelly, Mr. Frank Lyons, Mr. Murphy, Mr. A. J.; Meehan, Rev. Mr.; Morrison, Dr. McDougall, Mr. A. J. (Ecol); McEachern, Mr. John; McGilveray, Rev. A. McIntyre, His Lordship Bishop; McIntyre, Rev. A. J.; McIntyre, Mr. John; McIntyre, Mr. Peter; McIntyre, Dr.; McElmeel, Rev. Mr.; McIssac, Mr. James; McKinnon, Mr. (Ecol); McLeod, Hon. Neil; McLeod, Mr. Malcolm, Q. C.; McLeod, Dr.; McLeod, Mr. James; McLean, Rev. J. C.; McLellan, Rev. A.; McMillan, Rev. M. J.; McMillan, Dr.; McPhee, Rev. R. McQuaid, Mr. M.; McSwain, Mr. John; McAulay, Rev. A.; McCourt, Mr. P.; McDonald, Bishop; McDonald, Mgr.; McDonald, Rev. Gregory; McDonald, Rev. J. L.; McDonald, Rev. Allan J.; McDonald, Rev. J. E.; McDonald, Rev. Roderick; McDonald, Rev. Donald; McDonald, Rev. D. F.; McDonald, Rev. John; McDonald, Rev. J. J.; McDonald, L. S.; McDonald, Mr. J. A. (Ecol); McDonald, Mr. John S.; McDonald, Hon. A. J.; McDonald, Hon. Archd.; McDonald, Mr. A. C.; McDonald, Mr. James A.; McDonald, Mr. J. B.; McDonald, Mr. R. A. (Ecol); McDonald, Mr. D. J.; McDonald, Mr. William. Nicholson, Mr. O'Brien, His Grace Archbishop. Peters, Mr. F.; Paoli, Mr. S.; Picotte, Rev. Mr.; Phelan, Rev. S.; Phelan, Rev. W.; Perry, Mr. S. P. Quinn, Rev. Mr.; Quirk, Mr. John. Rogers, Bishop; Reddin, Mr. James; Reddin, Mr. James H.; Reddin, Judge; Reddin, Mr. D. O. M., Jr.; Roach, Mr.; Reid, Rev. Mr. Sweeney, Bishop; Sullivan, Chief Justice. Unsworth, Mr. VonBerk, Rev. Felix. Watson, Mr. L. W.; Walker, Dr.; Warburton, Mr. A. B.

lish and Sage Cheese, Thin Water and Pearl Wafers. TEA AND VIENNA COFFEE.

At the conclusion of the repast the following toasts were duly honored:—

"The Pope and Queen," proposed by His Lordship Bishop McIntyre. "The Visiting Prelates," proposed His Lordship Bishop McIntyre. "Our Hosts." "Our Guests."

Maritime Press Association.

VISIT TO P. E. ISLAND

Arrival in a Heavy Rainstorm.

FIRST BUSINESS MEETING.

Excursion to Summerside.

MEMBERS of the Maritime Press Association visiting Prince Edward Island arrived last evening in the midst of the heaviest rainstorm of the season. The hotels were very much crowded, and though rooms were bespoken for the party, a good deal of difficulty was found before all were comfortably lodged. The party is composed of the following members of the press with the ladies who are accompanying them:—

- W. B. Alley and Mrs. Alley, The Sun, Truro; J. J. Anslow, The Journal, Windsor; J. G. Anslow, The Advocate, Newcastle, N. B.; A. C. Bertram, The Herald, North Sydney; J. A. Black, The Gazette, Amherst; J. Bourgoyne, Mrs. Bourgoyne and child, Herald, Halifax; J. Brynton, The Press, Amherst; T. W. Casey, The Voice, Halifax; W. H. Cooper, The Empire, Toronto; P. A. Crosby, Quebec Press Association, Montreal; Alderman Dennis and Mrs. Dennis, The Herald, Halifax; Albert Dennis, The Standard, Picton; R. Drummond and Mrs. Drummond and Miss McFie, Trades Journal, Stellarton; A. P. Douglas, The Enterprise, New Glasgow; T. M. Fraser, Mrs. Fraser and Miss Blanchard, The Critic, Halifax; J. M. Fraser and Mrs. Fraser, The Herald, Halifax; Rev. S. F. Huestis, The Wesleyan, Halifax; Rev. Dr. Lathern and Miss Lathern, The Wesleyan, Halifax; Rev. Robert Murray, The Presbyterian Witness, and Miss Nellie Murray and Miss Stake-man; F. McLean, The Guardian, Truro; H. A. McKnight, The News, Springhill; R. A. Payne, The Sun, St. John; E. Woodworth and Mrs. Woodworth, The Lender, Parrsboro, N. S.

The first meeting of the Association was held in the Board of Trade Room, Cameron Block, last evening. Besides the visiting members there were present Hon. D. Laird, of The Patriot, B. D. Higgs, of The Guardian, J. McIsaac, of The Herald, and W. L. Cotton, of THE EXAMINER. W. B. Alley, Esq., President of the Association, occupied the chair, and several questions of importance to the craft were discussed.

GRAND MOONLIGHT EXCURSION.

The Best of the Season.

THE ARTILLERY BAND intend holding their Annual Moonlight Excursion

On Monday Evening, Sept. 1st.

Steamer "ST. LAWRENCE" will leave Steam Navigation Co's. Wharf at 8 o'clock, p. m. The String Band will furnish music for dancing. Refreshments on board.

TICKETS:—Ladies, 30 cents; Gentlemen, 40 cents; to be had at the Drug Stores and at the Wharf on the evening of the Excursion.

Should the weather prove unfavorable, the Excursion will be held on the following Tuesday Evening.

R. E. JOHNSTON,

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Secretary.

Raspberries Wanted.

500 BARRELS RASPBERRIES wanted immediately, for which the very highest price will be paid in cash.

H. H. HARTSHORN,

At G. H. Toombs' Office, Lower Queen

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