

THE DAILY EXAMINER.

JUNE 3, 1891.

Notes and Comments.

After their very trying winter, Englishmen might expect to be recompensed by a genial summer. Instead of that, however, they have to put up with snow, hail, sleet and bitter northern blasts coming on to the end of May. In the good old days when summer was summer, much was never more exciting in his borrowing mood than to ask of April "lend your first three days to me." Generally speaking there was the end of it, but now the months back to December have taken example from blustering, extravagant March, and draw large drafts not alone on May, but also on verdant June.

That the fiscal policy of the new Australian Commonwealth will be protectionist and not free trade, seems almost certain. Writing in the new number of the Forum, Sir Charles Dilke says: "The Victorian protectionists have declared that it would be absurd to submit to a Victorian Parliament a plan of federation which makes no mention of protection; and the Age has written that it would be better to let federation wait than risk the loss of the benefits arising from protection. There is not the slightest practical chance of the adoption of general free trade by an Australian Parliament."

A meeting of citizens is to be held at the Board of Trade rooms to-morrow, (Thursday) at 12 o'clock, to consider the best means of maintaining Queen Square Gardens. We hope that the meeting will be well attended, and that means will be found to recoup Mr. Arthur Newbery the sum which he has expended out of his own pocket and also to maintain the garden permanently, from year to year, without resort to canvassing by the ladies. The ladies are, with Mr. Newbery, entitled to our praise and thanks for what they have done in the years that are past. But it is too much to expect that they shall, every year, for all time, beg from door to door for the money which is required to make Queen Square creditable to Charlottetown. The whole city is interested in this beautiful spot, and the whole city should contribute, from the common fund of the corporation, a considerable proportion of the sum required. The Local Government might reasonably be expected to give a grant, and something might be raised by the voluntary subscriptions of wealthy persons. In any case, we hope that the meeting will be attended by influential citizens, and the matter settled.

Senator Macdonald's First Speech.

The Senate Hansard to hand this morning contains the following report of Senator Macdonald's first speech in the Parliament of Canada: "HON. MR. MACDONALD (P. E. I.)—I should like to add a few words to the remarks that have been made respecting the late Senator Haythorne. I concur heartily in the observations that have been made respecting that hon. gentleman by the leader of the Opposition, and also by my hon. friend from Amherst. I have had the pleasure of being associated with the late Senator Haythorne for several years in the Executive Council of Prince Edward Island, and knowing him as I knew him, as his fellow member in the Council and as one of his associates in the Government of Prince Edward Island, I can heartily endorse every word that has been said respecting that gentleman, and respecting his conduct during the time he was a member of this House. His career while he was a representative for the Province of Prince Edward Island in the Legislature of that Province accorded fully with and will bear out fully the remarks which have been made respecting him on the floor of this House. He was a member of a class which at one time was not held in very high esteem by the people of Prince Edward Island. He was a landlord, and, as many hon. gentlemen will know, landlords were a class whose interests were opposed to those of the tenantry of the Island. But Mr. Haythorne, looking at the position which he held as a landlord, and as an inhabitant of the Province—not as an absentee—felt the disadvantages under which the tenantry struggled, and he agreed freely, and of his own will, to dispose of the estates which he then possessed at a reasonable and fair rate to the public. That very action on his part is sufficient to endear his name to the people of Prince Edward Island, and I am gratified, indeed, to find that his name is held in such respect and honor in the senate of Canada. On behalf of the people of Prince Edward Island, I thank the hon. gentlemen who have spoken so feelingly this evening of our late colleague, and I am pleased, indeed, that as a representative from my Province his course of conduct was such that his name is honored and revered in this House. We all regret exceedingly that he was so suddenly and unexpectedly taken away to his reward in the upper life and although I have been called to fill the place which he so well and ably filled here, I feel that I cannot do so with the same credit and justice to myself or to the province that he did, and I trust that this honorable House will extend to me that kindness and consideration which my position calls for at your hands. I thank you, hon. gentlemen, who have so kindly referred to him, and regret exceedingly that my words are insufficient to give expression to my feelings on this occasion."

Personal.

His Grace the Archbishop of Halifax and the Rev. J. Cannon Carmody, Rector of St. Patrick's and Edward Murphy, Rector of the Cathedral of Halifax, arrived at the Palace last evening. His Lordship the Bishop of Chatham and Fathers Walsh of St. John and Bernard of Portland, Me. Dioceses, are also guests of Bishop McDonald.

Local Notices.

Pineapples, bananas, rhubarb and sweet potatoes received to-day from Boston at Beer & Goff's. j3 21
Electric lustre starch in 1-pound packets received to-day at Beer & Goff's. j3 21
Do not believe that we don't keep ready made clothing. We keep the finest goods made in Canada, comprising children's, boys', youths', and men's, and have them marked at the lowest possible prices.—James Paton & Co. may 28th

Bishop McIntyre's "Month's Mind."

THE solemn "Month's Mind" services for the late Bishop of Charlottetown took place at St. Dunstan's Cathedral this forenoon. His Lordship Bishop McDonald officiated, assisted by the Rev. James Phelan as Archpriest, the Rev. D. F. McDonald and G. A. DeFinance, Deacons of Honor, and the Revs. A. J. McDonald and A. E. Burke, Deacons of Office. The senior bearer was Rev. R. A. Gillis; the masters of ceremonies were the Rev. J. C. McMullan and Alexander McAulay. Fathers A. McLellan and Damien McDonald acted as acolytes. Before the Mass, the clergy of the diocese chanted the sacred Office of the Dead. After the Mass, and before the last absolution pronounced by Bishop McDonald, the Archbishop of Halifax ascended the pulpit and preached the following beautiful discourse:

And let the Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.—Ecclesiasticians XLIX-15.

My Lords, very reverend and reverend Fathers and dear brethren:

Frequently as a priest, and on several occasions as archbishop have I spoken from this pulpit, but never under circumstances so trying as those which have gathered us together to-day. Some months ago when last I addressed you in this church, the face and figure of one, who for a generation had ruled this diocese, graced the sanctuary, and cheered the hearts of many. Somewhat aged, it is true was that face; but the grand form was still instinct with strength, and upheld by a strong will. To-day that face no longer beams upon us; the stately figure is sadly misshapen; our friend, our father, our brother bishop is cold in death. The blow, appalling in its suddenness, and awful in its effect, yet permitted by the Father of Mercies, fell, and the soul of Bishop McIntyre penetrated the veil that hangs between time and eternity. Sorrow there was and mourning in innumerable hearts and grief in many a home. With the solemn rites of the Holy Church to bless his tomb, and to deprecate God's judgment, you laid him to rest, whilst piteous tears gave expression to your sorrowing love and softened the poignancy of your regret. I could not then be present to mourn with you, or to pay a grateful tribute of respect to the memory of him who had been a father and a friend. This was to me an additional motive of regret.

To-day we are met to hold solemn service and to offer expiatory sacrifice on the thirtieth day, or, as it is called, to celebrate the "Month's Mind." Invited by your Bishop to preach, gratitude to the dead and respect for the living would not permit me to refuse, although I dreaded the task. It is no easy one. The lavish and indiscriminate praise of friendship in its first outburst of grief is out of place now, equally with the harsh criticisms of the eager fault-finder. The perfect man need not be sought for on earth; but we are not to overlook or forget the deeds of greatness that may yet show, by occasional blemishes, that they are the work of a man, not of an angel. When the inspired writer made use of the words of my text, "And let Nehemias be a long time remembered," he did not assert he was a perfect man, filled with every manner of virtue and exempt from all human weakness. No; he claimed recognition of the great deeds done for the good of the Jewish people. "Let Nehemias be a long time remembered," who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses."

These words are eminently applicable in the present instance. What Nehemias of old did for the Jewish nation that the late Bishop McIntyre did for the Catholics of this Diocese. I ask you to consider for a moment the work done by Nehemias. The Jewish people had been for many years captives in Babylon; their beautiful temple had been destroyed; the walls of Jerusalem had been cast down, and the houses therein levelled to the ground. Some faithfully served the God of their fathers in the land of the stranger, and sang the canticles of their distant home in the sadness of exile. They kept God's law in their hearts and ever looked forward to their deliverance from bondage. The day of their redemption came at last. The Persian king who captured Babylon permitted men to go up to Jerusalem to rebuild the temple. These Jews, with Zerobabel at their head, met with much opposition, and their progress was slow. Later on, Esdras came to their aid with more men, and the work went forward, although there were still many obstacles both from within and without. After a few years Nehemias came up from Babylon, took charge of the works, organized the men into bands, some as workers, others as watchers of the movements of the enemy. He introduced and enforced discipline amongst the people; the men working on the walls carried a sword in one hand and bricks or mortar in the other. Thus armed for defence they wrought more surely, and the judicious organization of their forces produced the happiest results. Like all great leaders, Nehemias did not spare himself or his household; he worked as the head of his men, and in order to hasten the completion of the buildings, he induced them to form relays to work by night. Thus led and thus directed, the returned captives soon saw the walls rebuilt, a new temple raised up and the houses of Jerusalem once more adapted for habitation.

Had they not good reason to remember Nehemias for a long time? His deeds lived after him, and succeeding generations profited by his exertions and enjoyed the fruits of his labors. How like to his the career of the late Bishop McIntyre. The Catholic Church had been in bondage for long years in the British Empire. Her children were in exile in many a foreign land. Some of the more fortunate found their way to this quiet, favored Island. Hardy emigrants from Scotland and Ireland brought the unquenchable light of their faith, and their unconquerable love for God's Church. Like the Jewish exiles, they had a Zerobabel in the person of Bishop McIntyre, who cheered them on, and when emancipation had been granted pushed forward the work of organization and building. But the obstacles were numerous, and the progress consequently slow. Then came Bishop McDonald, of stately memory. He was the Esdras who taught the law of God to his growing flock; restored the rites and ceremonies of the Lord, consolidated and expanded the work of his predecessor, and in the years of his failing health bore with patient dignity the

onslaughts of the enemy who retarded the development of God's work. But the Father of mercies was watching over his faithful children. No longer exiles in this land, though still oppressed. He sent them a leader fitted for the work and equal to the occasion. With all the strength and vigor of Nehemias, with his dauntless courage and increasing activity, by day and night, Bishop McIntyre grasped with strong hand the pastoral staff, ready to beat off the attacks of the enemy or to correct backsliders within his own ranks. With his advent to the Episcopal throne in 1860 new life and vigor were infused into the Catholic body. Look back over those thirty-one years and try to realize all that has been accomplished. Beautiful churches sprang up on all sides; on every commanding hill-top a graceful spire bearing aloft the symbol of victory—the cross—metasthetra, I'er's ya. Co modus wellings for the clergy have been erected wherever required. With a grasp of mind that went beyond to-day, and took into account the developments of the age, Bishop McIntyre did not build, as many in other places have done, merely for the actual needs of a congregation. He saw the onward march of the Church, and prepared for it by erecting spacious temples.

My text says that Nehemias not only raised up the walls that were cast down, but he also set up the gates and the bars, to would profit little to erect a wall around a garden were the gates to be left unguarded and the bars let down. Bishop McIntyre guarded the faith of his flock by setting up schools wherein religion should go hand-in-hand with science. Ignorance and vice are the two great enemies of the Church. Hence, in every age, as much as circumstances and surroundings would permit, the Catholic clergy established schools, and sought to diffuse true human knowledge and to develop the intellect. At the same time they waged unceasing war on the vices of men. An educated man, if he be free from vice, or strives to be so, will readily embrace the Catholic Faith; but the vicious, whether educated or ignorant, are sure to hate, and if they can, persecute it. By multiplying Convent Schools, Bishop McIntyre provided that the Catholic women of the Diocese, in whose hands there is such a tremendous power for weal or woe, should have the means of acquiring solid virtue and enlightened education. His long and heroic fight for fair play in the matter of education is well known. It was not crowned with ultimate victory, but I believe sufficient faith in human nature to believe that many of his former opponents are now ashamed of their narrow bigotry, and that the cause for which he strove will yet meet their approbation.

On St. Dunstan's College he bestowed much care, and zealously worked, often against many difficulties, to ensure its success. True, he did not found it; that was the glory of his predecessor; but it was rebuilt, remodelled and its scope of usefulness wonderfully enlarged in his day. I speak of what I well know when I say that for twenty-seven years at least the progress of St. Dunstan's College and the widening of its sphere of action were objects of his deepest solicitude and of his unwearying strivings. For years he hoped and labored to have one grand college for these Maritime Provinces. So filled was he with this project that when I was going to Rome in 1864 to begin my Seminary course, he said: "Fit yourself for the work of a professor; take all the academic honors you can, for you will be a professor in the Provincial College, which will be established before your return." That hope was not realized; but St. Dunstan's was placed on a solid basis.

Who can estimate the advantage that institution has been to the young men of this diocese, as well as to many not of it? How many useful, how many honorable, how many brilliant careers received the initial impulse to noble action, and the education necessary to pursue it, within the walls of that college? And how many will receive these blessings in the future? The graduate of St. Dunstan's who does not bless the memory of Bishop McIntyre for this, is unworthy of a place on its roll of honor.

Christian education in the primary schools, as well as in the higher ones, for both girls and boys, was one end for which the late Bishop generously spent, not money alone, but his very self. He thus set up the gates and bars of the fold over which he presided, against ignorance and vice, the worst foes of our faith.

The late Bishop, however, was not so entirely engrossed in his official duties as not to find time to care for the temporal good of the community. In every progressive movement he took a keen interest; and every scheme for the advancement of the country found in him a hearty supporter and friend. He endorsed Confederation, because it made our small Island a part of what will be a mighty nation. He supported the building of the Railway, foreseeing its great advantages to the people. He was one of the earliest converts to the Tunnel idea. Eighteen years ago, when you could count on the fingers of one hand those who believed in and spoke in favor of a Tunnel under the Straits, he was one of that small number. He did not live to pass through it, as he often said he would; but he lived to see those who had derided the idea, and who had loudly proclaimed its impossibility, become tardy converts to a belief in its feasibility, and advocates of its construction. In the last letter I received from him he expressed the fear that recent events might tend to retard the inception of the great work; still, he added, he hoped yet to see it undertaken.

One fact which shows his zeal for the public good is, perhaps, not known to many. It was he who was instrumental in securing steam communication between Picou, Souis and the Magdalen Islands. I know this well, for I accompanied him to Ottawa and was present at the interviews he had with various cabinet ministers on the subject. His presentation of the claims of the people was so strong that the Government was convinced of their justice, and at once undertook to satisfy them. Facts like these afford us a truer insight of the nature and character of the man than can be gained from conversations or writings. They show us how widely the mind outran its surroundings and grasped the possibilities of a situation. They show us also that the citizen was not annihilated in the Bishop; nay, rather, that his sphere of usefulness was broadened by the Episcopal dignity. I cannot pretend to speak with any adequate fulness, on this occasion, of the life and labors of the late Bishop. The Charlottetown Hospital, an institution the first of its kind on this Island, is another monument to his

zeal and public spirit. It, together with churches, convents, schools, parochial houses, the palace and St. Dunstan's College, attest to his unceasing life work as a builder. He felt that his vocation was to build; for on more than one occasion he gave expression to that idea, and said that some one would come after him who would attend more minutely to ritual and ceremonial. Looking broadly at his life we may safely say that not only religion but his fellow-citizens likewise were benefited by his labors. Blot out his work of thirty years as bishop, and his fruitful years of priesthood and what an immense blank there would be! And then too you would have to blot out the work done by those who had the means of education placed by him within easy reach. It is by taking this broad and comprehensive view that we can estimate what a factor for good was the life labor of Bishop McIntyre.

I said he grasped the pastoral staff with a strong hand. He had a lofty idea of the Episcopal dignity, and a possibly exaggerated notion of its prerogatives. This with an impulsive nature led him at times to imitate Nehemias in the government of his people. Nehemias tells us that seeing certain abuses amongst his people, he hid them, beat some of them, and shaved off their hair. Evidently he used the rod with a strong hand, and doubt brought upon himself the murmurs of many, and the reproaches of not a few. Yet his memory was in benediction because of his great deeds. What are the trials or hardships, perhaps fully deserved, of a few compared with the immense benefits of the many? Human nature, even when enabled by the grace of the Priesthood, or Episcopacy, is still human, and liable to infirmities and shortcomings. When we have as an offset to these, rectitude of purpose, unselfish devotion to duty, unwearying service, a pure life, and great deeds done for religion and humanity, as we have in the case of our departed friend and father, who, we may ask, will dare cast the first stone? Rather will not all cry out "Let Bishop McIntyre be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses."

Dr. McGlynn Again.

DR. MCGLYNN gave his second and last lecture in Market Hall, last evening, to a good audience. His subject was "Religion and Equal Rights." Rev. J. A. Gordon, pastor of the Baptist Church, occupied the chair, and introduced the lecturer in a brief and very complimentary speech. Dr. McGlynn, who was received with applause, began his discourse by thanking the chairman for his opening remarks, and also thanking the people and the press for the kindly way in which they had treated him during his stay in Charlottetown—a place which he had grown to like very much. He then made a brief explanation of the causes which led up to his present position and to the establishment of the Anti-Poverty Society, of which he was the President. This society, he said, was established for the abolition of involuntary poverty. It was no part of God's plan that involuntary poverty should exist here, and in his opinion nothing could be more in accordance with the Christian religion than that its ministers should be full of sympathy for the suffering poor. Charity is a great virtue. But charity—the charity that consists in the throwing out of a sop to alleviate distress for a moment, the throwing of a bone to a dog, so to speak—is not all that is wanted. Justice is demanded; equal rights to all; "to all men were created equal in the sight of God. But Justice must have its foundation on religion; religion should not be abused when demanding the alleviating of wrongs or asserting the equality of rights. Take the idea of the Fatherhood of God and the Brotherhood of Man away, and the foundation of the structure must fall to the ground; for it is upon this platform that the whole theory of equal rights is based. But have we equal rights or anything approaching thereto at the present time? Certainly not. The big fish swallow up the little ones every time; and might is right. The lion lies down with the lamb; but the lamb is inside of the lion! Men are every day surrendering their liberty, their religion, to the big man on horseback, who, metaphorically, holds the sword above their heads and threatens to annihilate them if they do not do as he demands. But this state of affairs must change. We are taught to hope and believe that the Kingdom of Heaven will come upon earth, for are we not taught to pray "Thy Kingdom come?" But who is it that perpetuates this involuntary poverty that affects so many of God's family, our brothers and sisters. It is the monopolists, the kings and queens, the presidents and the legislators! All governments should be of the people and for the people. Equal rights and justice should be maintained; every man was sent into the world by God, destined to earn his bread by the sweat of his face, and there is enough, for every one if God's gifts are handled in a rational manner. He did not think it was right to impose a fine in the shape of taxes upon a man who built a house or houses, or workshops, or otherwise improved a place; rather encourage him by exempting him from such an affliction and, if necessary, give him a bonus. But tax the monopolist, the big land owner; the man who owns large tracts of land which he will not improve or allow others to improve; tax him out of existence. Tax land in proportion to its rental value, but do not tax labor or the products of labor. If this idea were carried out, he thought cities would grow up and flourish, villages would soon become cities, work would be plentiful, labor would be in demand, more money would be in circulation, there would be little or no poverty, and every one would be correspondingly happy.

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Charlottetown, May 29, 1891.

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- 2. Keep the Bowels Open.
- 3. Keep the Feet Warm.

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