

The Charlotteville Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MAY 31, 1899.

Vol. XXVIII, No. 23

Calendar for May, 1899.

MOON'S CHANGES.
Last Quarter, 2nd, 1h. 34.2m. p. m.
New Moon, 9th, 1h. 26.3m. p. m.
First Quarter, 17th, 1h. 1m. p. m.
Full Moon, 25th, 1h. 48.9m. a. m.
Last Quarter, 31st, 1h. 42m. p. m.

Day of Week	Sun	Mon	Tue	Wed	Thurs	High Water
1 Monday	48 7	0 15	4 02			
2 Tuesday	49 7	0 15	4 02			
3 Wednesday	45 8	1 23	5 40			
4 Thursday	43 10	1 50	6 28			
5 Friday	42 11	2 15	7 17			
6 Saturday	40 12	2 40	8 06			
7 Sunday	39 13	3 07	8 55			
8 Monday	38 15	3 37	9 44			
9 Tuesday	37 16	4 10	10 33			
10 Wednesday	35 17	4 45	11 22			
11 Thursday	34 18	5 22	12 11			
12 Friday	33 19	6 01	1 00			
13 Saturday	32 20	6 42	1 49			
14 Sunday	31 22	7 24	2 38			
15 Monday	29 23	8 07	3 28			
16 Tuesday	28 24	8 52	4 17			
17 Wednesday	27 25	9 38	5 06			
18 Thursday	26 26	10 25	5 55			
19 Friday	24 27	11 14	6 44			
20 Saturday	23 29	12 04	7 33			
21 Sunday	22 30	1 07	8 22			
22 Monday	22 31	2 12	9 11			
23 Tuesday	21 32	3 19	10 00			
24 Wednesday	20 33	4 28	10 50			
25 Thursday	20 34	5 38	11 40			
26 Friday	19 35	6 49	12 30			
27 Saturday	18 36	8 01	1 20			
28 Sunday	18 37	9 14	2 10			
29 Monday	17 38	10 28	3 00			
30 Tuesday	16 39	11 43	3 50			
31 Wednesday	16 39	13 00	4 40			

The Best Seeds!

Northwest White Fife
Wheat

Ontario White Russian
Wheat

Colorado Bearded
Wheat

Clover Seed

Timothy Seed

Field Peas

Vetches

Fodder Corn

American Banner Oats

Black Tartarian Oats

Two Rowed Barley

Six Rowed Barley

For Sale Wholesale & Retail.

Geo. Carter & Co.

SEEDSMEN

Charlottetown, P. E. Island.

Our Big Discount Sale

Still continues. Every day shrewd buyers come in, look over our stock, ask prices, make their purchases, and go away fully satisfied that their money is well spent.

Bargains In All Lines.

If it is a Parlor Suite, Bedroom Suite, or Dining or Kitchen Furniture you require, you will find our regular prices very low, and remember we will give

Big Discounts for Cash.

John Newson

CARD.

ANTOINE VINCENT, Architect and Sculptor, Dorchester Street, West, is prepared to execute orders for Monuments and Church-work, in Altars, Statuary, Holy Water Fountains, &c. Work done promptly.
August 3, 1898-6m

If your sight is bad
When walking the street,
And you meet an old chum
You look at his feet.
He thinks he is slighted,
For he knows no reason,
And he looks not at you,
For the rest of the season.

Many have come
to us who could
not recognize a
friend six feet
away, and after
getting fitted by
us with spec-
tacles could tell
them a cross
Queen Square.

E. W. Taylor,
OPTICIAN,
CHARLOTTETOWN

FIRE INSURANCE, LIFE INSURANCE.

The Royal Insurance Co. of Liverpool,
The Sun Fire office of London,
The Phenix Insurance Co. of Brooklyn,
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Combined Assets of above Companies,
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Collecting, conveying, and all kinds of legal business promptly attended to. Investments made on best security. Money to loan.

FERTILIZER FACTS.

The value of all Fertilizers consist in the amount of soluble Phos. Acid, Nitrogen and Potash they contain, and the brand which shows the greatest value in these is the one to buy, on the same principle that Milk testing 4 per cent. butter fat is more valuable than 3 per cent. milk ENGLISH MANURES costing the same price, contain 20 per cent. to 25 per cent. more Phos. Acid, Nitrogen and Potash than any other complete Fertilizer on the market.
Or in other words the Plant Food contained in a ton of other Fertilizer costing, say \$35, can be purchased from us for about \$28. All Fertilizers are sold under a guaranteed analysis enabling any who may, to verify the above, and the superior quality of these Manures is being shown by actual test year after year by the really wonderful results produced wherever sold.

AULD BROS.

Charlottetown, April 18th, 1899.—2m

ASK YOUR GROCER FOR
EDDY'S
"EAGLE" Parlor Matches, 200 s
do do do 100 s
"VICTORIA" do do 65 s
"LITTLE COMET" do do
The finest in the world. No Brimstone.
The E. B. EDDY CO., Limited.
Hull, P. Q.

SPRING OVERCOATINGS.

We have in stock a fine line of Spring Overcoatings.

Standard and NEW SHADES.

John MacLeod & Co.,
SARTORIAL ARTISTS.

D. GORDON. SIXUS McLELLAN.

Spring Suits AND Overcoats.

It has always paid us to look after our customers interests. That is one reason why we are always busy in our tailor shop.

Our Mr. Sixtus McLellan is an Artist.

Having first become a practical tailor, he then studied the art of cutting and is now master of the art, with fifteen years experience, which with the benefit of the knowledge over the suit should be made, give him a great advantage over ordinary cutters.

Our Importations of Clothes in English, Irish, Scotch and Canadian

For the spring trade are exceptionally fine, showing a diversity of design and coloring not confined to one idea. We invite you to examine our stock and investigate our prices, whether you buy or not.

GORDON & McLELLAN,

Men's Stylish Outfitters.

Upper Queen St., Ch'town.

Items of Interest to Catholic Readers in the Magazine.

THE NEED OF NATIONS.

In the article, "Christ is the Need of the Nations," which Rev. Michael P. Smith, C. S. P., contributes to the current Catholic World, the present condition of Catholic and non-Catholic countries is briefly touched upon in the closing paragraphs. As this is a subject which has been more or less widely discussed of late days, it may not be interesting to see what the *Paulist* writes on the question. It is true, writes he, that the opponents of Catholicism assert, in many, if not in most, of the Catholic lands of the present day there is visible a decadence which seems lacking in other countries, the causes thereof should be sought. First of all, it should be inquired whether this decadence be not simply a period of lassitude, the reflex, as it were, of the tides of former activity and prosperity. It may be, Father Smith remarks, attributable to the circumstance that their present institutions do not suit the temperament of the people of the countries in question. Perhaps their form of government has partially failed, that factions, instead of parties, prevail in them, or that political corruption and misgovernment exist therein. Such things, however, if they exist in the aforesaid lands, can, he argues, not be held accountable for all the ills that afflict not a few of them. The main cause of their troubles and the primary source of their decadence, he says, consists in their disloyalty to Christ and His Church. Out of that disloyalty have sprung their neglect of their duties to God, their violation of their most solemn obligations, their laxity of morals and that false liberalism which brings so many evils in its train. The real reason of whatever decadence is seen in Catholic countries, continues the *Paulist*, "is that they have broken the bonds which bound them in unity with the apostolic see; they have resolved to cast away the yoke of allegiance to Christ and His Church; they have sought a false independence, and to obtain it they have robbed the Christian world of its patrimony, have put restraint upon the Vicar of Christ, have allowed him to be made a prisoner, insulted and outraged him. Reverence is denied them; they live in fear and trembling, their lives menaced, their states a prey to socialism."

IN PROTESTANT LANDS.

And turning from the consideration of Catholic countries to that of Protestant lands, Father Smith asserts that despite the boasts which are made of their enlightenment and prosperity, it is very easy to discover that large misery and wide ignorance prevail among their people. Even were their prosperity as great as asserted by the opponents of Catholicism, he submits that there is a prosperity which may cost too much. Such a prosperity is that which prevails, he adds, "where wealth accumulates and men decay, where the young and strong are idly consuming the products of the earth, where human ingenuity and the results of science are taxed to device death-dealing machines, where countries are made camps, and the supernatural has died out of life and of government." Our writer declares, however, that the often heard assertion that Catholic states are stationary or decadent, whereas non-Catholic lands are progressive, is not true in the terms of those who make it. Men were it true—and its truth has been proven time and again—it would argue nothing against the Church, for nowhere did the Founder of that institution promise worldly prosperity as a reward to the followers of the Gospel. There is, however, nothing in the institutions, laws and teachings of Catholicism, Father Smith insists, to hinder the truest and best prosperity. On the contrary, the teachings, laws and institutions of the Church favor such prosperity. This closing paragraph of the *Paulist's* paper is especially interesting as indicating the way in which he would have Catholic Americans—not all of whom, however, will agree with him when he, apparently, advocates imperialism—face the new problems now confronting our own beloved country. "Our form of government," writes Father Smith, "leaves us free to follow conscience, to serve God, to obey the Church, and nowhere has the Church shown such vitality, nowhere has the apostolic see more freedom, nor more devoted children. The gates of empire, by an unexpected combination of circumstances swinging open to us; a war undertaken to uplift humanity has brought unexpected responsibilities. Let us first make sure they have been imposed, and that our duty as well as our ability combine to rightly discharge them."

FOR CHRIST'S SAKE.

The Augustinian Father Frank McGowan has a charming paper in this issue of the *Catholic World* descriptive of the Mass which is said every Sunday morning in the famous French basilica of the Sacred Heart at Montmartre for the poverty stricken of Paris. Those who come to this Mass, which is said at eight o'clock every Sunday morning, says Father McGowan, receive a hymn-book on entering the church, and during the Mass they are urged to sing by pious lay preceptors, who are charged with this work, and who are generally well-to-do men who, out of religious motives, undertake it. After a salutary instruction, the attendants at the Mass—and they number usually from two to three thousands—leave the church, deposit their hymn-books on going out, and are then given a bowl of soup and a pound of bread. Thrice during the week these Parisian poor may apply to the dispensary of the basilica for medical advice, which is given gratis, together with the medicines called for, and receive also a bowl of soup. Catechists are in attendance at this dispensary to instruct those lacking in knowledge of their religion and its duties, and means are afforded those who wish to write to distant friends or relatives, of doing so, the dispensary furnishing paper and envelopes free of all cost and guaranteeing the posting of all letters. Who go to this Mass, it may be asked, or who apply to this dispensary? "I here are some of all classes," replies the Augustinian, "but the unemphatic working man forms the largest part of the contingent. While many of these indigent laborers are Parisian by birth, 'to the manner born,' the majority are haggard and dishevelled working men who have come from all parts of France in the expectation of finding work easily. Their very dress and shoes bear the imprint of many unavailing journeys." Father McGowan found nothing in Paris, however, to correspond with the life which our numerous "Weary Willies" lead here. There are practically no tramps in France, the reason thereof being, according to writers on the subject, the very harmonious relations which exist over there between capital and labor, in consequence of which working men can generally find employment, and because the laws against public begging are very stringent.

SOME QUEER BEGGARS.

Father McGowan found some queer beggars, however, among the thousands who attended this Sunday Mass at the Montmartre basilica, although those individuals, he adds, formed but a corporal's guard in the army of other mendicants. "There is the police beggar," writes he, "who can not be distinguished, in lack of decent dress and in outward dejection of manner, from the poorest of our Christian charity. The chief of police never fails to have his representatives at these pious ceremonies. The espionage maintained by the police authorities of Paris is proverbial. There is no gathering, no meeting, into which the police inspector does not penetrate. Paris is the hotbed of revolutionism, anarchy and thievery and swindling. Parisian thieves and swindlers are especially versatile. They are, to use a newspaper expression, 'lightning artists in thievery and swindling.' They adopt costume and manner to suit the demands of their ill-omened avocation. At Havre, not long since, Parisian authorities took into custody a famous swindler who was about to sail for New York. He dressed sometimes in a garb that was a cross between the dress of a Spanish serenade and one of Buffalo Bill's cowboys. He put on a clerical soutane, and thus, as a priest or friar, obtained subscriptions for imaginary charities." The police inspector in disguise, however, seldom finds anything to do at the Montmartre Mass, for there are few conspirators who attend that service. At it, though, may be found the beggar who is such for love of Christ, the imitator of the great beggar-saint, Joseph Labre, to whom the Church has given the honors of her altars, but who, when he lived, "was the butt of ridicule, persecution and ill-treatment in almost every European capital, for Christ's sake."

ROYAL BAKING POWDER

ABSOLUTELY PURE
Makes the food more delicious and wholesome

recent convert, is contributing to the Rosary, is told this month by the King of Naples, over a century ago, at the instigation of the zealous friar, published a decree forbidding gambling in his realm. And not alone was this decree published, but it was enforced. The result was that all public gambling houses, thither wide open day and night, were closed and converted to other uses. "The mandate itself was very severe," runs Mr. Backey's translation, "being supported by both religious and moral sanctions, as well as the requirements of public order. It commenced by condemning the vice of gambling as a hindrance to prosperity and good morals. It recalled the fact that in Naples, under the Emperor Frederick II., professional gamblers, whether they used cards or dice, had been declared soundreils. It renewed many old enactments and obsolete laws, and finally prohibited absolutely any gambling whatsoever in the public parks or other holdings of the government, in the quarters of soldiers and the guards, on shipboard, or in any casino, wine or tea-shop, or in any other place not enumerated." At the same time, this edict made due allowance for games of chance indulged in for harmless recreation; and the happiest results followed from it to the Neapolitan people.

A WAY OUT FOR ANGLICANS.

In the latest issue of the *National Review* Lord Henry Cecil submits a plan whose adoption, he thinks, would put an end to the squabbles which are now going on in the Anglican church and save that institution from the fate of disestablishment which is starting it in the face. "Let Parliament," says he, "pass an act empowering convocation to reform the ecclesiastical courts by canons made in the ordinary way under royal letters of business, and with the consent of the crown. Here the crown—that is to say, a ministry responsible to parliament—has an absolute veto on the proceedings of convocation. The effect of this would be that the constitution of the courts would be settled in consultation between the ministry and the bishops or others who represented the majority of convocation. If this be not thought a sufficient security for the rights of the state, the royal assent to the canons might be a familiar process be delayed until they had been laid for thirty or forty days before parliament, and only given if neither house sent up a hostile address." Lord Cecil admits, though, that for his plan to succeed, it will be necessary to secure for it the co-operation of the evangelical churches; and it was probably with that co-operation in view that he lately proposed to give the evangelicals representation in the British House of Lords. He has very little hope that the present Anglican troubles can be adjusted by the Anglicans themselves. "The only remedy he sees lies in the courts which he proposes. It is very much to be doubted, however, if the ritualists would consent to such disposition of affairs. They would be very apt to protest against evangelical interference in Anglican church matters, and they would not be the only Anglicans to do that. On the other side, the evangelicals, who are not consumed with any large love for Anglicanism, and many of whom ardently desire to see disestablishment, might, and probably would, refuse to pull the chestnuts out of the fire for the troubled Anglicans, as Lord Cecil proposes basing them on."

THE MEXICAN PEON.

Prince Iturbide, who has a paper in the *North American Review* of the peon system in Mexico, maintains that that system, which certain writers have denounced as a species of slavery, is anything but bondage for the Indians and half-breeds who live under it in the neighboring republic. In entering the employ of a hacienda the Mexican peon asks for and secures a loan—anywhere from ten to twenty dollars—and his contract calls upon him to work at the hacienda until that sum is repaid by work. That is surely not unjust; and, on the other side, the peon who enters into the service of a hacienda becomes entitled to numerous privileges. "Only a part of his earned wages," writes Prince Iturbide, "may be applied each week to his debt. Each week he receives rations, sufficient for his maintenance and that of his family. Each year he and his family receive an ample

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supply of clothing. Medical services are furnished them free of expense, and the sums of money they require for baptisms, confirmations, marriages or burials are advanced to them regardless of the balance that the peon's earnings may show against him." Again, there are schools attached to the haciendas, and supported by the owners, to which the peon may, and in many cases, must send his children, free of all cost. He has a garden plot for his own use. He gets his seed and the use of gardening tools free, and when he grows incapable of further work, on account of age, injury or sickness, the hacienda assumes the charge of his remaining days. He may be a debtor all his life, but it is to an indulgent creditor that he is indebted, and neither he nor his family ever know want. He has all he needs; his life is a happy and contented one, and strikes and lock-outs and labor troubles of this or that sort never trouble him. This happy solution of the labor question in Mexico, Prince Iturbide says, is due to the clergy of the early Mexican Church, who perhaps did not conceive the peon system as such, but whose humanitarian efforts in behalf of the Aztec race constituted one of the forces of which the system in question is the resultant."

Some cynic has said that most people who find it inconvenient to practise virtue consider themselves

excusable if they admire virtue in other people. One must do one's own justice to admit that it has risen to the admiration of St. Francis of Assisi. We have already called the attention of our readers to "The Mirror of Perfection," in reviewing which a writer in *The Academy* says that although "the present generation may not be more inclined to walk in Franciscan footsteps, it feels less perplexity of admiration, less hesitation of sympathy. The age of Thoreau and Walt Whitman and Count Tolstoy can hail in Francis a reformer of life, free from folly and from failure. He has forever shown the possibilities of spiritual wealth in poverty, of spiritual comfort in suffering, of spiritual greatness in obscurity, of spiritual glory in humility." And this blessed heretic calls St. Francis "our saint," if you please—we please—and declare he was "so divinely human that he might have been the 'Beloved Disciple.'" And yet this "child of God," continues the writer, "was a very natural Christian man, to put it boldly and frankly, just one of ourselves without our selfishness, our insane and vexing absorption in ourselves." This is appreciative, and as clever and as caustic as could be desired. So is this other bit: He sang his way through the world with an urgent g yrelly and blitheness; leaving it, but caring not a jot for its standards of opinion; he kept sadness to himself and God only," showing to the world a decent joyousness, an unclouded contentment, a serene carriage, a princely ease and graciousness of mien. So he had none but noble cares: most of our cares are ignoble. He did what Turgenev's young Russian idealists long to do, what Brook Farms and the like in America have tried to do: he "simplified" himself. But it was thanks to no theory, he did not artificially cast off artificiality. Accepting, without questionings, the second nature of Christian grace, he became not less nor more than man, but natural man with a divine difference. (Ave Maria.)

"Great Haste is Not Always Good Speed."

Many people trust to luck to pull them through, and are often disappointed. Do not dilly-dally in matters of health. With it you can accomplish miracles. Without it you are "no good."

Keep the liver, kidneys, bowels and blood healthy by the use of Hood's Sarsaparilla, the faultless blood purifier. Rheumatism—I had acute rheumatism in my limb and foot. I commenced treatment with Hood's Sarsaparilla and Hood's Pills and in a short time was cured. WILLIAM BAILEY, Brantford, Ont. Scrofula—I was troubled with scrofula and impure blood. I cut on my arm would not heal. Hood's Sarsaparilla was recommended and after I had taken three bottles I was well. DANIEL ROBINSON, 523 1/2 Trembley Street, Toronto, Ont.

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Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla. LOOK OUT FOR THE ENGINE. We mean your heart. Keep it strong. Don't let it flutter or beat with a weak stroke. Sarsaparilla feeds the blood. It is the heart's best strengthener, and gives it improves the circulation.