

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 1, 1898.

Vol. XXVII No 23

## Calendar for June, 1898.

MOON'S CHANGES.  
Full Moon, 4d 9h 11m m.  
Last Quarter, 11d 1h 4m m.  
New Moon, 18d 11h 19m ev.  
First Quarter, 26d 11h 54m ev.

D	Day of Week	Sun rises	Sun sets	Moon rises	Moon sets
1	Wednesday	4:14	4:41	1:42	1:42
2	Thursday	4:13	4:42	2:12	2:12
3	Friday	4:13	4:43	2:42	2:42
4	Saturday	4:12	4:43	3:12	3:12
5	Sunday	4:12	4:44	3:42	3:42
6	Monday	4:12	4:45	4:12	4:12
7	Tuesday	4:11	4:46	4:42	4:42
8	Wednesday	4:11	4:47	5:12	5:12
9	Thursday	4:11	4:47	5:42	5:42
10	Friday	4:10	4:48	6:12	6:12
11	Saturday	4:10	4:48	6:42	6:42
12	Sunday	4:10	4:49	7:12	7:12
13	Monday	4:10	4:49	7:42	7:42
14	Tuesday	4:10	4:50	8:12	8:12
15	Wednesday	4:10	4:51	8:42	8:42
16	Thursday	4:10	4:51	9:12	9:12
17	Friday	4:10	4:51	9:42	9:42
18	Saturday	4:10	4:52	10:12	10:12
19	Sunday	4:10	4:52	10:42	10:42
20	Monday	4:10	4:53	11:12	11:12
21	Tuesday	4:10	4:53	11:42	11:42
22	Wednesday	4:10	4:53	12:12	12:12
23	Thursday	4:10	4:53	12:42	12:42
24	Friday	4:10	4:53	1:12	1:12
25	Saturday	4:10	4:53	1:42	1:42
26	Sunday	4:10	4:53	2:12	2:12
27	Monday	4:10	4:53	2:42	2:42
28	Tuesday	4:10	4:53	3:12	3:12
29	Wednesday	4:10	4:53	3:42	3:42
30	Thursday	4:10	4:53	4:12	4:12

## FIRE INSURANCE, LIFE INSURANCE.

The Royal Insurance Co. of Liverpool,  
The Sun Fire office of London,  
The Phoenix Insurance Co. of Brooklyn,  
The Mutual Life Insurance Co. of New York.

Combined Assets of above Companies, \$300,000,000.  
Lowest Rates. Prompt Settlements.

JOHN McBEACHERN, Agent.

## CARTER'S Seed Catalogue FOR 1898

Is sent free to all who write and mention this paper.

Address Geo. Carter & Co. Seedsmen, CHARLOTTETOWN.

## North British and Mercantile FIRE AND LIFE INSURANCE COMPANY

ESTABLISHED 1866. Total Assets, 1891, \$80,022,727.

TRANSACTS every description of Fire and Life Business on the most favorable terms.

FRED. W. HYNDMAN, Agent. Watson's Building, Queen Street, Charlottetown, P. E. I.

A. A. McLEAN, L. L. B., Q. C. Barrister, Solicitor, Notary, Etc., Etc. BROWN'S BLOCK. MONEY TO LOAN.

## LIME. FOR THE Spring Trade

We have commenced burning, and can supply any quantity of best quality of Lime for farming and building purposes.

C. LYONS & CO. Ch'town, May 4, 1898-1m

## Watches!

Every One Timed Before Sold.

18 Size \$7.00 to \$95.00  
16 Size 8.50 to 50.00  
14 Size 2.50 to 35.00  
6 Size 5.50 to 50.00  
0 Size 4.00 to 50.00

## Screw Bezel and Back, O. F.

18 Size \$6.00 to \$40.00  
14 Size 8.60 to 14.00

To fill the demand for the better grade of timekeepers, we have made a special purchase of fine Watches, which we offer at lower prices than we have ever been able to sell at before.

They are regulated by the finest clock in the city, which itself is rated by actual observation with our transit instrument. By this plan we get the correct time to a second.

All Watches, except the cheapest, are fully guaranteed by us. If desired, your initials can be nicely engraved on case without extra charge.

## E. W. Taylor,

Cameron Block, Ch'town.

## DR. CLIFT

treats CHRONIC DISEASES by the Salterbury method of persistent self-help in removing causes from the blood. Continuous, intelligent treatment in person or by letter insures Minimum of suffering and Maximum of cure, possible in each case.

AVOID ATTEMPTS UNAIDED. Graduate of N. Y. University

And the NEW YORK HOSPITAL. Twenty years' practice in N. Y. City. Diplomas registered in U. S. and Canada.

Address—Charlottetown, P. E. I. Office, Victoria Row.

Accommodations reserved for patients. References on application. March 2, '98.

## JAMES H. REDDIN, BARRISTER-AT-LAW

NOTARY PUBLIC, &c. CAMERON BLOCK, CHARLOTTETOWN.

Special attention given to Collections MONEY TO LOAN.

## JOHN T. MELLISH, M. A. LL. B.

Barrister & Attorney-at-Law, NOTARY PUBLIC, &c. CHARLOTTETOWN, P. E. ISLAND

Office—London House Building.

Collecting, conveying, and all kinds of Legal business promptly attended to. Investments made on best security. Money to loan.

## ENEAS A. MACDONALD, BARRISTER AND ATTORNEY-AT-LAW

Agent for Credit Foncier Franco-Canadian, Lancashire Fire Insurance Co., Great West Life Assurance Co.

Office, Great George St. Near Bank Nova Scotia, Charlottetown Nov 892-1y

## THE PERFECT TEA MONSOON TEA

FROM THE TEA PLANT TO THE TEA CUP IN ITS NATIVE PURITY.

"Monsoon" Tea is packed under the supervision of the Tea growers, and is advertised as such by them as a guarantee of the best quality of Indian and Ceylon Tea. For that reason they use that name for their very fresh leaves go into Monsoon packages.

That is why "Monsoon" the perfect Tea, can be sold at the same price as inferior tea.

It is put up in sealed caddies of 1/2 lb., 1 lb., and 2 lbs., and sold in three flavors at 20c., 30c., and 40c. If your grocer does not keep it, tell him to write to STEEL, HAYTER & CO., 11 and 13 Front St. East, Toronto.

## FOR THE Spring Trade

We have made great preparations. We are bound that our values in all our lines shall not be equalled on P. E. Island. We have the goods. We bought them right. We are selling them right.

## OUR LINES ARE

Ready-to-wear Clothing, Hats and Caps, Trunks and Valises, Dress Goods, Staple Dry Goods, Cloths, imported and home-made.

Our stock of Ready-to-Wear Clothing is the largest and best on the Island, and we are ready and willing to have you test the truth of our words when we say we give the best for the money.

We take Wool in exchange for any goods in the store, and always pay the very highest figure for it.

Remember our values this spring are better than ever.

## W. D. McKAY,

Successor to McKay Woolen Co.

## \$35,000.

THIRTY-FIVE THOUSAND DOLLARS paid every year to the wage-earning people of this city by the merchant tailors, and the largest portion of it goes into the pockets of the few who own the shops.

What stronger claim can we put forth why you should patronize us when we can give

## Better Value For Your Money

THAN YOU CAN GET ELSEWHERE.

We Advertise our Business on its own Merits. We are prepared to back it up every time.

SO COME TO US AND

## ORDER YOUR SUIT,

And we will be life-long friends. If there is anything in the furnishing line you cannot get elsewhere, come to us and you will never get left.

## GORDON & McLELLAN,

MEN'S STYLISH OUTFITTERS, UPPER QUEEN ST.

## T. A. McLean

Has great pleasure in informing the general public that he can furnish them all with

## Hay Presses, THRESHING MILLS,

PLOUGHS AND PLOUGH EXTRAS,

With shares harder than ever before. And now as the hog boom has struck,

## Our Improved Hog Feed Boiler

Gives the greatest satisfaction wherever used at much lower prices than ever before. Give us a call for anything you want in Steel, Iron, Brass or Wood.

## Our Improved Steam Friction Hoist is winning great favor with those who use them.

Dairy Machinery always on hand and to order.

## T. A. McLEAN,

Successor to McKinnon & McLean.

Oct. 6, 1897-ly

## Items of Interest to Catholic Readers in the Magazines.

### Catholics in the Empire City.

(From the Sacred Heart Review.)

The current issue of the Catholic World naturally devotes considerable space to the Catholic history of New York City, where the silver-episcopal jubilee of Archbishop Corrigan has just been celebrated with becoming ceremonies. Richard H. Clarke, L. L. D., contributes to its pages quite an interesting paper entitled "Catholic Life in New York City," wherein the assertion is made that in the second voyage which the Catholic Cabots made in 1502, a Catholic priest from Bristol accompanied the expedition, and the chanting liturgy of Mass and Vespers then resounded across the outer bay of New York. Then, twenty-three years later, the Catholic explorers Varazano and Gomez visited the bay and its shores, but after them a century passed before we come across record of other Catholics in New York. Two Catholic soldiers were part of the Dutch garrison at Fort Orange, now Albany, in 1626, and in 1643 the intrepid Jesuit, Father Jogues, whose name is now being considered at Rome, visited the present capital of the state, where he found but two Catholic residents. When that other pioneer Jesuit, Father Bressani, the following year, visited New York, he could find no Catholics in it; and when, some years afterwards, Father Le Moyne and Vaillant went to its chief city, the only ones who came to them for spiritual ministrations were some sailors, probably Spaniards, attached to ships then lying in the harbor. "In 1683," adds Doctor Clarke, "commenced the administration of a Catholic colonial governor, Thos. Dongan, an ideal governor, who established religious liberty in New York, and set the example of its practice by bringing to the city the Jesuit Fathers Harvey, Harrison and Page, opening a Catholic chapel near Bowling Green and a Jesuit Latin school on or near the site of Trinity Church. But afterwards they had to fly for their lives, governor, Jesuits and all, in the Protestant persecution in 1688." Father Harvey, who went to Maryland, soon afterwards, in company with another Jesuit, came back in disguise and ministered to the little New York flock, but the early Catholic mission to the Empire City, Doctor Clarke says, was extinct in 1690.

### After the Placards.

In describing the subsequent growth of the Church in New York Doctor Clarke mentions the penal statutes against Catholics, enacted by the state in 1709; the anti-Catholic riot of 1741; when a non-juring Protestant minister was executed because he was believed to be a priest; and the coming to the city of the exiled Acadians in 1755, so large of whom could be found, however, thirty years afterwards. The revolutionary war wiped out the penal statutes, and at that time the only Catholic place of worship in the city was a carpenter's shop on Barclay street, where the congregation which afterwards built St. Peter's Church, on the same street, met on Sundays and holidays. Bishop Connolly, the first New York prelate to reach his see, in 1814, had to do the work of a missionary priest, so few were his clergy and so scanty his resources, yet in his time the faithful grew so that two fine churches, St. Peter's and St. Patrick's were erected, and the site of the present cathedral was secured. The more rapid Catholic development that took place under the administration of Bishops Dubois and Hughes, and the still greater growth which the terms of Cardinal McCloskey and his successor in the see have seen, are succinctly told in this paper, and Doctor Clarke briefly enumerates the many important religious activities of the New York archdiocese, with its numerous diocesan priesthood, its many religious orders, male and female, its splendid educational and noble charitable institutions, and its magnificent seminary, which he pronounces the distinctive work and monument of Archbishop Corrigan's episcopal zeal and enterprise.

### A Legend of St. Luke.

E. M. Lynch, who has an illustrated article in this same magazine on the religious customs and races in the Balkans, in speaking of a place called Bagajika, or the Baths of Luke, to anglicize his appellation, quotes the Jesuit Father Parlato as authority for the assertion that the Evangelist whose name this town bears died at Jajce, Bosnia, and was buried in a church named in his honor, which stands below the citadel of the town. This belief is

## also entertained by the Bosnian monks, we are informed, and the additional statement is made that, when Jajce was taken by the Turks the monks who then had charge of St. Luke's Church there, carried the saint's body to Venice, where it is claimed to be still. This Bosnian legend, however, is contested by the account which asserts that St. Luke died in Syria, whence his remains were first taken to Constantinople and then to Rogus, in the Epirus. The manner of their subsequent translation to Venice is thus told in an English writer's summary of a Bosnian account, which the author of this article reproduces: "In 1436 the relics were brought from the Turks by George Brankovic, the despot of Serbia, for the sum of thirty thousand ducats. The Turkish governor of Rogus, fearing a dangerous riot if the Greeks knew that the town was to be deprived of the holy remains, secretly told the leading Greek families that he had received the sultan's orders to make a census in order to impose a capitation tax, and that they would do well to leave the place for a few days, so that they might evade its impositions. While they were away he removed the body from the church, and delivered it to the representatives of George Brankovic, by whom it was interred with great pomp at Semendria, near Belgrade. Brankovic (had seen) an old man in a dream, who told him that he must obtain the Evangelist's body and place it in Semendria. The priest (held) that it was St. Luke himself whom he had seen." Then the narrative goes on to state how a descendant of this Brankovic, who married the last Bosnian king, removed the body of the Evangelist to Jajce and, when the Turks took that place, fled with the relics to Italy. Then, being in great straits, he disposed of the remains to the Venetian government, by whose orders they were placed in St. Mark's Church.

### A Marian Shrine.

In a brief paper in this issue of the Catholic World Dom Michael Barrett, O. S. B., gives us some details about a Marian shrine in the island of Gozo, which lies to the northwest of Malta. This little sanctuary, which stands in the parish of Gharb, has a little history that goes back four centuries; and in its annals is told how, owing to the church having fallen into decay, efforts were made on two different occasions to raze it, those endeavors were prevented by what the people regarded as miraculous interpositions. The great day at this Mediterranean shrine is the feast of the Assumption, and the little chapel possesses an altar-piece, representing that mystery, to which supernatural efficacy is attributed, and copies of which are extensively found in Gozo, Malta, Sicily and Tunis, in all of which places devotion to the Madonna of Gozo is very popular. The shrine is commonly called Ta Pina, after the name of the painter of the altar-piece, and it has become a favorite place of pilgrimage. It is proposed to erect a new church on the site of the present chapel, and that edifice would probably have been begun before this were it not for the fact that there has been some legal dispute about the title of the property. Leo XIII. we are told, enriched this shrine with generous indulgences eight years ago; and Dom Barrett predicts that, when the new church is built, the devotion to its Madonna will become more widespread than it now is, with the result that there will be an increase in the favors vouchsafed to Our Lady's clients there.

### Da Vinci's Masterpiece.

In an illustrated article on "Leonardo Da Vinci," contributed by him to the current issue of Godey's Magazine, C. T. Mathews gives us some interesting information regarding that artist's masterpiece, "The Last Supper." He tells us that this famous painting was completed in 1497, one year before the French entered Milan, and symbolized all that was beautiful, pious and sensitive in the art of that time. In detailing the manner in which Da Vinci worked at this picture, Mr. Mathews says that, according to local legend, the great artist would often toil from morn till sunset, without a thought of rest or food, often crossing the city on foot, under the glare of the Italian sun, to add a single stroke, the thought of which suddenly came to him as an inspiration; and anon waiting for weeks for another inspiration. "He himself," adds Mr. Mathews, speaking of Da Vinci, "has said that his hand trembled whenever he attempted to portray the head of the Saviour. Vasari asserts that the central figure was never finished, owing to the artist's in-

### ability to give a certain amount of beauty and divinity than he had already given to the faces of James the Greater and James the Less."

Separate studies were made of the figures, we are also informed, by Da Vinci in pastel, and ten of these are now treasured in St. Petersburg. According to this writer, Da Vinci's original creation—copies of which have made its beauty well known to the world at large—is now practically a ruin, as it shows in the lamp wall of the refectory of Santa Maria delle Grazie, where it was painted. Because of the fact that it was executed in oils, it faded more or less within forty years after its creation, and its condition was not improved by an inundation which flooded the whole refectory which it adorned. Then some alterations made in the refectory marred the painting; and inferior artists, in 1726 and again in 1776, did not improve the original by endeavoring to restore it; while the French troops who, at the close of the last century, occupied the refectory during their stay in Milan, disfigured the masterpiece still further; and another inundation, with another repainting, according to Mr. Mathews, have completed the ruin of the picture.

### A Vain Undertaking.

Martha McCulloch Williams contributes to this same magazine, under the caption of "A New World Coronator," a sketch of that eccentric Protestant evangelist of the early part of this century, Lorenzo Dow, who hailed from Coventry, Conn. Those Protestants who are given to denouncing lotteries nowadays as things intrinsically diabolical and bad, will hardly relish the portion of this paper wherein it is told how this Connecticut preacher "invested in a local lottery, making of the investment a sort of prayer-leaf. The lottery was held for the betterment of the church; the capital prize was twenty pounds, but the lad did not ask so much of his Maker. He conversated with God, if any winnings above four pounds came my way, then to know and believe in the personal answer to prayer, and held fast to the same in the face of all discouragement." Dow won only ten shillings in this lottery, but that satisfied him that he was called to the ministry and chosen to a great work. After he began preaching, he got the notion into his head that he ought to go over to Ireland and "convert" the Catholics of that island; and thither, accordingly, he went. Of course his mission was a vain undertaking and proved a flat failure. He claimed that his Irish experience had encouraged him in mind as to his own state; but he was frank enough to admit that "Pope's kingdom" was not sensibly curtailed by his labors." He appears to have been treated kindly by the Irish people, who probably enjoyed his visit as a huge joke, on the day that he took ship to return to this country, he jotted down in his diary the statement that "I have known less of hunger in this country of scarcity than in my own land," showing himself in those words fairly-minded and better acquainted with good English than the writer of this sketch of his career, who says of Dow's Irish tour: "Ireland bore no fruit in reward of his labors; the Papists there were like the deaf adder, and heeded not the voice of the charmer, clamor never so usually." Dow died before 1840; and if his religious ideas were all awry, he had some sound notions on other subjects, one of which found expression when, although an ardent abolitionist, he declared that mill slavery was often more cruel than chattel slavery.

### Fifteen years have elapsed since the Salesian Fathers first placed foot on the Patagonian plains.

In the course of that time Salesian homes and missionary residences have been established in Bahia, Blanco, Patagonas, Vidua, Guardia Pringles, Roca, Chomallal, Conesa-Sar, Chubut, Junin, Fortin Mercedes, General Acha, S. Rosa di Taya, Victoria, Punt Arenas, in the extreme south, Santa Croce and G. Lago, on Dawson Island, and at Cape Pons, in Tierra del Fuego. Besides, new churches—very modest ones, of course—have been erected in almost all these places; three large hospitals founded for the sick and managed by the Nuns of Mary Help of Christians; numerous colleges and industrial schools opened for the dusky sons of the Araucanians, Pamperos and Tehuelches; and regular missionary services established all along the Andes, on the banks of the Rio Colorado, of the Negro and along the Atlantic coast.

Some time ago the ecclesiastical world was startled by the ingratitude and disobedience of a cleric in Rome, who, having obtained the Church of St. Joachim Prati di C. S.

## ability to give a certain amount of beauty and divinity than he had already given to the faces of James the Greater and James the Less."

Separate studies were made of the figures, we are also informed, by Da Vinci in pastel, and ten of these are now treasured in St. Petersburg. According to this writer, Da Vinci's original creation—copies of which have made its beauty well known to the world at large—is now practically a ruin, as it shows in the lamp wall of the refectory of Santa Maria delle Grazie, where it was painted. Because of the fact that it was executed in oils, it faded more or less within forty years after its creation, and its condition was not improved by an inundation which flooded the whole refectory which it adorned. Then some alterations made in the refectory marred the painting; and inferior artists, in 1726 and again in 1776, did not improve the original by endeavoring to restore it; while the French troops who, at the close of the last century, occupied the refectory during their stay in Milan, disfigured the masterpiece still further; and another inundation, with another repainting, according to Mr. Mathews, have completed the ruin of the picture.

### A Vain Undertaking.

Martha McCulloch Williams contributes to this same magazine, under the caption of "A New World Coronator," a sketch of that eccentric Protestant evangelist of the early part of this century, Lorenzo Dow, who hailed from Coventry, Conn. Those Protestants who are given to denouncing lotteries nowadays as things intrinsically diabolical and bad, will hardly relish the portion of this paper wherein it is told how this Connecticut preacher "invested in a local lottery, making of the investment a sort of prayer-leaf. The lottery was held for the betterment of the church; the capital prize was twenty pounds, but the lad did not ask so much of his Maker. He conversated with God, if any winnings above four pounds came my way, then to know and believe in the personal answer to prayer, and held fast to the same in the face of all discouragement." Dow won only ten shillings in this lottery, but that satisfied him that he was called to the ministry and chosen to a great work. After he began preaching, he got the notion into his head that he ought to go over to Ireland and "convert" the Catholics of that island; and thither, accordingly, he went. Of course his mission was a vain undertaking and proved a flat failure. He claimed that his Irish experience had encouraged him in mind as to his own state; but he was frank enough to admit that "Pope's kingdom" was not sensibly curtailed by his labors." He appears to have been treated kindly by the Irish people, who probably enjoyed his visit as a huge joke, on the day that he took ship to return to this country, he jotted down in his diary the statement that "I have known less of hunger in this country of scarcity than in my own land," showing himself in those words fairly-minded and better acquainted with good English than the writer of this sketch of his career, who says of Dow's Irish tour: "Ireland bore no fruit in reward of his labors; the Papists there were like the deaf adder, and heeded not the voice of the charmer, clamor never so usually." Dow died before 1840; and if his religious ideas were all awry, he had some sound notions on other subjects, one of which found expression when, although an ardent abolitionist, he declared that mill slavery was often more cruel than chattel slavery.

### From Greenhill, Bloemfontein, Orange Free State, South Africa,

comes a touching account of the death and funeral of Sister Margaret Mary. The deceased was a convert, being the daughter of Rev. A. Wood, a Scotch Presbyterian minister. Shortly after her reception into the Church she joined the Sisters of the Holy Family, whose mother house is at Bordeaux, France. In 1875 Sister Margaret Mary, with Rev. Mother Francis (who has only just returned from a visit to Europe) and two other Irish Sisters, left England for South Africa, there to found educational establishments under the patronage of St. Rev. Dr. Jolliffe, present Bishop of Natal. For 23 years in humility and self-denial the good Sister cheerfully accomplished her labors, but towards the beginning of this year her state of health began to create alarm, and she was prescribed change and rest at the Holy Family Convent, Bloemfontein. But the time of her recompense had come. After a short illness, during which Sister Margaret Mary edited all who approached her by her perfect patience and resignation, her happy soul fortified by the sacraments of holy Church, took its flight on the eve of the feast of the Annunciation.

## Well Made and Makes Well

Hood's Sarsaparilla is prepared by experienced pharmacists of today, who have brought to the production of this great medicine the best results of medical research. Hood's Sarsaparilla is a modern medicine, containing just those vegetable ingredients which were seemingly intended by Nature herself for the alleviation of human ills. It purifies and enriches the blood, tones the stomach and digestive organs and creates an appetite; it absolutely cures all scrofula eruptions, boils, pimples, sores, salt rheum, and every form of skin disease; cures liver complaint, kidney troubles, strengthens and builds up the nervous system. It entirely overcomes that tired feeling, giving strength and energy in place of weakness and languor. It wards off malaria, typhoid fever, and by purifying the blood it keeps the whole system healthy.

## Hood's Sarsaparilla

Is the best in the One True Blood Purifier. Sold by all druggists. Price, 25c. per bottle. Hood's Pills. Hood's Sarsaparilla. Hood's Pills. Hood's Sarsaparilla.