

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCTOBER 13, 1897.

Vol. XXVI No. 42

Big Smash-up in Dry Goods.

The Whole Stock of a Large Dry Goods House IN NOVA SCOTIA

Ordered for Immediate Sale

At less than Bankrupt Prices to close up a business. The Stock now on sale at

Morris' Block, Opposite Post Office, Charlottetown,

COMPRISING IN PART,

500 lbs. fine English made Peacock Brand Yarns, celebrated for durability and softness,

All Wool Dress Goods, 20c.
All Wool Winter Cloakings less than half price,
Ladies' Jackets from 50c up,
Jersey Waists 50c,
Gloves 10c, and Mitts, 5c per pair,
200 yds. Reels, 25c per dozen,
Table Linens, 17c per yard,
Skirts, Hamburgs, 3c,
Dress Silks, Satins, Velvets, Velvetens, Shawls, Hosiery,
Ladies' Underclothing, Gossamers, Hair and Nail Brushes,

Flannellettes, Window Muslins, Knitting Cottons, Ostrich Plumes, Buttons, from 5c, Braces, Braids, Gimps, Towels,
CARPETS, CARPETS, Remnants of Carpets, Carpet Squares, Oriental Bed and Table Covers, Ladies' and Misses Hats from 5c, Hearth Rugs, Lace, Ribbons, Men's Wool Underclothing, Black Crapes, Irish Linen Handkerchiefs in boxes, Black Lustreens, Embroidered Tea Gowns, English Wool Shirting Flannels, regular price 45c, 25c, All Wool Red Flannels, 15c, Boys Shirts.

The whole Stock must be sold without reserve. Country traders will find this a rare chance to get bargains.

MCLAUGHLIN BROS.

STORE OPEN EVENINGS TILL 9 O'CLOCK.

Calendar for Oct. 1897.

MOON'S CHANGES.
First Quarter, 2nd day, 1h. 19m. a. m.
Full Moon, 10th day, 0h. 29m. noon.
Last Quarter, 18th day, 0h. 52m. p. m.
New Moon, 26th, 7h. 15m. p. m.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat	High Water
1st	10	11	12	13	14	15	16	17
2nd	17	18	19	20	21	22	23	24
3rd	24	25	26	27	28	29	30	31
4th	31	1	2	3	4	5	6	7
5th	14	15	16	17	18	19	20	21
6th	21	22	23	24	25	26	27	28
7th	28	29	30	31	1	2	3	4
8th	5	6	7	8	9	10	11	12
9th	12	13	14	15	16	17	18	19
10th	19	20	21	22	23	24	25	26
11th	26	27	28	29	30	31	1	2
12th	3	4	5	6	7	8	9	10
13th	10	11	12	13	14	15	16	17
14th	17	18	19	20	21	22	23	24
15th	24	25	26	27	28	29	30	31
16th	31	1	2	3	4	5	6	7
17th	8	9	10	11	12	13	14	15
18th	15	16	17	18	19	20	21	22
19th	22	23	24	25	26	27	28	29
20th	29	30	31	1	2	3	4	5
21st	6	7	8	9	10	11	12	13
22nd	13	14	15	16	17	18	19	20
23rd	20	21	22	23	24	25	26	27
24th	27	28	29	30	31	1	2	3
25th	4	5	6	7	8	9	10	11
26th	11	12	13	14	15	16	17	18
27th	18	19	20	21	22	23	24	25
28th	25	26	27	28	29	30	31	1
29th	1	2	3	4	5	6	7	8
30th	8	9	10	11	12	13	14	15
31st	15	16	17	18	19	20	21	22

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, \$200,000,000.
Lowest Rates.
Prompt Settlements.

JOHN McBACHERN, Agent.

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY
EDINBURGH AND LONDON.
ESTABLISHED 1866.

Transacts every description of Fire and Life Insurance on the most favorable terms.

This Company has been well and favorably known for its prompt payment of losses in this island during the past thirty years.
FRED. W. HEDDERLEY, Agent.
Watson's Building, Queen Street, Charlottetown, P. E. I.
Jan. 21, 1897-1y

Warning!

I wish to inform the public that several parties are travelling the country using my name and pretending to be selling Spectacles for me. Mr. C. H. White is the only traveller I employ. He is competent to test eyes and fit Spectacles properly. If any others call and say they are selling for me please ask them to show their license.

E. W. Taylor, CARBON BLACK, CITY. OPTICIAN.

ENEAS A. MACDONALD, BARRISTER AND ATTORNEY-AT-LAW,
Agent for Credit Foncier Franco-Canadian, L'Assurance Fire Insurance Co., Great West Life Assurance Co.

Office, Great George St. Near Bank Nova Scotia, Charlottetown P. E. I. 862-1y

THE PERFECT TEA MONSOON TEA

THE PERFECT TEA IN THE WORLD FROM THE TEA PLANT TO THE TEA CUP IN THE NATIVE PURITY.
"Monsoon" Tea is produced under the supervision of the Tea Commission, and is of the highest quality and purity. For that reason they are the most valuable tea for the purpose of drinking.
This is why "Monsoon" is the perfect tea, and is the only tea that is so pure and so good.
If you ever have not had it, try it. It will be a revelation to you.
STEEL, HAVY & CO., 11 and 13 Front St. East, Toronto.

Est'b. 1879 BRUCE'S Est'b. 1879

CHARLOTTETOWN Greatest Tailoring Store.

Judges of Value

Pronounced on Fall and Winter Overcoatings, and Suitings to be of the highest order at the very lowest prices. Our ambition is ever to get materials that

Cannot be Excelled

By any other house in the trade. Our Mr. J. J. Ross, who is known to the public as one of the best cutters on P. E. Island, is at the head of the cutting department. We have a nice line of

Ready-made Clothing

And Gents' Furnishings at lowest prices.

D. A. BRUCE, High-Class Tailoring.

SOMETHING TO THINK OVER.

You are aware that you cannot go without food and still retain your strength; yet you do neglect the exercise and recreation necessary to perfect health and long life. Why don't you buy a bicycle, ride it and add ten long years to your life? You can then, with clear brain and added energy, accomplish more than you do now, and in less time. With an easy-running Stearns Bicycle you can save enough time to enable you to make delightful outings. The Stearns is called the Yellow Fellow because of its orange finish; we have it in black if you prefer.

MARK WRIGHT & CO. Ltd.

HIGH GRADE English Manures

Superphosphate, Nitrate of Soda, Murrate of Potash, Kainit, Bone and Meal, etc., etc.

These we guarantee to be the BEST and MUCH THE CHEAPEST FERTILIZERS on the market, and challenge competitors to a test. Pamphlet, "Food for Plants" and "Principals of Profitable Farming" free on application.

AULD BROS. April 28, '97-2m

Items of Interest to Catholic Readers (Sacred Heart Review.)

A NOBLE CHARITY.

In "A Phase of Parisian Socialism"—an article not altogether happily named—we have an account, by A. J. Butlerworth, in the October Catholic World, of the Hospitalite du Travail, one of the many charities of the French capital. This institution offers a temporary home to those who are willing to labor, but cannot find work in the ordinary channels of business, and it was founded by some charitable ladies who wished to give food and shelter, for three months at least, to women who were destitute. A number of distributions from the charity led to the hiring of a house, which was put into the hands of the Sisters of Notre Dame du Calvaire. The order to which they belong was founded by the Abbe Bonhomme at Gramat in 1835, and the new charity could not have been entrusted to able direction. The house is at Anteuil, an outlying district of Paris, and there outside receive a welcome from the superior and are afforded a refuge until a place is secured for each. The inmates, not including the nuns, usually number five hundred. Many of these are in reduced circumstances through a combination of circumstances over which they had no control, and teachers who have obtained certificates to teach are often among the applicants for admission to the Hospitalite. Every one is expected to engage either in sewing or in some other occupation to which they are adapted. Many are instructed in laundry work, one of the sources from which the house derives its support, though it receives some aid from the department of police and private contributions. A registry is kept, and from this it is evident that the majority of those received are not natives of Paris, but people who have come to the city to obtain a livelihood. Some of them do not even know their family names. The food is well cooked, plain and substantial, and four meals are furnished each day. The dormitories, like those in all conventual establishments, are comfortable and well ventilated. Provision is made to accommodate mothers who come with infants in their arms by the introduction of small beds for the little ones.

A NUN'S ADMINISTRATIVE ABILITY.

The Superior of the order, Sister Antoine, has great business and administrative ability. Her sympathies extend beyond the house, for she has originated a plan for helping poor mothers of families who wish to work at home, which is described in her own words, as translated by the author of the article in the Catholic World: "One day, I, by chance, met a manufacturer of lines from Armentieres, with whom I had dealt at times. He asked whether I wished for some work for my poor people, adding that he had just received an order from one of the large shops for twelve thousand towels. He could send them to me to be hemmed, if I cared to undertake it, for the same price he would pay elsewhere—thirty-five centimes (seven cents) a dozen. I had no time to think it over, so I accepted the offer. The lines arrived, and the lengths had to be measured off and cut. All this, which took time, was included in the price paid. But it was the dead season, so that when the poor women applied for work, I could at least offer it to them, to take or leave as they saw fit, as had they not accepted it, the hemming could have been done in the institution. I assure you I blushed when I told these poor creatures the small sum that I was authorized to pay them. But all of this said, 'Oh, my Sister! the few cents will at least buy milk for the little ones.' The thought came to me then, why should not I become a merchant? I wrote to several wholesale linen houses for samples of towelling, etc., then visited various large shops and became acquainted with the prices of sheets, pillow cases, aprons, etc. I found that by buying at wholesale prices, in large quantities, I could afford to sell the same goods at the market price, and pay the women for hemming from fourteen to twenty-five cents a dozen for towels and twenty-five cents for sheets, etc., thus doubling and in some cases more than doubling the pay given in the shops." The result of this enterprise was that five hundred and thirty mothers of families had been given work at the end of the first year. Sister Antoine, by the aid of magnificent donations, has also been enabled to open a carpenter's shop where needy men out of employment may obtain work for twenty days at remunerative wages.

THE STORY OF LES CARMES.

The Countess de Orleans, in "An

Anniversary.

In the current issue of the Rosary, calling attention to a rambling building in Paris, black with age and standing between a narrow courtyard and a tolerably large garden, situated at the corner of rue d'Assas and of the rue de Valenciennes, at a short distance from the venerable church of St. Sulpice. The building is now the headquarters of the Catholic University of Paris, but on September 2, 1792, at the beginning of the first French Revolution, two hundred priests were massacred at Les Carmes, the name usually given the place. Other priests were put to death on the same day in different Paris prisons, but these buildings have disappeared, and only the one mentioned above remains to tell of a time when the Church in France saw the flower of her priesthood ruthlessly slaughtered. Les Carmes, as its name implies, was originally the home of Carmelite monks. Queen Marie de Medicis founded it in 1611, and the convent grounds were then spacious, extending to the limits of a large park that was attached to the queen-mother's then new palace of Luxembourg. The church of the monastery was the first in France to be dedicated to St. Joseph, devotion to the holy foster father of our Lord having been greatly promoted by St. Teresa and adopted by the friars and nuns of her order. At the breaking out of the Revolution the convent contained sixty-four religious, and they were much sought after as preachers. Their library contained 12,000 volumes—many, valuable and rare manuscripts. By degrees the monks realized that the nation was fast drifting to atheism and anarchy, and this was brought home to them with telling force when they were robbed of their church plate and vestments and their fine library, and received orders from the government, which had decreed that all religious communities should be suppressed, to leave before October 1, 1793. They were not left unmolested during the six weeks in which they were allowed to remain, for the church and the greater part of the conventual buildings were changed into a jail. Fifty priests, who had refused to take the schismatic oath of allegiance, were confined in the church, and later came more priests, until the prisoners numbered two hundred.

SCENES OF SLAUGHTER.

At four in the afternoon of September 2, they were ordered into the garden, and on reaching it some of them retired to a little chapel dedicated to the Blessed Virgin, and some of them began to recite the vesper of the day, while others were giving or receiving absolution. Suddenly the garden door was burst open and a band of men, armed to the teeth, rushed towards their defenceless victims. "Monsieur, they are going to kill us at last," exclaimed M. de la Pannosie, vicar-general of Arles, who was standing by the archbishop's side, near the chapel. "Very well, my dear," was the calm reply. "If the hour of our sacrifice has come, let us submit and thank God who allows us to offer up our lives for so good a cause." The work of murder then began in earnest. "Where is the archbishop of Arles?" was asked. "Art thou the archbishop?" the invaders said to Vicar-General de la Pannosie. He remained silent, but the archbishop stepped forward and addressed his associates, saying, "Let us thank God for calling us to seal our faith with our blood, and let us beg of Him the grace of perseverance which we cannot obtain by our merits alone." To his companions, who tried to restrain him from giving himself up, he said, "Let me go; if my blood can but pacify them, what does my death matter?" Then he continued, turning to his archbishop, "I am as he whom you seek." They answered, "Thou art the archbishop; thou didst spill the blood of the patriots of Arles." His reply was, "I never spilt any man's blood; I never did harm to any one." To this the only answer was a cruel sword-cut across the brow. He never spoke again. A blow forward out of his head and felled him to the ground, where with words and pines he was literally hacked to pieces. Then the murderers fell upon the other priests until the little oratory was full of the dead and dying.

A TOUCHING INCIDENT.

The surviving priests were afterwards ordered into the church, where the following touching scene occurred, as narrated by a survivor. The Bishop of Nantes had lost sight of his brother, to whom he was passionately attached. "Where is my brother?" he asked. "O my God, I only beg this favor of Thee—do not separate me from my brother." At that moment a group of men, carrying the wounded bishop of Nantes, entered the church, and

laid down their burden on the pavement, and their hands to the eyes of the man, as they witnessed the living embrace exchanged by the two brothers on the threshold of eternity. A benches tribunal of justice was established after this, before which the priests were called to pass me by one, but the work of slaughter went on. The bodies of the priests were robbed of their clothes and valuables, and then a part of them were taken to two carts to the cemetery of Valenciennes. The remainder of the two hundred were cast into a well, where they remained until 1867, when Monsigneur Darboy, then Archbishop of Paris, had them finally removed to the crypt of the church.

A CATHOLIC BOOK.

The Rev. Frederic D. Huntington, Protestant Bishop of central New York, in the second of his series in the Outlook, entitled "Aids to the Devout Life," treats of "The Imitation of Christ." In the course of his remarks he says many things with which Catholics can most agree, but he asserts that the most scrupulous ultra-Protestant must acknowledge that in the author of the "Imitation" he finds a cloistered monk living, thinking and daily worshipping in all the surroundings of conventional asceticism, when papal authority was least in dispute, dealing freely and most earnestly with all the details of the soul's inner and outer intercourse with heaven, one who scarcely turns his eyes from the single glory of his Lord or from the inward righteousness with which He clothes His saints. Further on Doctor Huntington says that to our own time the lay leaders of obedience to the Pope keep the book in the foremost list of their guides to piety and virtue, placing it in the hands of catechists and scholars, servants and artisans, all classes, in all conditions. It is as dear, he remarks, to the better New England Unitarians as it is to the best Irish priest. In conclusion he says: "Whoever studies searchingly the 'Imitation' will find few pages which do not direct the student to the fountain of living water for the ethical no less than the devotional reformation of mankind. That will be a distant age of civilization, philanthropy and good government and social order, where these stern lessons of humility, self-sacrifice, chastity, the stern overshadowing of the unseen world, the ecstasies of prayer, the gracious nearness of angels and archangels and all the company of heaven, will not be needed to yield their fruit in the lives of the people, and where the 'Christ formed within' will be the only power to fashion the lives of the rich and poor, rulers and subjects, young men and maidens, men of action and men of thought, into His likeness."

A Common Experience.

Some I.—Mr. Johnson is obliged to give up work, remain in the house and take care of himself on account of a dreadful neuralgia over one of his limbs.

Some II.—Mr. Johnson reads a testimonial which tells of scrofulous troubles cured by Hood's Sarsaparilla. He resolves to try it, sends for a bottle and begins taking it.

Some III.—Mr. Johnson has taken six bottles of Hood's Sarsaparilla. His scrofula was cured. He is feeling stronger, has a good appetite and is able to attend to his work. He writes a testimonial telling of his experience with Hood's Sarsaparilla and recommends it to others.

Bibliography.

We acknowledge receipt of a new little book, "The Month of the Souls in Purgatory," published by the Brothers of Charity of the House of the Angel Guardian, in Boston. This little volume is illustrated, neatly printed and well bound in paper covers, and contains over seventy pages, and is the work of the inmates of the Institution where orphan and destitute boys are cared for and given a Christian education, along with being instructed in different trades, utilizing their capacities, which affords them great assistance when they are obliged to leave the good Brothers. We find in this little book: "The exercises for each day of the month of November, followed by a prayer," "The Way of the Cross for the Souls in Purgatory," "Prayers that should be said at the Christian's last hour," "Rules to observe for the reception of the last Sacraments," etc. This publication is a real necessity, not only during the month of the dead, but during any time of the year, and its trifling price (only 10c. by mail) places it within the reach of every one, and permits the poor as well as the rich to help the Brothers of Charity in their good work. Any of our readers who should want to procure this little book can apply to Brother Jude, Superior, 85 Vernon Street, Boston, Mass.

Minard's Liniment the best Hair Restorer.



ROYAL BAKING POWDER

Absolutely Pure.

Celebrated for its great leavening strength and healthfulness. Assures the food against all kinds of adulteration common to the cheap brands. Brought to Market by Messrs. G. L. Hoar & Co., New York.

The Rev. Dr. Barry, of England, in the course of an able paper makes the following suggestive remarks on the formation of an international tribunal of Catholic critics: Two things are held to be now most desirable, a critical knowledge of what the present age has written and is writing, and the union of well-trained Catholic men of letters into an international society, whose task it should be to watch over the movement of literature as a whole. That there never was a time when the judgments of such a tribunal were necessary will not be denied. It is an enterprise as wide, so minute, and so perplexed to control this everlasting issue of new publications with a view to passing sentence upon them, that nothing less than the voluntary aid of a great number will bring the materials into court; while, without previous training, no jury can be empanelled. Individuals here and there have hitherto, fitfully and on occasion, or amid no slight discouragement, undertaken some part of the work. Yet, as a provision, and of our duties or our hopes, it has surely not been recognized. But in there not, it may be said, the Index of forbidden books? I was thinking of another Index, less formal, but, in the present condition of Europe and America, perhaps destined to be effective, as a simple denunciation of a book or an author can be an index that should guide the productions of literature according to their merit on Catholic principles; they should praise as well as condemn, and say why it did either; an Index at once original and dogmatic, formed, not all at once, but as time went on, by the combined and enlightened essays of our most accurate, accomplished, and sympathetic scholars. For who will believe that among the splendid or touching achievements in literature which have filled the last hundred and thirty years none exist worthy of recognition by Catholics, though Catholics did not always produce them? So great a waste of human energy and God-given talent is incredible, whether we look to the lessons of history or consider how Providence has witnessed, yet spared, the classic writings of Greeks and Romans. What was done in the past may be hoped for the future. And it ought not to be astonished if, out of the chaos of thought now spreading its waters far and wide, the Divine Wisdom should, by a slow but sure process of selection, build up a new universe for the Christian Faith to dwell in. If that happy consummation ever does come to pass, one of our creative days, I venture to anticipate, will be a day of united effort on our side to understand the language of all who differ from us; and to show them in our religion the truths which they already hold, purified from error and in harmony with truths still more attractive, the existence of which they did not expect.

Woman's Work

It never done, and it is especially wanting and wanting to those whose blood is impure and unfitly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down.

Throat, Weak, Nervous, Then because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles peculiar to Women at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure of.

Hood's Sarsaparilla

The One True Blood Purifier. 51 per bottle. Prepared only by G. L. Hoar & Co., Lowell, Mass.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

NOT EXACTLY RIGHT.

Thousands of people are in this condition. They are not sick and yet they are by no means well. A single bottle of Hood's Sarsaparilla would do them a world of good. It would tone the stomach, create an appetite, purify and enrich the blood and give a cheerful vigor and vitality. Now is the time to take it.

MARK WRIGHT & CO.—COFFINS, CASKETS, AND ALL FUNERAL GOODS