

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 23, 1902

Vol. XXXI, No. 30

A Letter to the Public

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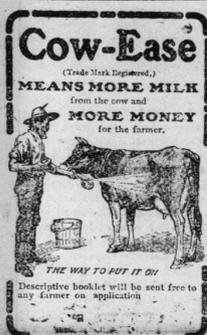
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HIGH GRADE English Manure

Superphosphate of Lime, Nitrate of Soda, Sulphate of Potash, Muriate of Potash, Bone Dust, Kainit, etc.

Containing NITROGEN, PHOSPHORIC ACID and POTASH in the most soluble and available forms known. Each ingredient sold under guaranteed analysis and consequently thoroughly reliable. Sold unmixed and therefore adaptable to all crops and conditions. 25 per cent (the manufacturers profit) cheaper than any mixed and so-called "Complete Fertilizers" on the market. The Only Fertilizer farmers can afford to use, and those who know most about artificial manures will use no other.

AULD BROS.

April 2, 1902,

"Pious Puerilities,"

From the Ave Marie.

France has suffered more than most countries from the sentimental and the exaggerated in devotion; it is therefore fitting that one of the strongest denunciations of this abuse should be given by a prelate. The Bishop of Le Puy takes occasion to warn his flock against a pamphlet (edited, we regret to say, by a priest) containing an account of "pretended revelations likely to falsify the piety of the faithful and to bring religion into ridicule," and he adds:

"On this occasion we wish once more to warn people against the over-increasing number of publications which, under the pretense of new devotions, frequently have no other aim than that of exploiting the innocence of their credulous readers. Many of these annals or reviews are simply the organs of financial agencies, for whom objects of piety are merely a ball to disguise cunning appeals for money; church-building funds, charitable appeals and what not invented to rake in subscriptions; and the constant development of this dishonest trade proves only too well how many victims it makes. Other publications are directed by persons wholly devoid of theological knowledge or enlightened piety. Trivialities are frequent, miraculous events abound; and the readers, stuffed with nonsense, lose their taste for solid spirituality. Things have come to such a pass that this pseudo-pious literature is a peril to souls and a weapon in the hands of the enemies of the Church."

Simultaneous with this comes an unequivocal warning from the Cardinal-Archbishop of Malines: "Directors of pious magazines which, under the heading of 'Recommendations,' publish requests for prayers for favors desired, or who, under the heading of 'Thanksgivings,' report the special favors obtained, must for the future merely record the same in a general way. They must restrict themselves to giving only the initials of the persons concerned, with the name of the town in which they live, without entering into any particulars concerning the favors received, offerings made, etc. The imprimatur of the diocese will be refused to any pious magazines disobeying the above instructions."

It would be comfortable to think that the abuses complained of were confined to France and Belgium; but the truth is that Bishops and priests are often heard to complain of like things in this country. It is unquestionable that nothing is more calculated to undermine solid piety and to foster superstition than the impostures and puerilities which have, alas! become so common among us. Even devotions which have a foundation in dogmatic truth are sometimes propagated in a sense in which they are not approved, and with adjuncts that are plainly deceptive or superstitious—to the scandal of the weak, the shame of the intelligent and the derision of unbelievers. After bad example there is, perhaps, no way in which the Church is so much misrepresented as by the foolish beliefs and ridiculous practices of persons who consider themselves truly pious, and of writers who imagine they are serving the cause of religion by their ridiculous productions.

A priest of exemplary piety and long experience in the sacred ministry often declares that people nowadays have too many devotions to be devout, which is another way of saying that novelty and variety have taken the place of regularity and its fervor. It is no exaggeration to assert that the unwarranted multiplication of new devotions and the unwise propagation and practice of them constitute a great and growing evil, the denunciation of which cannot be too frequent or too forcible.

Consider the way of the French. It is the fashion to call them "mercurial," "volatile," "pleasure-loving," and so on. They are, nevertheless, capable of practicing common-sense and restraint on occasions of public rejoicing with a thoroughness that ought to put to the blush an American engaged in the pleasing art of "making Rome bow." On the 14th of July the fall of the Bastille is annually commemorated by tout Paris. The city gives itself over to joy. But it does not consider that in doing this it is necessary to make Paris uninhabitable for quiet-loving people, and a place of menace to life and limb for twenty-four hours. During the day there is a magnificent review of troops at Longchamps.

Everyone goes, and unless exposure to the sun upsets them, all return intact. On the way home the Parisian dawdles for a while in the Bois. He and his family amuse themselves innocently on the grass. It occurs to no one to make a hideous noise, to set off ill-smelling and dangerous fireworks, or to handle deadly weapons. Papa and mamma and the youngsters are well and happy when they sit down to their evening meal.

After dinner they swarm out upon the boulevard, which has been turned into a fairy bower. Flags, foliage and innumerable little colored lamps inclose what is practically a gigantic ball-room, the traffic of all vehicles beneath the decorations having been suspended, and to the music of bands stationed at hundreds of corners the populace dances till it is tired. It is tired, but that is all. There is little if any drunkenness. There are few quarrels. There are no "casualties" from fireworks, for the displays on the Seine are in the hands of the authorities, and delight thousands without hurting a fly. Is there not a lesson in this for us? Dancing in the streets of New York is obviously impossible, and it would not, in any case, appeal to American taste. But music in our public squares would give infinite joy to the people, and elaborate pyrotechnical displays could be organized in some of our pleasure-grounds. Even if these or other diversions are impracticable, however, it is to be hoped that a more rational mode of celebrating the Fourth may be developed, for our greater safety and comfort, and for the preservation of our standing as a civilized nation. Intelligent Londoners have recently bewailed the excesses of some of the "coronation crowds," as they bewailed the orgies of "Mafeking night" and "peace night." Must we go on, indefinitely, bewailing the humiliations of the Fourth of July?

New York, July 7.—Through the generosity of Miss Leary, the only American woman to be made a Countess of the Holy See, and of Mrs. Henry B. Plant, widow of the wealthy railroad and steamboat owner, the Fathers of the Blessed Sacrament who are in this city are soon to have a church of their own—the first in the United States and the only one which will be permitted by the rufes of the order.

The fathers are now established at the Church of St. Jean Baptiste, in East Seventy-sixth Street. This little house was redecorated at the expense of Miss Leary, and was fitted with furnishings in keeping with the ceremonial of the Perpetual Adoration of the Blessed Sacrament—new altars, stained glass windows and marble casements. It was the idea to have the church resemble those of the order in the capitals of Europe, notably that in Paris.

Miss Leary enlisted many of her society friends in the cause, but for some reason the money did not appear as rapidly and as generously as had been hoped. Then it was she determined she would erect a church with her own funds, and that it should be a memorial to her dead brother Arthur. Only a few of her friends know of the determination and that for some months she had been looking for a desirable site for the edifice, which is to be erected in one of the select parts of the city, but as yet the location has not been decided on.

One of those who learned recently of the determination of Miss Leary was Mrs. Plant. She too, has been interested in the affairs of the Church, and it was only a few weeks ago she made a proposition to the son of her husband by the first wife that if he was agreeable the Tampa Bay Hotel, in Tampa, Fla., should be converted into a Jesuit college. She said that if her stepson would give his interest in the hotel for this purpose she would do the same, and, moreover, would endow the college with a fund of \$1,000,000.

Mrs. Plant told Miss Leary she would consider it a privilege if she might be allowed to share in the expense of erecting the church. Miss Leary gave her consent readily, but it was with the understanding that the church should be a memorial, jointly, to Arthur Leary and to Henry B. Plant.

Both decided, however, that while they were ready to bear the burden of the outlay, any one who desired to aid might do so. So an auxiliary association has been formed, with Miss Leary as general treasurer, and several of her friends have become members. As a result of their efforts, in a short time it is believed this city will have a Catholic church devoted to the perpetual adoration of the Blessed Sacrament.

It was last year that Miss Leary received a letter from the Pope creating her a Countess of the Holy See.

Minard's Liniment Cures LaGrippe.

A correspondent of the New York Evening Post, writing of the Conciergerie in Paris, has occasion to mention the Palais de Justice, and tells of the solemn opening of the Parliament which used to take place there, when, at an altar placed Grand Salle, "was celebrated a Mass which was called the Mass of the Holy Spirit—or the Red Mass, because the President and the counsellors wore red gowns," adding that "to this day the Red Mass is celebrated at the opening of the courts, but in the Sainte-Chappelle." We question much the accuracy of the reason given for calling this Mass "the Red Mass."

It is the Church's habitual rule that her priests should wear red vestments in celebrating at any time a Mass of the Holy Spirit, and the title probably arose from this custom, just as one may sometimes hear an altar-boy talk of a "black Mass" or even a "dead Mass." This Paris letter pays a fine tribute to Marie Antoinette, queen and widow of Louis XVI. of France, as follows:—"A special chapter will be found in M. Pottet's book on Marie Antoinette. It is so painful that it is impossible to read it without emotion. The young and beautiful archduchess who came to France to marry the Dauphin may have been censurable for her levity, for her disdain for the rigid laws of etiquette, for her partiality for some favorites but in the trial hour, when she became a sufferer and a martyr, she was, so to speak, transformed. It is impossible to find anything more pathetic than her attitude, she never had a moment of weakness; her defence was proud, as becomes a queen, and her death was the death of a heroine."

An event that has occupied Belgium's attention for a few days was the solemnization of little Prince Leopold's baptism, writes the correspondent of the "Catholic Sentinel." More than usual interest was manifested in the christening of this son of the royal house, because he is destined, as the first-born son of the heir apparent, Prince Albert, to rule some day over the Belgian nation. He was named Leopold, after his grandfather and uncle, King Leopold II. The first religious ceremony in which the little prince took a prominent part was performed with great pomp by Cardinal Goossens on June 7 in St. James' Church, Brussels. It was made the occasion of an enthusiastic demonstration of loyalty to the royal family—a demonstration which proved that the Belgian people have as yet no desire to exchange their constitutional kingdom for a republic. And why should they? They are certainly as free, and freer, than their French republican neighbors; they are prosperous and well-governed under a form of government freely chosen and freely adhered to. Those concerned in genealogical trees—and it seems that they are not few in the United States, despite its democracy—will turn green with envy to know that the little Prince Leopold can trace his ancestors back thirty-one generations to the year 740, for it was in that year that was born Witkind L., King of the Saxons, first known ancestor of the House of Saxony, of which the Saxe-Coburg-Saxe-Coburg is the family name of the reigning Belgian sovereign—a rare branch.

We owe all our modern languages to the Middle Ages, our modern poetry had its birth then, printing was invented in 1436, and the paper upon which we write comes to us also from those much maligned days; the love of higher education that prevailed so generally in the century that preceded the Reformation has never since been equalled. The University of Padua, at which Christopher Columbus and Amerigo Vesputaccio, after whom America is named, pursued their studies, had 18,000 students on its roll at one time. Oxford, in the thirteenth century, was frequented by no less than 30,000 students. It was a monk of the middle ages who invented the notes of music; another invented spectacles; still another gunpowder. The monks perfected agriculture and made the desert bloom like a rose. The Middle Ages produced Raphael, Titian, Michael Angelo, Domenichino and Leonardo da Vinci and all the glorious school of Italian painting, which is still the envy and admiration of the world. It is also to these centuries that we owe the masterpieces of Gothic architecture, which the world now imitates, but cannot equal.

In its "Current Literature," the London Spectator mentions a new work, entitled "A Catholic Guide to Westminster Abbey," and says that "this little book, with its delicate drawings of different parts of the Abbey as they were, or may be supposed to have been, before the Reformation, or in the interlude of

Mary's reign, will have interest for many who do not belong to the Roman Communion." The Spectator makes a noticeable admission when it remarks that "there is much to be said for the pious aspiration after an Abbey given back entirely to the uses for which it was first intended, and redeemed from all desecrating marks of vandalism,—frivolous or fanciful." It characterizes Father Leslie's book as written in good literary style and with great simplicity, and says that it is, in brief, "a book as well as a guide," and says that "visitors to the Abbey will find in it some legends of saints and incidents of history for which they will look in vain in their Bibles."

Sunday, June 22, was the feast of St. Alban, the first Christian martyr in England, afterwards empurpled with the blood of thousands, down to the thatched by Venerable Oliver Panke, Primate of all Ireland, A. D. 1831. The site of old St. Alban's Abbey was holy ground long before St. Augustine's time. Just opposite stood Roman Verulamium, the first city built by them in Britain, which the dauntless Boudicca sacked in vain. Here during the Diocletian persecution there dwelt a young Roman of good family, who is said to have visited Rome itself for educational purposes, and also to have been an officer in the army. This Albanus, in the year 303, kindly sheltered a persecuted Christian priest named Amphibalus under his hospitable roof. The latter's evangelic host ended in the conversion of his host; moreover, when the soldiers, having heard of the hiding place, appeared to capture St. Alban himself, they secured instead St. Alban himself, attired in the priest's garments. Upon being brought before the astonished Roman prefect, St. Alban bravely confessed his Christian faith, and on his refusal to offer the pagan sacrifice was condemned to torture and death. After enduring terrible sufferings St. Alban was led out to execution upon the adjacent hill, where now stands the great Minster. On the way thither a miracle is said to have occurred over his executioner, and here the martyr's sacred remains were interred. Soon afterwards St. Amphibalus was nevertheless captured and also tortured to death at Redburn, a neighboring village.

"The Irish Catholic Church Property Insurance Co., Ltd.," has been registered with a capital of £100,000. The original subscribers of the company are Mr. James McCann, M. P., Rev. James Donnellan, bursar, St. Patrick's College, Maynooth; Alderman McCormick, Belfast; Mr. John Mulligan, managing director, Hibernian Bank; Mr. Thomas Sexton, chairman, Freeman's Journal, Ltd.; Archbishop MacManus, Dublin, and Sir Christopher Nixon. The first five of the subscribers form the directors. They have subscribed a hundred shares each of the capital.

The printing press of the Belgian missionaries at Kisumu, in the heart of the Dark Continent, is turning out various works in the Congolese tongue. Among these figures a hymnal, the Old Testament, a catechism, on ecclesiastical history and Father Van Heest's sermons. At the same mission is also published the "Niettemo Eto"—Our Star—a monthly bulletin, with 100 Negro subscribers.

It is interesting to note that the new Vicar Apostolic of Arabia, the Right Rev. Edward Clarke, is an Englishman, a convert to the Church and a member of the Capuchin order, which he entered as a young man soon after becoming a Catholic. He was a missionary in the Seychelles Islands for nearly twenty years.

Unless the political signs mislead, says the London Catholic Times, the Church in Spain is dangerously near a most serious conflict. The Parliament meets in October, and we shall not be surprised then if we find the Spanish Ministry introducing an anti-clerical bill.

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Cures Kidney and Liver troubles, Rheumatism, Gout, Gravel, Dropsy, and all the ailments of the blood. It is the only medicine that will cure these troubles, and it is the only one that will not injure the system. It is the only one that will give you a good appetite, and it is the only one that will make you feel like a new man. It is the only one that will cure you of all your troubles, and it is the only one that will give you a good night's sleep. It is the only one that will cure you of all your troubles, and it is the only one that will give you a good night's sleep.

Pains in the Back
Cures Pains in the Back, Rheumatism, Gout, Gravel, Dropsy, and all the ailments of the blood. It is the only medicine that will cure these troubles, and it is the only one that will not injure the system. It is the only one that will give you a good appetite, and it is the only one that will make you feel like a new man. It is the only one that will cure you of all your troubles, and it is the only one that will give you a good night's sleep. It is the only one that will cure you of all your troubles, and it is the only one that will give you a good night's sleep.