

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SEPTEMBER 14, 1898.

Vol. XXVII No. 38

Calendar for Sept., 1898.

D	Day of Week	Sun	Moon
1	Thursday	5 21 38	6 59
2	Friday	5 22 36	7 09
3	Saturday	5 23 34	7 34
4	Sunday	5 24 32	8 01
5	Monday	5 25 30	8 34
6	Tuesday	5 27 28	9 13
7	Wednesday	5 28 26	9 58
8	Thursday	5 29 24	10 51
9	Friday	5 30 22	11 47
10	Saturday	5 31 20	12 57
11	Sunday	5 33 18	1 51
12	Monday	5 34 16	1 51
13	Tuesday	5 35 15	2 37
14	Wednesday	5 36 13	3 06
15	Thursday	5 38 11	3 47
16	Friday	5 39 09	4 24
17	Saturday	5 40 07	5 24
18	Sunday	5 42 05	6 48
19	Monday	5 43 03	7 21
20	Tuesday	5 44 01	8 02
21	Wednesday	5 45 59	8 53
22	Thursday	5 47 57	9 52
23	Friday	5 48 55	11 06
24	Saturday	5 49 54	12 24
25	Sunday	5 50 52	0 24
26	Monday	5 52 50	1 41
27	Tuesday	5 53 48	3 02
28	Wednesday	5 54 46	4 22
29	Thursday	5 56 44	5 32
30	Friday	5 57 42	6 32

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All the Books authorized by the Board of Education for use in the Public Schools of Prince Edward Island.

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Up to date in quality and at fair prices. Gold filled cases warranted from 15 to 25 years. Silver cases lower than ever.

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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

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Jan. 21, 1898—1y

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A good Cotton Thread at 40c. per suit. Something better at 50c. per suit. Others selling at 60c., 70c. and 80c. per suit. Balbriggan, all sizes, \$1.00 per suit. Natural Wool, all sizes, \$1.70 per suit. French Balbriggan at \$2.50 per suit. Lisle Thread suits at \$3.00 per suit. Good Values.

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We have them in Men's Blue, White, Red and Mixed Colors, at from 85c. to \$1.40 each.

ALSO BOYS'

A good White at 25c. up. A good Blue at 35c. up. A good Red at 35c. up.

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We have always carried a splendid variety of

Fashionable Suitings,

But we can safely say that with our new importations for this season, we have now the largest stock and the greatest variety of Fashionable Cloths ever shown in one Store in the City. Come and inspect our goods, and get our astonishing low prices. We make the fashionable Clothes Par Excellence in the City. Every Suit a perfect fit. We invite inspection.

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

Hay Presses, THRESHING MILLS,

PLUGS 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.

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Items of Interest to Catholic Readers in the Magazine.

The Spanish Character.

(From the Sacred Heart Review)

Spain and the Spaniards continue favorite topics with magazine writers. The two most noteworthy contributions on these subjects to appear recently are the paper which Mr. Sylvester Baxter has in the latest issue of the Review of Reviews and Mr. Irving Babbitt's article in the Atlantic Monthly. Mr. Baxter writes upon "Spanish Traits and the New World," and while he discloses not a few dark traits in the Spanish character, he is not blind to its good qualities. He accuses the Spanish crown, the Iberian nobility and official class, and the traders as well, of exorbitant greed, and he levels the same charge against the Spanish Church. Yet it was but a few days ago that Monsignor Calvo, the bishop of Cadix, who died last month, since his translation to that see from Santander, fourteen years ago, had devoted all his private means to alleviating poverty and wretchedness in Cadix, and was himself so poor at the time of his death that he did not possess a single piece of money, even of the smallest value. He certainly was not an avaricious prelate, and there is very little risk run in asserting that in his apostolical freedom from pecuniary greed he had many counterparts in the Spanish hierarchy. The Spanish rulers and officials, the Iberian nobility and traders may not be wholly free from inordinate love of "the almighty dollar"; but there are rulers and officials and nobles and traders in other lands who possess that love in a far greater measure than they do; and if Mr. Baxter is desirous of behold a greedy church, he would do well to turn his gaze from Spain to England and examine the Anglican establishment of which the prime-minister in Hall Caine's "Christian" says: "We are a nation of money-lenders, my boy, and the church is the worst insurer of them all, with its learned divines in scarlet hoods, who hold shares in music halls, and its fathers in God living at ease and letting out public houses."

The Other Side of the Spaniard.

Mr. Baxter, however, sees good traits in the Spaniard, and Spanish rule is not altogether bad in his estimation. To the credit of that rule he enumerates the magnificent monuments of its beneficence that are yet to be seen in those portions of America where Spain once held sway, such as institutions of learning and of the fine arts, churches, hospitals and other charitable establishments, splendid public buildings, aqueducts, roads, bridges, etc. He might also have included the preservation of the aboriginal races, their conversion to Christianity and their civilization, three things which Anglo-Saxon methods proved utterly incapable of effecting. Mr. Baxter, moreover, finds the average Spanish-American singularly vigorous, energetic and commercially enterprising, especially in Mexico; and in this he agrees with that other competent writer upon Spanish-American subjects, Mr. F. R. Guernsey, who has repeatedly borne testimony to the many good qualities of the Spanish-Americans. Of the Spaniards in their own land, Mr. Baxter says that they are far from being the decadent people certain prejudiced writers would make them appear. "The valiant spirit, heroic and self-sacrificing, that enabled Spain to turn Napoleon's path from the heights of victorious renown down to the depths of defeat," he tells us, "is by no means dead. The peasantry of Spain is marked by admirable traits. These poor and sturdy people are frugal, industrious, temperate, patient under heavy burdens." And he predicts that Spain will recover from her recent losses, and become "the mother country for the nations of ultra-mar that speak her tongue, in the same regard that England is mother to the lands in the seven seas, and will stand second only to England in the number of her sons."

From Another Point of View.

Unlike Mr. Baxter, who places the blame of most of the defects which he sees in the Spanish character upon the curse of gold which he thinks the peninsula affected Mr. Babbitt, in his Atlantic Monthly paper, holds the national religion responsible for Spain's shortcomings. Apart, though, from this wholly unwarrantable assumption, Mr. Babbitt's article is hardly worth any consideration. It is, in fact, very sophomoric and unworthy of place in a magazine of the Atlantic's reputation. Indeed, it is difficult to understand what its author, driving at in certain pas-

sages. It is plainly to be seen, of course, that he wants to get a whack at the Church and the Jesuits, but he goes about his work in a blind and blundering fashion. In one passage he asserts that the Spaniards are very cruel to animals—yet Spain, as far as we know, never found it necessary, like our own land, to organize a society for the prevention of cruelty to animals—and then he adds, the cause of that trait in their character is due to that medieval religion, which, he says, so exalted man above other creatures as to cause him to refuse recognition of his relations with the rest of nature. It would be interesting to know where Mr. Babbitt got this notion regarding the teaching of medieval religion. Such assurance was not what it taught St. Francis of Assisi, who may be taken as a very good representative of medieval religion, for, in his great love for all created things, he constantly inculcated the lesson, learned by him, that the nearer man becomes to nature the closer he gets to God. The following passage from Mr. Babbitt's paper gives one the idea that he was writing to fill space, and the sense of what he says is far from being clear: "More than any other land Spain came under the control of that Jesuitical Catholicism issued from the Council of Trent, which has poisoned the very life-blood of the Latin races; which rather than lose it held upon the minds of men, has consented, through its councils, to sanction self-indulgence; which has retarded by every means in its power the development of those virtues of self-reliance and self-control, which more than any others aim at the advancement of the modern spirit; and now that the Spaniards are escaping from the artificial restraint of their religion, they are left, passionate and impulsive children, to meet the requirements of nineteenth century life." Truly the poor dooms are to be commiserated if they be in such a pitiable plight as that, though just what Mr. Babbitt means by all these words is not all apparent to the average mind. To his way of thinking there is no hope for Spain till she expels "The Jesuit poison" from her veins and asks the help of the modern man in preference to invoking the assistance of God's mother.

Mr. Babbitt seems to labor under the idea that what he calls "Jesuitical Catholicism" is prejudicial to the prosperity and progress of any country and demoralizing in its influence upon man's mind. He ought to read what Locky says on the work and influence of the sons of St. Ignatius. "They saw," says that writer of the Jesuits in his "Rationalism in Europe," "that a great future was in store for the people, and they labored, with a zeal that will secure them everlasting honor, to hasten and direct the emancipation. By a system of the boldest casuistry, by fearless use of their private judgment in all matters which the Church had not strictly defined, and by a skillful employment and expansion of the maxims of the schoolmen they succeeded in disentangling themselves from the traditions of the past and in giving an impulse to liberalism wherever their influence extended." If he would learn more about that "Jesuitical Catholicism" of which he writes with evidently little or no acquaintance with its character, he might take Fisher's "History of the Reformation," and there he will see it stated that "it is curious to observe the widest speculations of Locke, Rousseau and Jefferson as to the origin of government and the rights of revolution were anticipated by the Jesuit scholars of the sixteenth century; it is remarkable that in opposition to these novel dogmas there appeared on the Protestant side a theory of the divine right of kings and the related doctrine of passive obedience." And, finally, Mr. Babbitt ought to remember that Spain did once "expel the Jesuit poison" from her veins when, under pressure from the Bourbon, whose methods the society opposed—and Mr. Babbitt will hardly commend them—she expelled from her realm and colonies six thousand members of the order.

Medieval Convents.

There is a very readable paper in the latest issue of the Review de Paris, to whose pages Madame Arvede Barine contributes an article descriptive of the convents of the Middle Ages. This article deals chiefly with the medieval convents of Great Britain, in which country conventual establishments were very numerous at the time of which Madame Barine writes. The madame contends that the British eighth century convent was for its age what Girtos and Newham colleges are to the British girls of this century, institutions of higher learning. The abbess of a medieval convent was a woman of great influ-

ence, and we must not think of the Pope, on the early part of the eighth century, granted certain privileges to monastic and conventual houses in Kent, the document which attested that grant was signed by five abbesses, whose names follow the signatures of the Archbishop of Canterbury and the bishop of Rochester. Special mention is made of the abbey which St. Hilda founded in Yorkshire, and around which grew the town that is now called Whitby. This saint, it may be stated, also founded at Whi by a monastery for men, and so great was the number of monks sheltered there, the place once bore the name of Eborac. It was in this monastery that the great number of distinguished divines who attended the synod, which Madame Barine tells us was held at Whitby nine years after St. Hilda founded her convent there, were entertained during their stay in the place. To St. Boniface, the apostle of Germany, is given the credit of introducing the conventual system into that land. One of the most prominent German medieval convents was, so this article says, the Gandersheim Convent, which had the right to issue coins, to secure one of which at the present day is a great joy to numismatic collectors.

Italy and Naples.

The editor of the New England Magazine, in the latest issue of that monthly, says that the present government of Italy is much akin to, if not worse than, the cruel and tyrannical despotism which prevailed in the Neapolitan kingdom half a century ago, and against which the lamented Mr. Gladstone uttered his famous condemnations. He recalls that great Englishman's warning to the Neapolitans, to whom Gladstone pointed out the disasters which would inevitably follow from the continued maintenance by the government of an impoverishing militarism, in lieu of a system of thrift, economy, industry and freedom; and then he goes on to say that no Gladstone is needed to prophesy that similar disasters will befall Italy if its rulers persist in the present policy. Mr. Mead, however, has no hope that "United Italy will heed any warning that may be given to it. He thinks that the time may come when America, which is largely indebted to Italy because of that fact the Columbus, Vesputio, Ferrasano, the Caboto and other early explorers were Italians, will deem it a duty to aid that unfortunate land "through the influence of the public opinion which from now on rules mankind, to the knowledge and exorcise of those political principles which are our blessing and security, the knowledge of the truth which maketh free." That sort of aid would be very good in its way; but by who would advise "United Italy" most pertinently and sagely at the present time would counsel its rulers to make their peace with the Holy See by restoring the Pope his liberty and rights of independent action. Until Italy does that, it can not hope to evade the fate which is plainly in store for it if its present policy towards the Papacy be persisted in.

It may be news to some to learn that one of the very foremost of English elocutionists is a Catholic. We allude to Mr. Edward Mooney, known professionally as Morris Edwards. He is a reader of singular force, and has appeared before the royal circle at Windsor in response to Her Majesty's command. Mr. Mooney, who hails from Blackburn, is of Irish extraction, and in his early manhood was connected in a secretarial capacity with one of the greatest statesmen of the century.

The "Scalops," or Brothers of the Christian Schools, held a general chapter in Rome early in August, under the presidency of the Cardinal-Vicar, for the election of their superior general. Very Rev. Father Rev. Mauro Ricci was re-elected.

WELL KNOWN VIOLINIST

Traveled Extensively Throughout the Provinces—Interesting Statements Concerning His Experiences. STELLARTON, N. S.—James R. Murray, a well known violinist, of this place, who has traveled extensively throughout the Provinces, makes this statement: "I was running down in health and my weight fell off from 175 to 150 pounds. Prescriptions did me but little good. My trouble was called nervous dyspepsia. I resorted to Hood's Sarsaparilla and after taking five bottles I was greatly benefited. I feel as well now as ever in my life, and have increased in flesh so that I now weigh 177 pounds. I am well known in this part of the country, having followed my profession, that of a violin musician for the last 20 years. I gladly tell my friends what Hood's Sarsaparilla has done for me. Before I began taking the medicine I did not have any ambition, but now all is changed and my dyspeptic trouble perfectly cured." JAMES R. MURRAY. N. B. If you decide to take Hood's Sarsaparilla, do not be induced to buy any substitute. Be sure to get Hood's. Hood's Pills are the only pills to take Hood's Pills with Hood's Sarsaparilla.

Use in place of Cream of Tartar and Soda.



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of the order and the apostolic labors of the fathers, and that consequently since work for souls is the end of the order, nothing must be allowed to stand in the way of the apostolate.

The Anglican Bishop of Liverpool has issued a pastoral letter to the clergy in the diocese on the subject of lawlessness in the Church of England. Among the practices condemned as illegal are the use of incense and sacrificial vestments, the use of the word "Mass" in giving notice of the Holy Communion, and the requirement of habitual arduous confession from communicants.

There are some lucky priests. A telegram from Kalgoorlie, Western Australia, says: "In consequence of the recently reported discovery of a nugget weighing 95 pounds at Kanowna, 5,000 persons assembled there today. Father Long, a priest, who reported the discovery, stated that the nugget had been in his possession and that it had been found at Lake Gyne, close to Kanowna. Thousands of persons are now rushing to the vicinity."

It is rumored that Sir Thomas Lipton, who, on behalf of Ireland recently challenged for the America cup, is to contribute a princely donation to the fund being collected for the Catholic Cathedral now being erected at Westminster, London.

The Rome correspondent of the Figaro says: "I have it from a high personage in the Vatican that the Pope, while taking a walk in the palace gardens the other day, said to one of the nobles who accompanied him: 'Yet once again they dare, so to speak, give me up for dead, but it appears that God has not will it so.' Then, as his mind had become illuminated by a vision of the future, His Holiness added: 'It is true that the hour can not be far off now. The new Pope will be able to accomplish many things, but to me, however, there rests something still to do.'"

Among a number of gifts recently received at the Jesuit novitiate, Frederick, M. I., was a chalice made of watch cases. It is not the custom of the Jesuits to wear gold or jewelry of any kind, hence for years past the college gave their gold watches to form part of a chalice towards which it was their ambition to contribute. Several months ago the required amount of gold had been collected and the accumulated watch cases were melted and formed a chalice valued at \$1,000. It is a beautiful and massive piece of work. The bowl is of solid gold, cast in an original mold, and the base is of solid silver very highly plated. The shaft of the four Evangelists ornament the base, while the whole is a net of scroll work studded all over with precious stones. Immediately in front of the base is a cross formed of rare and exquisite pearls. It is said that the handsome jewels that studded it are more valuable than the chalice itself.