

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SEPT. 13, 1899.

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Calendar for Sept., 1899.

MOON'S CHANGES.
New Moon, 4th, 11h. 21m. p. m.
First Quarter, 12th, 5h. 37m. p. m.
Full Moon, 19th, 5h. 19m. a. m.
Last Quarter, 26th, 10h. 50m. a. m.

D. M.	Day of Week.	Sun. rises.	Sun. sets.	Moon rises.	High Water.
1	Friday	5 28	6 30	1 54	8 02
2	Saturday	30	28	2 55	8 51
3	Sunday	31	29	3 57	9 40
4	Monday	32	30	4 58	10 29
5	Tuesday	33	31	5 10	11 18
6	Wednesday	35	33	5 49	12 07
7	Thursday	36	34	6 28	12 56
8	Friday	37	35	7 28	1 44
9	Saturday	38	36	8 18	2 33
10	Sunday	40	38	9 07	3 22
11	Monday	41	39	9 56	4 11
12	Tuesday	42	40	10 45	5 00
13	Wednesday	43	41	11 34	5 49
14	Thursday	44	42	12 23	6 38
15	Friday	46	44	1 12	7 27
16	Saturday	47	45	2 02	8 15
17	Sunday	48	46	2 51	9 04
18	Monday	50	48	3 40	9 53
19	Tuesday	51	49	4 29	10 41
20	Wednesday	52	50	5 18	11 30
21	Thursday	54	52	6 07	12 19
22	Friday	55	53	6 56	1 08
23	Saturday	56	54	7 45	1 57
24	Sunday	58	56	8 34	2 46
25	Monday	59	57	9 23	3 35
26	Tuesday	6 0	58	10 12	4 23
27	Wednesday	1 39	11 44	5 11	5 11
28	Thursday	2 38	12 29	6 00	6 00
29	Friday	3 37	1 06	6 49	6 49
30	Saturday	4 33	1 47	7 38	7 38

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Your Money or Your Life.

The President has at last broken silence regarding his Philippine policy. He speaks without any equivocation or ambiguity. He throws down the gauntlet to those who stand upon the principles of American democracy. Practically what he says is an endorsement of Shafter's savage programme. He will go on slaughtering the Filipinos until they submit to American rule. He justifies this bloody resolve by the sophism that he bought Spain's sovereignty in the islands. Another sophism is that it is for the benefit of the Filipinos that he is so acting. The Senate, he says, ratified the treaty with Spain. A third point made by the President is that the Filipinos began the present war. It is well for the people that they have the issue put so fairly and squarely before them. The American people, it is well to remember, are under the Constitution, the deciding power in all such cases. They are above President and Senate—at least, theoretically. If they allow their supreme right to slip through their fingers or be filched from them by plausible rhetorical tricks, they have only themselves to blame. In difference on this subject or a disposition to allow cajolery have its way, just for experiment's sake, may have the most disastrous consequences for the nation is its noble Constitution. It is the existence of this precious heritage which is now at stake just as much as the independence or subjugation of the Filipinos to slavery. It is easy to take the President's contentions and show them to be specious. The simplest schoolboy in the country might do it. The first thing to be noted is that he is making war without the authority of Congress. No legislative sanction was asked for or given for this war upon the Filipinos. The act is Caesarian in kind and simple. In the second place the Filipinos were encouraged and aided by us to attack the sovereignty of Spain. We gave them arms to help to destroy that sovereignty. We did not consider it sacred then. What sanctity did it gain by being, by a fiction, handed over to us, for a monetary consideration? Not a particle. To pretend that it is for the benefit of the Filipinos that we are carrying the hell of war into their country is that sort of hypocrisy at which it is said even the eternal enemy of man smiles disdainfully. It is the most unblushing form of cant. As for the statement that the first blow was struck by the Filipinos, the printed record is not in accordance with the President's version. Here is the story of the commencement of hostilities, as told by the very man who fired the first shot. He is Private William Grayson, of Company D, Nebraska Regiment, who recently arrived home on the tramp of Hancock. He says: "I had been doing outpost duty for some time. There were four of us on that post during the day, and the guard was double at night. We knew it was coming, and we all wondered who would be the man to fire the first shot. That night my companion on the outpost was Orville Miller. During the day I had a talk with the Filipino lieutenant and he told me I would have to keep back further. You see, they were encroaching upon the territory, and because we seemed to stand it they got brave and impudent. "On account of this, incident we were more on our guard than ever that night. Miller and I were half sitting, half kneeling at the end of a lane, when we heard the soft whistle of a Filipino. It was answered by several, and we knew mischief was brewing. Then from a Filipino block house we saw a red light waving. Suddenly, close by us, up rose a Filipino as if he had come out of the ground. I challenged him and he challenged my challenge. "That meant fight, I heard the click of rifles, and without a moment's hesitation I let fly. My Filipino tumbled over, and Miller and I took to our heels up the lane. "Two shots rang out as we ran, and when we had got about twenty-five yards away two Filipinos blocked our path. They were inside our lines, but they challenged us. "Shoot, I cried to Miller, and a second later there were two more dead Filipinos. "We retreated until we reached water-pipe line. Then the entire outpost, thirty in all, came up and we all peppered away at the enemy. The action spread and in fifteen minutes the engagement was general from Calococan to the bay. "The whole army was waiting for the shot I fired, and when it came they were ready. The Filipinos were just a little short of being prepared. Another night and they would have been nicely fixed for us. Everybody seemed to be satisfied with that shot, and there never was any investigation about it." This story quite tallies with the earlier versions of the beginning of hostilities, and the facts indicate a determination on the part of our Government to force a quarrel with those who had just before been our recognized allies and partners in the war on Spain. They are in line with the old blooded policy now at last openly proclaimed and justified by the highest anti-Christ—a policy epitomized in the old formula of the knight of the road—"Your money or your life."

Monte Casino.

Following is an extract from a letter of the Rome correspondent of the Catholic Standard and Times: A full account of Gaeta does not enter into my plan. Let it suffice if I say that Gaeta rose into greatness after the ruin of Formiae; that it was the great point of resistance to the seafaring Saracens during the middle ages; that it was at all times the key to the kingdom of Naples and that thus its falling into the hands of the Italians in 1861 was and marked the collapse of the kingdom of the Two Sicilies, and, lastly, that it was a traditional place of refuge to the Pope. Thither fled Pius IX. in 1848 from the hands of the revolutionaries; thither fled Alexander III. in 1860 from Frederic Barbarossa; thither at the last fled Pius IX. in 1848, and thence he promulgated his invitation to the Bishops of the Universal Church to consider the definition of the dogma of the Immaculate Conception. Now the kingdom of the Two Sicilies is no more, and Gaeta could not be a place of retirement to the Pope except as a part of the kingdom, but the Papacy owes something to its hospitality and Italy owes much to its heroic resistance to the Saracenic land and sea looters. The mention of hospitality, with the use of the word in a wide sense, recalls to my mind Monte Casino. Although the abbey is about seven-hundred feet above the level of the sea, it entertains a few visitors every day in this season, probably in all the seasons of the year. But suppression and taxation have wrought a change and the hospitality of the monks is only part of what it was. At the entrance is an inscription in four languages, the English version of which I have managed to copy on the spot on different occasions when the porter has been out of sight: "Notice to guests. The monastery of Montecassino, suppressed and deprived of all its income, does not refuse its accustomed hospitality, compensated by a corresponding obligation, which may be deposited here." Below is a collection box led into the wall and bearing the words, "Oblazione a S. Benedetto." Thus tradition is not broken with any in not departed from and a protest is uttered. Brevity of the fifty-second chapter of the "Rule of St. Benedict," which treats "Of the manner of entertaining guests," I find that all the ceremonies and devotions therein prescribed have gone into desuetude. I do not know of any Benedictine house where they are observed. St. Benedict writes: "Let all guests who come to the monastery be entertained like Christ Himself, because He will say, 'I was a stranger and ye took Me in.' Let due honor be paid to all, especially to those who are of the household of the faith and to travelers. As soon, therefore, as a guest is announced, let the prior or the brethren go to meet him with all show of charity. First let them pray together and so be associated to each other in peace. The kiss of peace shall not be offered until after prayer, because of the illusions of the devil. And in the salutation itself let all humility be shown. By bowing the head or prostrating on the ground before all the guests who come or go, let Christ, Who is received in their persons, be also adored in them." I am quoting the old English version of 1633, which continues: "When the guests have been received, let them be brought to prayer, and after that the prior or any one whom he shall order shall sit with them. Let the Divine law be read before the guests that he may be edified and afterwards

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Let all courtesy be shown him. For his sake the prior shall break the fast ordained by the rule, unless perchance it be one of those special days on which it cannot be broken. The brethren, however, shall keep their accustomed fast. Let the abbot pour water on the hands of the guests and let both him and the whole community wash the feet of the same, after which they shall say this verse: 'We have received Thy mercy, O God, in the midst of Thy temple.' But let the prior, and strangers especially, be diligently entertained with all care, because in them Christ is more truly received. For the simple fear of the rich doth beget them honor." This last phrase does not mean any more than that the rich naturally command sufficient honor—nam divitum terror ipse sibi exigit honorem.

A Modern Manila Church.

There stands in the old walled city of Manila a church whose rare beauty should win it a place among the famed temples of the world, says an exchange. It is the church of St. Ignace of Loyola, and, as the name would indicate, was erected by the Jesuit Fathers the ten years that elapsed between 1879 and 1889 were consumed in its construction, and a success that was truly artistic crowned the effort of a decade. The exterior is neither imposing nor artistic, but it was upon the interior that effort was centered, and few structures in the world can boast of the perfect harmony of effect there attained. Practically the entire interior is done in the native hand-works of the Philippine Islands, that have been carved by master hands. A remarkable fact in connection with the work is that it was all done by natives. The designs were all made in Europe, but every credit is due the workmen who so closely followed their methods. This incident illustrates a peculiar trait in the Filipinos. They lack originality but are wonderful imitators. Give their carvers a model and they will duplicate to perfection. Let their painters see a picture and they will copy it to the perfection of detail. Permit their musicians to hear a composition and they will reproduce it on their own instruments. Probably the most artistic piece of carving in the church is the pulpit. It is a massive affair affixed to one of the great columns close to the altar rail. On its sides are a series of panels upon which have been carved scenes depicting important Scriptural events. The pulpit has a beautifully carved base, and upon the outer side of the balustrade are the figures of saints. The figures have all been perfectly carved, and there has been a wonderful regard for detail. Proportions are perfect and the effect is at once harmonious and artistic. A prodigious amount of labor was expended upon the pulpit. Rev. Father Francisco Simo, one of the rectors of the church, under whose direction much of the work has been done, relates that the carving of the base of the pulpit consumed two years, and that the balustrade occupied nearly as much time. Next to the pulpit, the ceiling, which is entirely of carved wood, attracts the most attention. There are a series of intricate designs that show the genius of art and the skill of the carver, and the effect is admirable. The columns, capitals and arches, have also been done in wood, and they enhance the beauty of the church. The altars—one main and two side—are also of wood and show splendid specimens of the skill of the carver. The floor is also of wood and the sheen of its polish serves to brighten the general effect. Most of the wood used is molave, best of all the fifty varieties of hard wood that grow in the Philippines. It is capable of resisting any of the insects that attack wood, and neither heat nor water affect it. Steel is the only thing that will oxidize it. It is so hard that the fashioning of it is very difficult, but the excellent results obtained make it worthy of the effort. The art of wood carving has long been taught to the Filipinos, and the traveler in their islands sees many examples of their work. It has reached its greatest perfection at the Jesuit College at Manila; and the work in the Jesuit church is incomparably the best so far done. Twenty-three years ago the students of the college sent an elaborate piece of carving to the Centennial Exposition at Philadelphia, and with it won first prize.

The architecture of Manila may be truthfully said to be followed by mediocrity by the churches, and that of St. Ignace of Loyola

is the greatest of them all.

The cathedral—massive structure of the Byzantine period—attracts attention on account of its size and the fact that its foundation stones were laid in the sixteenth century, but neither interior nor exterior are particularly pleasing. Another remarkable church in the old city is that of St. Augustine, built way back in 1370 from a design drawn by a nephew of the architect who planned the famous Escorial in Madrid. For over three hundred years it has defied the earthquake and typhoon, and the original walls still stand as a monument to the builders. The design is rather of the Tuscan order, but modern additions have rather changed and obscured the original lines. The church of Santo Domingo is another imposing structure. It has an exterior of florid Gothic and an interior of nearly perfect Gothic, but the latter is marred by some impossible coloring and some inartistic statuary. The same complaint may be properly made of any of the score of churches in the city and surroundings, with the single exception of the church of St. Ignace of Loyola. When the tide of American travel sets toward the Philippines, and when Manila is included in the itinerary of the globe-trotter between Singapore and Yokohama this really remarkable structure will win its place in the world of art.—S. H. Review.

In the Nineteenth Century St. George Mirart puts the arguments against Anglo-Saxon continuity in a new way. Starting with Herbert Spencer's generally accepted dictum, that vital continuity requires a persistence of active internal and external relations (nutrition, respiration, etc.), and a certain persistent correspondence between internal and external relations, he shows that such persistence and correspondence do not exist between the Church that was in England before the Reformation and the church which came after. The points on which continuity was broken are these: the power of the Pope to define ultimately all matters of dogma; the doctrine regarding transubstantiation, reservation, and the Mass; the notion of a sacrificing priest; the teaching regarding purgatory, indulgences, images, relics, and the invocation of the saints. Besides, Anglo-Saxons admit the continuity of the Catholic Church in France, Spain, and Italy, and claim fellowship with it. Now, when Protestantism broke out in Germany and Switzerland, the clergy and laity of the three Catholic nations repudiated and condemned it; while England, under Henry VIII., did not. There is where the argument clinches. It will be seen that Dr. Mirart carries his scientific methods even into polemics. This valuable article also suggests another question first propounded by Mr. Wilfrid Meynell: Attached to nearly all the English benefices were perpetual foundations of Requiem Masses for deceased benefactors; if the "Catholic-minded" Anglo-Saxons really believe themselves continuous with the old Catholics, why have they never felt obliged as a mere matter of justice to re-establish and continue these foundations?—Ave Maria.

We have long been an admirer of Dr. Schurman, and we believe him to be an honest man; but, on the principle that evil communications corrupt good morals, he ought to keep away from the politicians, or he may lose his reputation for sincerity. He is credited with the statement that there has been no desecration of churches in the Philippines. We should like to ask him how it happens that there are so many sacred articles, evidently taken from Catholic churches, now on exhibition in the United States. President Schurman may see in a recent issue of the Buffalo Express a picture reproduced from a photograph recently taken, representing the interior of a church at Malolos, now used as a barracks by American soldiers. Testimony like this is not easy to explain away, and more of the same kind is forthcoming. We are beginning to fear that Dr. Schurman went to the Philippines with prejudices, and has brought them all back with him.—Ave Maria.

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