

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 10, 1901.

Vol. XXX, No. 27

Calendar for July, 1901.

MOON'S CHANGES.
Full Moon, 1st, 7h. 18m. evg.
Last Quarter, 8th, 11h. 20m. evg.
New Moon, 15th, 6h. 10m. evg.
First Quarter, 23rd, 9h. 58m. m.

Day of Week.	Sun	Mon	Tue	Wed	Thu	Fri	Sat	High Water
	h. m.							
Monday	20	7	48	9	27	23	52	22
Tuesday	21	48	0	30	11	28		
Wednesday	22	47	1	03	12	33		
Thursday	23	47	1	03	12	33		
Friday	24	46	2	15	13	38		
Saturday	25	46	2	15	13	38		
Sunday	26	45	3	26	14	43		
Monday	27	44	4	38	15	48		
Tuesday	28	43	5	50	16	53		
Wednesday	29	43	5	50	16	53		
Thursday	30	42	6	02	17	58		
Friday	31	41	7	14	18	03		
Saturday	31	41	7	14	18	03		
Sunday	32	40	8	26	19	08		
Monday	33	40	8	26	19	08		
Tuesday	34	39	9	38	20	13		
Wednesday	35	37	1	03	21	18		
Thursday	36	36	1	15	22	23		
Friday	37	35	2	27	23	28		
Saturday	38	34	2	39	24	33		
Sunday	39	33	3	51	25	38		
Monday	40	32	4	03	26	43		
Tuesday	41	31	4	15	27	48		
Wednesday	42	30	5	27	28	53		
Thursday	43	29	5	39	29	58		
Friday	44	28	6	51	30	03		
Saturday	45	27	6	03	31	08		
Sunday	46	26	7	15	01	13		
Monday	47	25	7	27	02	18		
Tuesday	48	24	8	39	03	23		
Wednesday	49	23	8	51	04	28		

Imitation is the Sincerest Form of Flattery.

The best proof that MINARD'S LINIMENT has extraordinary merits, and is in good repute with the public, is that IT IS EXTENSIVELY IMITATED. The imitations resemble the genuine article in appearance only. They lack the general excellence of the Genuine.

This notice is necessary, as injurious and dangerous imitations liable to produce chronic inflammation of the skin, are often substituted for MINARD'S LINIMENT by Dealers, because they pay a larger profit.

They all Sell on the Merits and Advertising of MINARD'S LINIMENT.

In particular claiming to be made by a former proprietor of MINARD'S LINIMENT, which simply is a lie.

INSIST UPON HAVING MINARD'S LINIMENT, MADE BY C. C. RICHARDSON & CO., YARMOUTH, N. S.

Farm for Sale!

On Bear River Line Road. That very desirable farm consisting of fifty acres of land fronting on "The Bear River Line Road" and adjoining the property of Patrick Moriarty and formerly owned by John Pidgeon. For further particulars apply to the subscribers, executors of the late William Pidgeon, or to James H. Reddin, Solicitor, Cameron Block, Charlottetown.

JOHN F. JOHNSON, F. F. KELLY, Executors.

Jan. 31-11

JAMES H. REDDIN, BARRISTER-AT-LAW

NOTARY PUBLIC, &c. CAMERON BLOCK, CHARLOTTETOWN. Special attention given to Collections MONEY TO LOAN.

North British and Mercantile INSURANCE COMPANY

ASSETS - SEVENTY MILLION DOLLARS. The strongest Fire Insurance Company in the world. This Company has done business on the Island for forty years, and is well known for prompt and liberal settlement of its losses.

P. E. L. Agency, Charlottetown.

HYNDMAN & CO. Agents. Queen St., Dec. 21, 1898.

FIRE INSURANCE, LIFE INSURANCE.

The Royal Insurance Co. of Liverpool. The Sun Fire office of London. The Phenix 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.

FOR SALE.

The House and Lot at Head of St. Peter's Bay, lately occupied by Charles McLean, and adjoining the premises of Leacock Anderson, Esq. This would be a good locality for a mechanic or for a boarding house. Terms easy. Apply to AENAS A. MACDONALD, Charlottetown, April 10, 1901.

A. L. FRASER, B. A. Attorney-at-Law.

SOURIS, P. E. ISLAND. MONEY TO LOAN. AENAS A. MACDONALD, BARRISTER AND ATTORNEY-AT-LAW, Agent for Credit Foncier Franco-Canada, Lancashire Fire Insurance Co., Great West Life Assurance Co. Office, Great George St. Near Bank Nova Scotia, Charlottetown. 1892-1901.

Going Out of the Crockery - - Business.

We will close out our entire stock of Crockery, Glassware and General Merchandise At Great Clearance Sale Prices. Bargains in Tea Sets, Dinner Sets, Toilet Sets, Lemonade Sets, Table Sets, Cups and Saucers, Parlor Lamps, Hall Lamps, Fancy Goods, Silver Knives, Forks and Spoons, &c. Many lines at half price. All at sweeping reductions. Stock must be sold at once as I am going out of the Crockery business. Book accounts must be settled at once. All the above goods will be sold for spot cash, therefore you can depend on getting bargains.

P. MONAGHAN, Queen Street.

P. MONAGHAN, Queen Street.

Light Weight UNDERCLOTHING!

For Warm Weather. In Cotton, light, smooth and soft, 50 cents per Suit. Nicely Finished Balbriggan, fine as silk, 90 cents per Suit. Beautiful soft Merino, One Dollar per Suit. Something extra fine in light weight natural wool, nicely finished, sizes up to 46. Two Dollars per Suit.

GORDON & McLELLAN Men's Outfitters.

WE ARE Manufacturers and Importers OF Monuments AND Headstones

In all kinds of Marble, All kinds of Granite, All kinds of Freestone. We have a nice assortment of finished work on hand. See us or write us before you place your order.

CAIRNS & McFADYEN, Cairns & McLean's Old Stand, Kent Street Charlottetown.

The Chinese Character. (Sacred Heart Review.)

In the present crisis of Chinese affairs and the heated discussion of the missionary question, it is of little interest to get some distinct traits of Chinese character from the pen of a Lazarist bishop who has labored among this difficult people, and who is not afraid to say that they are dear to him. His avowed aim is to show that the pagans of China are not so utterly depraved as to leave no hope of their conversion; he wishes to undermine any idea of their being past help. He describes the pagans as well as the converts, and in both cases invites his readers to renewed efforts, by prayers, alms and personal sacrifice, to work for China's ultimate conversion.

The volume from which we have gathered these interesting and valuable statements is entitled "Another China. Notes on the Celestial Empire as viewed by a Catholic Bishop. By the Right Rev. Monsignor Reynaud, C. M., vicar-apostolic of the District of Tobe-Kiang." It is edited by M. T. Kelly. The "foreword" tells us: "The reader will do well to bear in mind that when Monsignor Reynaud speaks favorably of his own surroundings, we may not always apply his statements, at least in an equal degree, to the whole of China. This immense territory, we must never forget, contains eighteen vast provinces, each of which is really like a small kingdom in extent. The soil in different parts varies much; so do the customs, and even the religions of the people; so that what is true of one part is not necessarily true of the rest; and the difference between north and south China are to be specially noted. Notwithstanding the above limitations, it is almost self-evident that for gaining a clear and vivid idea of what life in China really is, a truthful and unimpassioned account of a single locality from a good authority is worth a great deal of vague and declamatory writing from those who imagine they know all about this vast extent of country, but who have neither thrown in their lot with the people nor even really dwelt among them." To these words it will be of use to add the testimony of Sir Robert Hart in the Fortnightly Review for May:—"Roman Catholic missions differ from all others—perhaps excel all others—in the fitness and completeness of their organization, in provision for and certainty of uninterrupted continuity, in the volume of funds at their disposal, and the sparing use of money individually in the charitable work they do among the poor—nursing the sick, tending the destitute, rearing orphans, training children to useful trades, watching their people from cradle to grave, and winning the devotion of all by assisting them to realize that Godliness is best for this world, and has the promise of the next. The Sisters of Charity in particular, many of them the daughters of great families, labor with a touching sweetness and pathetic devotion that no language can adequately describe. Protestants work on other lines, but individualism and something that savors of competition rather than combination may be said to give them their color."

The Sisters of Charity in Bishop Reynaud's district receive annually at their hospitals more than 3,000 persons, and few deaths occur with out baptism. These devoted women visit, moreover, more than 35,000 of the people in their own homes. We may be surprised, however, to learn that the native Chinese, despite many things to the contrary, are often a benevolent people. To prove this, the Bishop instances their orphanages, almshouses, asylums for widows, dispensaries, free schools; their care for the poor in life and death; their lending of money without interest, so that the very poor may gain a livelihood; their societies that in fertile seasons collect quantities of provisions to be sold cheaply in periods of scarcity. We have heard much of the practice of infanticide prevalent in China, the cruel destruction of little daughters, who are often considered useless creatures. "But it is not generally known," says the Bishop, "that this barbarous custom is repugnant to many Chinese, who endeavor to extirpate it, or at least to diminish its frequency, by establishing orphanages for the reception of these innocent victims." Monsignor Reynaud's apostolic vicariate, called Tobe-Kiang, lies to the south of Shang-Hai, and contains 50,000 square miles, about the same as the state of Virginia—and these Chinese orphanages are established in all the principal towns. Doctors are attached to these institutions, and the infants are confined to nurses receiving a monthly payment and some clothes.

Later, the children are returned to their parents, or else they are bought for a dollar as little daughters-in-law by poor families, or they take service with the richer classes."

But Bishop Reynaud puts us on our guard, lest we should jump to the conclusion that China is a sort of beggars' paradise. On the contrary, these charitable institutions are deplorably mismanaged; and the robbery and waste by rapacious underlings, the extreme carelessness and various abuses, form such a striking contrast to the management of the Catholic institutions that the natives are struck with wonder and admiration. Still, these good works, though so imperfect, prove, says the Bishop, "that there is some feeling of philanthropy among these people, and everywhere the missionaries constantly meet with souls who, as Tertullian would say, are 'naturally Christians, since they can comprehend the spirit of charity.'"

In this race there are to be found numerous straight-forward people whose scrupulous honesty would excite admiration in any Christian land. They are hard-working, intelligent, sober, cheerful, little disposed to be overwhelmed by disappointment. Some of their proverbs in constant use among them point out the horror of injustice, the wickedness of slander, the effect of impatience and anger; while others inculcate gratitude, fidelity, humility, forgiveness of injuries, patience in trouble. "The Chinese have the utmost respect for the properties of social intercourse. . . . It is really surprising to see such strictness and decorum and absence of heathenism in the manners of a heathen nation." To illustrate the goodness discernible at times in the people, an instance is given of one pagan, considered a model of unrighteousness by his neighbors, who belonged to a wealthy family, but for sixty years led a life of poverty in order to be able to do more good works. Even in advanced age, he would go seven or eight miles to render a service; he built more than forty bridges over mountain torrents, the last being one of three arches over a swift river, where many persons, in trying to ford it, had been yearly drowned. To accomplish his good work, he sold part of his property, only keeping, and that with his family's approval, just enough for their maintenance.

Bishop Reynaud does not deny the grave faults of the Chinese, but it is a comfort, in these dark times of horror, to have brought to our notice some better features of these pagan people. What, then, has the devoted missionary to say of his Catholic converts? A mooted point arises immediately. China is a land where, despite all he has said in its favor, "abuse of authority, bad administration, love of litigation, and a vengeful spirit are rife," and so "if we were to open our doors to everybody, we should quickly be overwhelmed, and our whole time absorbed in settling the quarrels of the people. Moreover, there is the danger of unwittingly posing as champions of unjust causes, besides the risk of opposition to the mandarins, who, at best, barely tolerate us. Religion would also suffer, as the converts would be accused of interested motives in joining us. Hence it is very necessary to be most particular in the admission of catechumens, and to reject all who come to us with lawsuits." The neophytes are carefully instructed and the practice of the Christian virtues are well known to them, while they have "the faith, the true faith, a lively faith." One family gives a member of each generation as a priest to the Church; the oldest daughter now is a Sister of Charity, a community of native nuns from the best Chinese families, devoted to prayer and good works for the souls in purgatory.

To become Christians, these poor people must give up the opium traffic, both the planting and selling; they must renounce their most cherished superstitions; they must observe fasts, endure ridicule, give up "ancestral worship," and we know only too well that they must sometimes face torture and death. "When we consider their sincerity as I

Victorias, Burgos de Oms and Palencia. The walls of this unique church are one blaze of gloriously painted glass, and the whole building is unrivaled in Spain for beauty and ornamentation, unity of design and the grandeur of its proportions.

A letter which the Holy Father has recently addressed to Don Delatte, Abbot of Solesmes, congratulating him on the services which the monks of that abbey have rendered to the study of plain song, contains the following interesting appreciation of the ecclesiastical chant: "The Gregorian melodies were composed with the greatest skill and wisdom so as to interpret the sense of the words; they contain, if only they are properly rendered, great force, a marvelous blend of sweetness and solemnity and a timely power as they touch the soul of the listener, to awaken within him devout aspirations and to nourish helpful thoughts." The monks of Solesmes have undertaken a two-fold task: to recover the actual melodies of what is known as Gregorian music and to expound the correct way of singing them. On both counts they have done much to remove the prejudice against the chant which exists in the minds of so many lovers of Church music. The lyrical quality of plain song is seldom so prominent as in the Solesmes method, while few who have heard the Solesmes chant have returned according to rule can have failed to admire the singing possibilities of the music apart from the mere declamatory or recitatory. The services of the monks are thus gratefully applauded: "We can only praise the labor, so intense and persevering, which you have consecrated to the study and promulgation of these monuments of past ages. The fruit of this labor we behold contained in the various volumes which at different seasons you have sent us and which we have received as a most welcome offering. These publications, we learn, are now widely distributed and are in daily use."

An interesting English Parliamentary return giving the forms of oath required to be taken by the sovereigns and presidents of various foreign countries on their accession to power serves to illustrate the unique character of the declaration in which King Edward is obliged, by the bill of rights, to perpetuate in the twentieth century the exact form of denunciation of the Catholic religion dictated by the religious animosities of the seventeenth. Into most of the declarations given in the return reference does not enter at all; the most explicit reference to it is in the oath taken by the Emperor Francis Joseph, as King of Hungary, to "maintain the churches of God." In America, Austria and the Empire of Germany (as the return prefers to call the German Empire) the oath is simply to "preserve the Constitution;" in France none at all is required of the President.

Interesting Happenings The World Over.

The Catholic Truth Society of Ireland has just observed its first anniversary. The society has now branches all over the country, and it would be well high impossible properly to estimate the splendid work which it has performed and is performing in ousting from the market the literary filth which has been poured in from England with the special objects of poisoning the minds and deadening the moral sense of the young people of the country. About three-quarters of a million publications have been issued by it during the twelve months—publications of literary merit as well as of religious and national tendency.

Encouraged by the very convincing results which have followed on the establishment of houses of retreat for workingmen (in some of the principal industrial centres of Belgium, the Jesuit Fathers have undertaken the same form of apostolate in behalf of working girls and young women. There are already four such houses for girls—at Tournai, Valenciennes, Brussels and Namur; the house of the last-named town, attached to the convent of the Dames de St. Julienne, was opened about a year ago. Of this institution an interesting report has just been published in which are recorded many edifying details: the work achieved, the pious purposes for which it was founded. During the past twelve months some twenty-six retreats have been held, and the total number of girls and young women of the working classes who profited by the means of sanctification exceeded a thousand.

Catholics are very generous in Australia. An offering of £2,219 was placed on the foundation stone of the Convent of the Faithful Companions of Jesus at Benalla, Victoria, on Sunday, April 28.

A gem of church architecture is the renovated basilica of Spain's northern province, the Cathedral of Leon, Asturias. It was recently consecrated by a son of St. Francis, His Grace of Burgos, assisted by the Bishops of Leon, Santander,

Your Nose

That is what you should breathe through—not your mouth. But there may be times when your nostrils are so bad you can't breathe through it. Breathing through the mouth is always bad for the lungs, and it is especially so when their delicate tissues have been weakened by the contagious condition of the blood on which catarrh depends.

Along St. Thomas, Charlottetown, P.E.I., suffered from catarrh for years. His head felt bad, there was a ringing in his ears, and he could not breathe through one of his nostrils nor clear his head.

After trying several nostril sprays from which he derived no benefit, he was completely cured, according to his own statement, by Hood's Sarsaparilla.

Hood's Sarsaparilla is the best medicine radically and permanently cures catarrh by cleansing the blood and building up the whole system.

It is a good idea to keep a box of Hood's Sarsaparilla in your medicine chest, and to use it at once when you feel the first signs of catarrh.

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