

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 2, 1902

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A Letter to the Public

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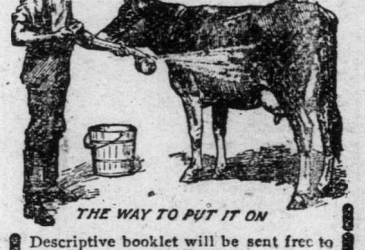
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AULD BROS.

April 2 1902.

Sovereigns and Their Rings.

While finger rings are among the most ancient emblems of rank, as has been shown by the fact that in the Khefidval Museum, at Cairo, and in the British Museum, in London, there are to be seen some found in tombs dating from the Pharaoh of the Exodus, there are only two monarchical countries that have retained the ring as an integral portion of the regalia of their rulers.

"Er-Attache" in the "New York Tribune." One of these is Russia, while the other is Great Britain, and it is worthy of note that in each of these cases the investiture of the sovereign with the ring is held to endow him with majesty of a more sacred character than that conferred by the placing of the crown upon his head.

The Kings of England, like the Emperors of Russia, claim to be not only temporal monarchs, but likewise the summus episcopus; that is to say, the chief Bishop and head of the State church of his country.

The investiture of King Edward with the ring will, indeed, precede the placing of the crown upon his head, as the Archbishop of Canterbury puts the ring upon the fourth finger of the monarch's right hand, he will exclaim: "Receive this ring, the assign of the kingly dignity, and of the defence of the Catholic faith, that as you are this day consecrated head of this kingdom and people, so enriched in faith and abounding in good works, you may reign with Him who is King of Kings, and whom we honor and glory, forever and ever, amen."

The ring in question consists of a large table ruby, on which the cross of St. George is engraved, set in plain gold. The stone is reset for each successive sovereign, and while it is known as "King Edward's ring," there is no truth whatsoever in the story according to which it dates from the time of Edward the Confessor. True, there was formerly a ring used at the coronation of English sovereigns; which, according to popular legend, is said to have reached Edward the Confessor from St. John the Evangelist. Edward, it is said, was one day asked for alms by a "fayre" old man, and having no money, drew his ring from his finger and bestowed it upon the mendicant. Some years afterward two pilgrims travelling in the Holy Land were met by a "fayre" ancient man with wayte beard for age, who asked them what they were, and whence they came. On learning that they were English pilgrims, he talked to them of the "welfare and holynesse" of their King Edward, and when leaving them he told them who he was and said: "I am St. John the Evangelist, and say ye unto Edward, your King, that I greet him well by the token that he gave me, this ring with his own hands, which ring ye shall deliver to him again," and when he had delivered to them "the ring," he departed from them suddenly.

This ring of Edward the Confessor, whatever its origin, was preserved in his shrine at Westminster as a sacred relic. But it disappeared at the time of the Commonwealth, having perhaps been consigned to the melting pot of Oliver Cromwell, and the one now in existence dates only from the time of Charles II. It must not be confounded with another of the crown jewels which was the favorite ring of Mary, Queen of Scots, and that is likewise set with a ruby. It was sent by her at her death to the seafoard at the castle at Fotheringhay to her son, James I., from whom it passed to his son, Charles I., who on going to his execution at Whitehall, handed it to Bishop Juxon, his spiritual adviser, and requested him to give it to his son James, Duke of York. When the latter was deprived of his throne he carried it off with him to Versailles, and eventually it passed into the hands of his grandson, Cardinal Prince Henry of York, who bequeathed it along with a number of other equally historic Stewart relics to King George IV, in return for the latter's generosity in granting to him, the last of the Stewart line, an annuity of \$25,000 a year.

There has always been a certain amount of speculation as to what was meant by the "fourth" finger, and this uncertainty about the matter led to an awkward contretemps at the coronation of Queen Victoria. The authorities of the Royal College of Heraldry assumed that the fourth finger was the smallest and last of the hand, and had made the coronation ring to fit the Queen's little finger. The Archbishop of Canterbury, however, declared that the thumb counted as the first finger, and consequently insisted that the proper moment during the coronation in placing the ring by main force upon the third finger of the Queen's hand. He took the ground

that any departure from the ritual in the matter might impair the validity of the ceremony of the coronation. The putting of the ring on the third finger of the Queen was only accomplished with considerable difficulty and at the cost of much pain which, as time went on, increased to such an extent that at length the young sovereign could endure it no longer.

The use of the ring by the members of the Roman Catholic and orthodox hierarchy dates back to the earliest day of the Christian era, and already at the Council of Orleans, held in A. D. 511, the ring is mentioned in conjunction with the pastoral staff and the stole as part of the insignia of the episcopal dignity. In 1194 the Pope Innocent III. definitely settled the fashion of the episcopaling ring, ordaining that it should be of solid gold and set with a precious stone, on which nothing was to be inscribed. Toward the end of the thirteenth century the episcopaling ring was enriched by the addition of precious stones set around the principal one. At the consistory in which the Pope opened the mouths of the new Cardinals, it is the custom for him to confer upon each a ring. This practice dates from about the twelfth century.

These Cardinals' rings are of gold, set with a sapphire, denoting the high priesthood and the regal dignity. Prelates, according to the writings of the fathers of the Church, never wear rings, because it is their place to "seal the mystery of the Scriptures and the sacrament of the Church to the people and to reveal them to the lowly."

With the Pope as with the English King and the Russian Czar, the investiture with the ring precedes the coronation, and is indeed the more important ceremony of the two. For whereas the coronation does not take place until several days after the termination of the conclave, the placing of the "Fisherman's" ring upon the finger of the successful candidate immediately follows his election, and is considered to endow him with Pontifical authority. The "Fisherman's" ring is made new for every Pope, and derives its name from the fact that it is engraved with the figure of St. Peter in a fisherman's boat, around which is inscribed the name of the reigning Pontiff.

The use of the "Fisherman's" ring is almost as ancient as the history of the Papacy, and it is employed to seal all the more important bulls and briefs. It is the one seal the Pope invariably retains in his own possession from the time of his election until the moment of his death, the signets and seals and stamps for the sealing of documents of minor importance being intrusted to certain Cardinals and other prelates. As soon as a Pope breathes his last, the Secretary of State in his role of Perfect of the Apostolic Palace, informs the Cardinal Camerlingo, who thereupon, attended by certain members of the Papal household, proceeds to the death chamber and, after a short prayer removes the white cambric cloth from the face of the dead man. Striking the forehead of the latter lightly three times in succession with a small silver mallet, calling him by his Christian name, he then turns to those present and exclaims: "The Pope is really dead," whereas upon his kneeling the Cardinal recites the "De Profundis."

At its conclusion, the Master of the Household removes the "Fisherman's" ring from the finger of the dead Pontiff, and hands it to the Camerlingo, who proceeds to seal it there and to have the name engraved around the figure of St. Peter in his boat affixed thereon. The Camerlingo retains possession of this ring until the assemblage of the conclave, during which time he uses it for the exercise of current business. In bygone centuries weeks and even months have sometimes elapsed between the death of a Pope and the meeting of the conclave to elect his successor, and briefs issued during that period show on their seal merely the figure of St. Peter and his boat, the absence of the name of Pontiff around the apostolic fisherman showing that the bull was issued in an interim.

The authority of the Camerlingo ceases when the conclave assembles, becomes vested in the latter, and at its first session the "Fisherman's" ring is defaced and destroyed by means of a hammer.

As soon as the final ballot has been taken, and the newly elected Pope has taken his seat on a faldstool before the altar to receive the homage and congratulations of those who have raised him to the chair of St. Peter, he begins before anything else by appointing a Camerlingo pro tempore, who then invests him with a new "Fisherman's" ring as the first and principal token of his Pontifical authority. The Pope, after

receiving the homage of those present, returns the ring to the Camerlingo, in order to have engraved thereon the name which he has taken as Pontiff and by which he desires to figure in the annals of the Church.

The coronation ring of King Edward has been sometimes known as the "wedding ring of England" from the understanding that it was emblematic of the union between the sovereign and his kingdom. Some writers, indeed, insist that the rings of Popes and prelates are indicative of the fact that they are wedded to the Church. In fact, the matrimonial idea has always been associated in some way or another with the rings of office, and it may be remembered that in the days of the old Republic of Venice, its doges were invested on their inauguration, with two rings, one of which they retained while the other they cast with much pomp and ceremony into the sea from the prow of the great state galley, in order to signify by the fact that Venice was the bride of the Adriatic.

According to the figures given to the press by the Civil Governor of Madrid, six thousand religious associations registered in Spain between April 9 and June 10.

Senorita Victoria Avellanda, who took the veil last spring in the Convent of the Sacred Heart at Confans, near Paris, is the daughter of a former President of the Argentine Republic.

The Pope is anxious concerning the health of Cardinal Vaughan, Archbishop of Westminster, who continues ill. His Holiness has telegraphed, inquiring how the Cardinal is progressing.

In Cleveland on Sunday last Bishop Horstmann laid the cornerstone of the Church of St. Columille, which is to be a splendid structure, 155 feet long and 94 feet wide, in the Romanesque style of architecture.

The first religious reception of Polish Sisters ever held in this country took place the other day in St. Stanislaus' Church, St. Louis, Mo., Rev. U. Stanowski, pastor.

The Sisters are of the Taird Order of St. Francis. They will teach the parochial schools in Polish parishes. Archbishop Keira officiated at the reception.

Very Rev. F. X. Specht, who has just been made a domestic prelate by the Holy Father, is one of the oldest priests in the Diocese of Columbus, having been ordained over thirty-five years. He has been pastor of St. Mary's Church, Columbus, for twenty-nine years, previous to which he was assistant at Holy Cross, and for twenty years he has been vicar general of the diocese.

Among the most recent reports from Rome is one announcing that Queen Natalis, ex-Queen of Serbia, has by a recent will bequeathed all her wealth and possessions, comprising 4,000,000 francs, or \$300,000, to a convent of French nuns, thereby disinheriting her son, King Alexander of Serbia. This testamentary disposition has provoked genuine consternation in the political circles of that country.

At the laying of the cornerstone of St. Agnes' parochial school, in Cleveland, the other day, Bishop Horstmann reiterated his profound belief in the paramount necessity of Catholic education. It was more important than the church because its existence meant the vitality of faith, and without it the churches would soon be empty. Intelligent non-Catholics, he pointed out, are beginning to realize that the Catholic position on the subject of education is the right position, as they have already realized that the church alone is right on the subject of divorce.

A pleasant reminder of the good work being done by the International Catholic Truth Society is contained in the following paragraph from the annual report of the New York Society for the suppression of vice: "A complaint came to our office in the summer that a woman, lecturing against Roman Catholic institutions in a public hall in Brooklyn was selling to young girls, young men and women, a most obscene book. A copy was procured. It was found to be a book that had been legally suppressed by the courts both in England and in this country. The lecturer fled the State after warrants had been issued for her arrest. She subsequently sent to our office 1,130 books and forty nine electro plates, with orders to have the same destroyed, which was done later." The woman was Margaret Shepherd, and the power behind the prosecution was the I. O. T. S.

Father Bernard Vaughan, S. J.,

of London was given a verdict for £300 in an action for libel which he brought against the "Rock." Commenting on the verdict, the "Catholic Times," of London, says: "The vituperation and violence with which the 'Rock' has been carrying on a campaign against the Jesuits have far exceeded the bounds of legitimate controversy. The Jesuits, it appears to us, have been much too patient. It is time the vilification were checked, and the result of the action taken by Father Bernard Vaughan will, we feel sure, have a wholesome effect. It will teach Catholic priests that when they are unjustly attacked they may trust a British jury, sense of fair play in claiming damages, and to the Protestant religious press it will give the lesson that in controversy greater restraint must be exercised for the future."

The encyclical letter on the Holy Eucharist, "Mitrae Caritas," which has just been addressed to the Catholic hierarchy of the world, is one of the most important documents published by the Holy Father in the course of his long pontificate. The Holy Father recalls how he has given his approval to institutes and sodalities engaged in the promotion of Perpetual Adoration, has encouraged Eucharistic congresses, and to all engaged in such work has assigned as heavenly protector St. Paschal Baylon, who was distinguished for his devotion towards the Mystery of the Eucharist. His Holiness then gives a beautiful exposition of the benefits that follow from the adoration and reception of Our Blessed Lord in the Holy Eucharist, and points out that this devotion, which he is happy to observe, has been extending in recent years, is the sovereign remedy for the spiritual indifference and the other evils of the age. Whilst expressing his satisfaction with what has been done of late for the increase of devotion to our Lord in the Blessed Eucharist, the Holy Father in his encyclical urges that Catholics must not be content with this. Their zeal must be ever active. Inconspicuous institutions and observances, such as Eucharistic sodalities, the prayers of the Forty Hours, solemn processions and visits to the tabernacle, have fallen into disuse, they are to be revived. In this connection every step is to be taken that piety and prudence suggest. But above all the ecclesiastical authorities should strive to make the practice of frequenting the Eucharist table to flourish again in every part of the Catholic world. To this end they should seek to free the minds of adversaries from prejudices and to rid others of vain fears and pretexts for abstention.

Eugene Field's Night Wind.
Have you ever heard the wind go "Yooooooo!"
"It seems a pitiful sound to hear! It seems to chill you through and through
With a strange and speechless fear.
'Tis the voice of the night that floods outside
When brooks should to sleep,
And many and many's the time I've cried
To the darkness brooding far and wide
Over the land and the deep;
"Whom you want, O lonely night,
Whom you want the long hours through?"
And the night would say in its ghostly way:
"Yooooooo!"
"Yooooooo!"
"Yooooooo!"

My mother told me long ago
(When I was a little lad)
That when the night went wailing so,
Somebody had been bad;
And then when I was snuggled in bed,
Whither I had been sent,
With the blankets pulled round my head,
I'd think of what my mother'd said,
And wonder what by the mean't
And "Who's been bad to-day?" 'I'd ask
Of the wind that hoarsely blew,
And the voice would say in the meaningly way:
"Yooooooo!"
"Yooooooo!"
"Yooooooo!"

That this was true I must allow—
You'd not believe it, though!
Yes, though I'm quite a model now,
I was not always so.
And if you doubt what things I say,
Suppose you made the test:
Suppose, when you've been had some day
And up to bed are sent away
From the mother and the rest—
Suppose you ask, "Who has been bad?"
And then you'll hear what's true:
For the wind will moan in its rueful tone:
"Yooooooo!"
"Yooooooo!"
"Yooooooo!"