

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 26, 1901.

Vol. XXX, No. 25

Calendar for June, 1901.
MOON'S CHANGES.
Full Moon, 2nd, 6h. 53m. m.
Last Quarter, 9th, 6h. 0m. evg.
New Moon, 16th, 9h. 35m. m.
First Quarter, 23rd, 4h. 55m. evg.

Day of Week	Sun	Sun	High Water
Week	rise	sets	morning
1 Saturday	4 10	7 41	10 23
2 Sunday	15	42 10	34
3 Monday	15	43 0	37 10
4 Tuesday	14	43 0	43 11
5 Wednesday	14	44 1	21 10
6 Thursday	14	44 2	01 12
7 Friday	14	45 2	44 13
8 Saturday	12	46 3	30 14
9 Sunday	12	46 4	19 14
10 Monday	13	47 5	11 17
11 Tuesday	13	47 6	07 18
12 Wednesday	13	48 7	08 19
13 Thursday	13	48 8	23 19
14 Friday	12	49 8	22 19
15 Saturday	14	49 9	33 21
16 Sunday	14	49 9	04 10
17 Monday	14	50 1	57 12
18 Tuesday	14	50 0	52 11
19 Wednesday	14	50 1	37 12
20 Thursday	15	50 2	19 13
21 Friday	15	50 2	16 13
22 Saturday	15	50 3	02 16
23 Sunday	16	50 4	22 16
24 Monday	16	50 5	05 17
25 Tuesday	16	50 5	49 19
26 Wednesday	17	49 8	58 19
27 Thursday	17	49 7	19 20
28 Friday	18	49 7	21 40
29 Saturday	19	49 8	38 27
30 Sunday	19	49 7	24 31

ABOUT Sweet Peas.

WE SELL ONLY THE Very Best Seed.

For a number of years Sweet Peas grown from our Seed have taken first place in Halifax and Charlottetown.

Last year first and second prizes were awarded to exhibits from our Sweet Pea Seeds.

We sell best Flower and Vegetable Seeds.

Haszard Moore,

Sunnyside, Charlottetown.

Never too Late to Mend

Furniture Repaired And Made Over.

Our Repair Department has been kept very busy this spring. Customers realize more than ever that a small outlay here can make old Furniture as good as new.

We have now caught up with OUR work and can give YOURS prompt attention.

John Newson
Barrister & Attorney-at-Law,
NOTARY PUBLIC, etc.

A. A. ARSENAULT, H. R. MCKENZIE.
BARRISTERS, SOLICITORS, etc.

OFFICES - Cameron Block, Charlottetown.
Ave. 20, 1893-7

JOHN T. MELLISH, M. A. L. L. B.
Barrister & Attorney-at-Law,
NOTARY PUBLIC, etc.

CHA. SLOTTETTOWN, P. E. ISLAND
OFFICES - London House Building.
Collecting, conveying, and all kinds of legal business promptly attended to. Executions made on best security. Money to loan.

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

SOURIS, P. E. ISLAND.
MONEY TO LOAN.

ENEAS A. MACDONALD.
BARRISTER AND ATTORNEY-AT-LAW.
Agent for Credit Foncier Franco-Canadian, Lancashire Fire Insurance Co., Great West Life Assurance Co.

Office, Great George St.
Near Bank Nova Scotia, Charlottetown
Opp. 892-37

"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 Merit and advertising of MINARD'S.

One 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, C. C. RICHARD'S & 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 Edgson. For further particulars apply to the subscribers, executors of the late William Edgson, or to James H. Reddin, Solicitor, Cameron Block, Charlottetown.

JOHN F. JOHNSON, F. P. 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. I. 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 MCBACHERN, 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
ENEAS A. MACDONALD.
Ch'ottown, April 10, 1901 tf.

A. L. FRASER, B. A.
Attorney-at-Law.
SOURIS, P. E. ISLAND.
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Opp. 892-37

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.

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.

TOPICS OF THE DAY.

Death of a Famous Colored Catholic.
(From the Catholic News.)

Mr. William A. Williams, the scribe of St. Benedict's Church, in West Fifty-third street, was buried from that church on last Sunday. The Rev. Father Burke, the pastor, conducted the funeral service, and the Rev. Father O'Keefe preached the eulogy to a large congregation of white and colored people, Catholics and Protestants, who had come to honor the memory of a remarkable man. Mr. Williams was born about sixty-five years ago in Virginia. His forefathers for several generations had been free. When a boy of fourteen years he was baptized in the Catholic faith, and falling under the notice of some missionary priests from Baltimore, he was encouraged and enabled to secure a good education. A great love for study and a disposition of deep piety seemed to indicate a vocation to the religious life, and when a chance of going to Rome was offered he gladly accepted it. Here, about the year 1856, he began to follow the course of study in the College of the Propaganda, having for fellow-students Archbishop Corrigan, Dr. Bartell and the late Dr. McGlynn. He used to tell as one of the sweetest memories of his life how the Pope, Pius IX., gave him the nickname of "the Pope's Little Black." It was the time when the Pope was free, and the students in their walks through Rome would frequently meet a group of them, among whom young Williams happened to be, the boys would always force him into the front rank, knowing that thereby they would all secure special notice. For about six years he remained in Rome, but never received sacred orders. The prejudice in the country at that time was very violent against the colored people, and Williams knew that as a priest his usefulness would be next to nothing. This he took as a sign that the Lord had not called him to the priesthood, and he decided to become a teacher among his own people in America. Many black young men of his class in Rome were ordained priests and sent to the missions in Africa. He could have gone with them, but he preferred to work in the United States, even though it be as a simple layman. He came home and, with the approval of the ecclesiastical superiors of Baltimore, he opened a school in that city for colored boys. There are many men now in good positions in large cities and in professional life who got their rudiments of knowledge from Mr. Williams, and it speaks volumes in his praise that in almost every case these men are giving honor to their race and speak in tender memory of their first teacher. This was a trait in his character which impressed itself on every one he met, whether white or colored. As people got to know the man they first respected and admired him and then began to love him. As the years advanced he sought more quiet work than school teaching, and secured a place in the Pratt Library of Baltimore. From this he went to the Catholic University in Washington to be scribe and assistant librarian. Eight years ago he left Washington and came to New York to be scribe of the Church of St. Benedict the Moor, in order that he might be of service to the priests of that church in their work among the people of his own race. In a quiet, simple way he has done an immense amount of good in New York city. He was a linguist in Italian and French and a Catholic who knew his faith thoroughly, loved it dearly and practiced it daily. He was humble and self-respecting, and yet never once did he fail to elicit from others a proper appreciation of his true worth. He was an elevating influence among the colored people of the city and he was their successful advocate with white people.

Unreasonable Wage Earners.
The strikes that have disturbed business for the past few years have been extraordinary in that they did not arise from any rejected demand for increase of wages. Neither have the strikes that have begun this year advanced any complaint against the wages received. The strikers in every case demand the recognition of their unions. These unions are intended as a sort of entering wedge to adverse possession of some portion of the absolute control heretofore claimed by employers. To compel recognition of them is to compel substantial co-partnership between employer and employe. The theory of

unionism is, that all manufacture is a combination of labor and capital; and that one is as much entitled to share the profits as the other. Among the profits must be reckoned the growth of the business itself; so that the members of the union become, in fact, co-partners in the concern.

We think this is going too far. It fails to make proper distinction between men with brains and men without brains; between men of wisdom and men without wisdom, prudence or foresight; between deserving men and good-for-nothings.

The purpose of unionism is to compel men to forego who have not the conservative instinct; and to force a partition of the common usufruct in favor of one who cannot be substantially benefited by it, and against the interest of others who suffer thereby impairment of working capital. Working men demand that they be taken care of when they are no longer able to work. This is the dream of every man. We all want to protect our declining years from want. To this end were instituted laws of entail. Famulus demand protection from the devastation of their estates by spendthrift heirs. Where there were no ancestral estates; to promise immunity against reverses of fortune men combined to establish vast corporations, the interest of whose shares would be in some sort a permanent safeguard against poverty. The almost universal practice of life insurance is another way of making provision for one's family by risk-sharing in the accidents of life. The most far-reaching plan of general co-operation and profit-sharing ever attempted is this new unionism. It would put all the day laborers and skilled workmen on the ground floor of financial independence. It is a grand and mighty scheme; but wholly chimerical and impracticable. You cannot legislate spendthrifts into economic security; and the vast majority of wage earners, especially of unskilled workers, are spendthrifts. The rule with them is that the higher the wages, the sooner the work. It ought to be the other way; the higher the wage, the more plentiful the work. But with the average unskilled workman there are two paramount duties: one to earn money; the other to spend it. When he gets a dollar a day he finds he can spend his surplus on Sunday. When he gets a dollar and a half he requires Sunday and Monday to dispose of his increment. When he gets two dollars a day he finds it impossible to turn up for work before Wednesday morning. His week's work is confined to four days and his wages are little more than they were when he earned one dollar a day. What is the use of forcing such a man into partnership in a business enterprise? His partnership would soon go where goes the money he earns.

Unionism among unskilled laborers is therefore an absurdity. Now we are inclined to think that unionism among skilled workmen is harmful and unnecessary when it goes beyond the demand for just wages. A first class mechanic will not be a hireling very long; and while a hireling by necessity he can generally command his own price. The greatest wrong you can inflict on a first class mechanic is to reduce him to the level of mediocrity and compel him to enter into an industrial co-partnership where he has to put his ability on a par with second and third rate men. There is nothing more sacred and inviolable than the hierarchy of ability. Unionism undermines this hierarchy and in its stead would establish the universal and absolute sway of mediocrity. This breaking into ownership of unskilled workmen is the worst sort of communism. This legalized confiscation of the fruits of thrift by men who have themselves the qualities that insure success is a tyranny to individuality and a foe to the honorable ambition that is born of genius. We believe in unions that have for their purpose the maintenance of just wages; but we have no respect for unionism that is marked communism.

The Pope's Noble Guard.
A very impressive quotation was celebrated within the walls of the King's Evil.

Consumption is commonly its outgrowth. There is no excuse for neglecting it. It makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, asthma, wasting and general debility. Chrysomel J. W. McGillivray, Woodstock, Ont., had several sons so had they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these children were cured, according to Mr. McGillivray's voluntary testimony, by

Hooper's Sarsaparilla
which has effected the most wonderful, radical and permanent cures of scrofula in all ages.

Vatican last week, when His Holiness received the Noble Guard, whose office it is to defend his person and accompany him in the solemn functions which are so frequent in Rome. It was the occasion of the celebration of the centenary of their organization. Before then the Pope was protected by a body of Nobles organized in 1485, known first as the "Cavaligieri," and after as the "Lance Spezzate." When Rome was assailed in 1527 by the forces of the G and Constable, and Clement VIII was obliged to seek safety in the castle of St. Angelo, the "Broken Lances" took their stand around the Tomb of the Apostles, which was the special object of the barbarous greed of the invaders, and there every one of them fell endeavoring to defend the sacred relics and treasures. They were suppressed in 1793, when the French Republicans after occupying the States of the Church and the Eternal City itself, proclaimed the holy Pontiff, Pius VI. His successor, Pius VII., returning to Rome from Venice in the year 1800, appointed a commission composed of three Cardinals and two prelates to provide for the reconstitution of the "Cavaligieri" and "Lance Spezzate," but before they had completed their labors the members of many of the foremost patrician families of Rome and the States of the Church began to be formed into a body guard for the Supreme Pontiff. The request was granted, and ever since then the Noble Guard has never been separated from the Pope on solemn occasions. The Noble Guard has the custody of two precious standards—its own, blessed for it by Pius VII. in 1820, and the Standard of the Holy Church. When Boniface VIII. appointed James, King of Sicily and Corsica, to undertake the deliverance of the Holy Land, he assigned to him the Standard of the Church, nominating him Standard Bearer, Supreme Commander of the Troops and Defender of the Church. In the course of time the same dignity was conferred by successive pontiffs on different kings and princes, until Urban VIII. made it hereditary in the family of John Baptist Naro, from which it passed into the family of Naro Patrizi, with whom it rests today. The wife of the present holder of the dignity is the grand daughter of General Lee. The function last Saturday was rendered especially solemn by the presence and the inspiring words of his Holiness, who was in splendid health once more, and by the excellent music performed under the direction of the Maestro Perosi.—Roman correspondence, New York Freeman's Journal.

At the present juncture, when the Church is traversing such a critical moment in France, some statistics concerning the French hierarchy may be of interest. The last consistory, in which nine vacant episcopal sees were at last filled, brought the number of French Bishops up to 90, whose jurisdiction extends over 18 ecclesiastical provinces. After Italy, France has the largest number of representatives in the Sacred College—namely, seven, of whom six, Cardinals Richier, Langenieux, Ferrand, Looz, Conille and Labour, reside in France, while one, Cardinal Mshon, is "di Oaria." Of these 90 Bishops fifteen were preconized by Pius IX., the oldest being the octogenarian Cardinal Richier, Archbishop of Paris, preconized in 1871, and Mgr. Delannoy, Bishop of Aire, appointed one year later. Longevity seems to be a characteristic of the French episcopate, as the latter comprises several octogenarians and no fewer than sixteen Bishops who are considerably over seventy years of age.

As pathetic a first Communion festival as we have ever heard of or read a description of was celebrated some weeks ago in New Caledonia, a French island in the Southern Pacific, says the "Ave Maria." The communicants were all young lopers who have suffered much already and whose lives can only be a protracted agony. The celebration—which "L'Echo," of Noumea, says was a ray of heavenly light illuminating the poor little isles—concluded with a chant sorrowful indeed, but voicing admirable faith in a better life to come: "Now our faces are all bloated, but soon that will be changed. We shall all die lopers, but one day we shall rise again glorious for evermore." And so the Blessed Sacrament inspires even the world's most severely tried with faith and hope; with abiding patience during time, with a sure expectation of a happy eternity.

By a decree (Quo Caritas Dei) of the Sacred Congregation of Rites, dated April 4, 1900, canonical approbation was given to a scapular in honor of the Sacred Heart and of the "Mother of Mercy." By a further decree of the same Congregation, dated May 10, 1900, power was given to the superior general, for the time being, of the Oblates of Mary Immaculate to invest in this scapular and to delegate this power to any other priest.

In an article on China in the "Fort-nightly Review" for May Sir Robert Hart says: "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, housing the destitute, rearing orphan, 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 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."

His Holiness is much sought after as a sitter by painters, whose powers are not always equal to their ambition. It is seldom, however, that an artist meets with a refusal. Quite recently one of these painters, having finished his portrait, begged the Pope to honor him by inscribing upon it some scriptural text, with his autograph. The Pope looked dubiously at the picture. He was mediocre enough and little like himself; but, unwilling to disappoint the artist, he reflected a moment, and then, adapting the familiar line 1. St. Matthew to the peculiar circumstances, he wrote as follows: "Be not afraid, it is I—L. J. XIII."—Pall Mall Gazette.

Interesting Happenings The World Over.

Of Bresol, the assassin of King Humbert, who recently committed suicide, it is related that several times the prison chaplain had endeavored to reconcile him to the God he had so offended, but Bresol, without any rudeness, had begged to be left in peace. When he first arrived at the prison he had asked to be allowed to read, and when this was permitted he asked for a copy of the Bible, which, however, he gave back next day, saying it tired him. Another time he again asked for books, and was given the "Lives of the Saints," which he refused, saying they bothered him.

The Abbe Rey, parish priest of Malissard, in the Diocese of Valencia, while helping to repair the roof of his school fell to the ground, receiving such injuries that he died shortly after. It is related of him that he refused to put up flags or illuminate his church on the first national fête. The Mayor intervened and forced his way into the belfry to announce the festive date. The abbe had removed the clapper, and also looked up his unwelcome visitor till nightfall. He was much beloved by his parishioners.

Owing to the rapid strides which Catholicity is making in the "Dark Continent," the Sovereign Pontiff has been pleased to erect the Apostolic Prefecture of Dahomey and the Gold Coast into Apostolic Vicariates. These missions are under the jurisdiction of the African Missionary Society of Lyons, and two of its missionaries will be consecrated Bishops at an early date—viz., Father Albert fir Dahomey and Father Dutois for the Gold Coast. Those who are acquainted with the trials endured by the Church in those hitherto abandoned countries will rejoice at this evidence of her progress. Dahomey was a name to conjure up if the horrors of human sacrifice and demon worship, and the G. I. C. was also the undig-