

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JAN. 24, 1900.

Vol. XXIX, No. 4

Calendar for Jan., 1900.

MOON'S PHASES.
New Moon, 1st, 6h. 4.1m. a. m.
First Quarter, 7th, 9h. 52.1m. p. m.
Full Moon, 15th, 11h. 20.1m. a. m.
New Moon, 23rd, 5h. 34.1m. p. m.

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



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Season's Greetings

We take this means of thanking our patrons and friends who have so liberally patronized us during the time we have been in business. Wishing one and all a prosperous and

HAPPY NEW YEAR.
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Divorce.

T. P. O'Connor in his new paper, 'Mainly About People,' has this to say of Her Majesty, the Queen:

"The Queen estimates that the pronouncement on the part of the prelates might have been written in stronger terms, as she is 'totally averse to divorce under any circumstances whatever.' Her Majesty is willing to admit that in no institution are there more people wronged than in marriage; nevertheless, her belief is that an infinitely more satisfactory state would arise were marriages made indissoluble both by church and State.

"The Queen adds that she has no objection to judicial separation, her strong disapproval of divorce being due to the liberty which it imparts to divorced people to marry again, but to the re-marriage of divorced people, no matter what the grounds for divorce, she is 'unalterably and most strongly opposed.' This is the first official expression Her Majesty has given to her views on the subject.

We are glad that Her Majesty has so expressed herself on a subject that so closely touches the foundations of society. With pleasure we do what we can to spread these noble words, and could wish that in some wise they may reach home in this fair and tolerably happy land. Not that Canadians are much given to seeking to annul the marriage contract, nor that Canadian laws lend themselves to such detestable practices; but to confirm our people in their happy abhorrence of this murdering of the home and the breaking up of family ties. Also to remind them of the sad state of affairs amongst our neighbors across the border, which is the deplorable result of easy and frequent divorces. The words, coming from the Queen who, as wife and widow, has through a long period practiced what she preaches, carry with them the weight and importance that attach to a noble example. She has lived, she has spoken; that is all she can do. But one cannot help thinking that the Divorce Court as it now exists in England would be short-lived had Victoria the making or rather the unmaking of the laws. No doubt, there are women, even Canadian women of "advanced ideas" who will sneer and affirm that Her Majesty is retrograde and not "advanced." She is advanced in two respects, in years and wisdom, and knows what to say and when to say it better, probably, than any woman living. There is besides a breadth and dignity about this utterance that appeal to the thinking mind. She admits that wrongs may and do result from marriage, and she lays her finger on the moral or immoral touchstone of divorce. She declares herself "unalterably and strongly opposed" to the re-marriage of divorced persons. It is no use trying to stink the question by pleading the misery of the life entailed by a luckless marriage. There would be fewer luckless marriages and fewer divorces in those countries that favor divorce if a divorced person could not marry again. What is the use of making a farce of the marriage contract by thus degrading it? According to a late report made to Congress by Carol D. Wright, Commissioner of Labor, on the subject of marriage and divorce, it appears that the whole number of divorces granted in the United States for a period of 20 years, commencing with 1865, was 238,718. There can be only one cause for this wholesale shattering of the most sacred contract known to civilization and Christian life, namely the knowledge that what the law has bound the law can break. The destructive seeds are sown broadcast by the States which pledge it itself to break whenever the knot it has tied should the contracting parties desire to break it. The consequence is that, even on the admission of American writers the social condition of the American people, by reason of the prevalence of divorce, is undermined to a most alarming extent, until the abolition is coming to be looked upon as the most threatening evil in the life of the great Republic. Canadian people ought to be thankful that there is no Divorce Court in this country and there can be no better sign of a vigorous and healthy minded people than the infrequency of application to run through the not in expensive and very formal form that leads to what is here considered under any circumstances a not very creditable unwinding of coils grown in some. It is a hopeful and satisfactory sign in the moral tone of the wives and mothers of Canada that they do not countenance the evil.—Catholic Register.

The following description of the opening of the Holy Door in St. Peter's on the eve of Christmas, when the Holy Year began, taken from the Roman correspondence of one of our English exchanges, is

both vivid and interesting:—"With many and long haltings for blessing the procession advanced and reached the throne; the Pope descended and walked up to the raised place where he was visible throughout the portico. The prayers sung were not long; he rose from his seat for the third time and descended briskly to go towards the Holy Door. Mounting the steps leading to it he intoned the verse 'Aperite mihi portas justitie,' and struck three double blows with the mallet, while the choir responded. Again intoning the next verse, 'Ingressus in ostium confitebor Domino,' to which the choir responded, he struck it with stronger and more resounding blows. Then he returned to his throne, while the blows of the workmen resounded in the cavity within. The door creaked and cracked, resisted even after the opening of a great scissor, and finally disappeared as a whole on a machine especially contrived for the occasion. The Penitentiaries of St. Peter's washed every part of the portal with sponges soaked in holy water, the bells rang a *festa*, first at St. Peter's and then at every church in Rome, and the Pope rose and intoned the proper verse which followed the prayer. When his Holiness had resumed the mitre and his seat, Don Lorenzo Paroli gave the signal for a beautiful rendering of Palestrina's psalm tone, unheard since 1824. This song, the Pope intoned the proper verses and sang the collect. After resuming his mitre he left the throne, advanced towards the Holy Door with the patriarchal cross in his right hand, and a lighted taper in his left, knelt on the first step and intoned a *Te Deum* in a low, musical voice. The first verse sung by the choir, the people enthusiastically took up the singing, while the Pope rose and slowly moved through the Holy Door, followed by his deacons, the Cardinals Maschi and Steinbuer; the cardinals in order of precedence, each one kissing the portal, as did all who followed, namely, the members of the regular clergy of Rome, the members of the secular clergy of Rome, and the members of the papal choir, then the secular clergy, and lastly the regular clergy of places outside the city.—S. H. Review.

The City of Brotherly Love, it would seem, has no love to spare for our brothers in black. Philadelphia is the city in which the Negroes most do congregate; yet, according to the studies made by Professor Du Bois (a Negro who was graduated from a leading Eastern university), prejudice against the colored man is so rife there as to exclude him from all the prizes of life, and to limit him to those occupations which the pale-face usually despises. The effect is naturally to stifle ambition in the Negro and to encourage the criminal and the shiftless classes among them. Here is one of many typical cases cited by Professor Du Bois in his article:

A graduate of the University of Pennsylvania in mechanical engineering, well recommended, obtained work in the city through an advertisement, on account of his excellent record. He worked a few hours, and then was discharged because he was found to be colored. He is now a waiter at the University Club, where his white fellow graduates dine.

This is all the more surprising when contrasted with the declaration of another colored professor, Booker T. Washington, who describes the South as "a most encouraging field for the colored business man." It is a question whether the North is really in a position to lecture the South on its duties to the Negro within its gates. Be this as it may, the fact is that the colored man fares best in the Catholic countries. In Cuba and Puerto Rico, for example, the relationship between whites and blacks has always been that of absolute equality.—Ave Maria.

The newly published "Memoirs and Correspondence of Lord Playfair" contains many interesting pages, but nothing more humbly touching than the story of a little, deaf, dumb and blind girl whom he met at the Perkins Institute in Boston, in 1838, and to whom, observing the pleasure she took in a common brass curtain-ring she wore on a finger, he gave a prettier ornament of the same kind. The following year he paid her another visit, and, without revealing his identity, simply placed his hand in hers. At first she felt of it without recognition; but, touching his skin on the wrist under his cuff, her face suddenly lighted up, and with much excitement she spelled on her fingers, "It is the Englishman who gave me the ring!" Then she flung her arms about his neck and clung to him with every demonstration of affection, constantly stroking his face and hands.—Ave Maria.



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Religious Events Briefly Recorded.

An attempt was recently made at Nameato, in Hungary, to get up a new agitation against the Jews on the charge of ritual murder. The Bishop of Zips, in whose diocese the alleged crime occurred, has issued a pastoral letter to the clergy within his jurisdiction, reminding them that it is their duty to impress upon their flocks that the charge of ritual murder cannot be raised against the Jews. He points out that the Jewish Scriptures contain nothing to justify such an accusation. The Jews are not allowed to taste the blood of animals in their food. How, then, would they touch human blood?

It was a downright damp and dismal Christmas in Paris, that of 1898, writes the correspondent of the "New Era." The rain began to fall with force on Sunday afternoon and continued, almost without interruption, until Monday. In spite of the unsatisfactory weather, the midnight Masses in the various churches of Paris were well attended. In some of the larger places like the Madeleine and the Trinity there was hardly standing room to be found by those who had not taken the precaution to secure seats at 11 o'clock or even before that hour. The midnight service at St. Sulpice was, perhaps, the most impressive of all, as it usually is, chiefly owing to the large attendance of clergy and students.

With the approval of His Eminence Cardinal Vaughan, a circular letter has been addressed to the Catholic children of England and the British Empire asking contributions of a penny, or more, to buy a statue of the Divine Redeemer at the papal choir, then the secular clergy, and lastly the regular clergy of places outside the city.—S. H. Review.

The news from Samoa announcing the popular election of Mataafa as King under the new German regime will be interesting news to all Stevensonians, says the "London Daily Chronicle." It will be remembered how eloquently and forcibly Robert Louis Stevenson pleaded the cause of Mataafa eight years ago. He described that chief as "holding an unrivalled position in the eyes of his fellow-countrymen." Here is Stevenson's portrait of Mataafa: "A tall and powerful person, 60 years of age, white-haired and with a white mustache; his eyes bright and quiet; his jaw perceptibly underhung, which gives him something of the expression of a benevolent mastiff; his manners dignified and a thought insinuating, with an air of a Catholic prelate."

St. Patrick's Cathedral in Newark, N. J., was crowded with people at the children's Mass at 8 A. M. Sunday, when a sensation was caused by the attempt of a crazy man to jump from the gallery. At the most solemn moment in the Mass there was a loud outcry, followed by a commotion in the north gallery, where a middle-aged man was making wild leaps from the rear to the gallery railing. His evident intention to throw himself down upon the heads of the children below caused consternation, and many children cried out in alarm. The man had reached the railing when two men seized him, one by the leg and the other by his clothing. There was a struggle for a few moments, and then other men came to the aid of the two, and the fanatic was dragged back shouting:

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A QUICK CURE FOR COUGHS AND COLDS
The Canadian Remedy for ALL THROAT AND LUNG AFFECTIONS
Large Bottles, 25 cents.
Small Bottles, 10 cents.
Perry's Perry Davis' Pain-Killer.
New York Montreal

"Let me go!" He was removed and held until he quieted down, and was led off of the church, when he disappeared. His identity was not ascertained. During this scene Father Gately calmly proceeded with the Mass, and a panic among the children was prevented by the Christian Brothers and Sisters of Charity, who had the children in charge.

His Eminence Cardinal Vaughan has issued the following circular to his clergy:
Archbishop's House Westminster, December 20, 1899.—Rev. Dear Father,—The fortune of war in South Africa fills the public mind with justifiable anxiety.
While the negotiations were proceeding public prayers pro pace were offered throughout the diocese at every mass when the rubric permitted. Since the declaration of war prayers have been for a long time in a manner pro tempore belli. These prayers continue.
A solemn requiem was sung last month at the Pro-Cathedral for the souls of those who had fallen in battle. A second public requiem will be sung at the Pro-Cathedral on the first day available. Functions in other churches will be duly announced.

In addition to prayers for dead, we should now offer public and united supplication for our army, officers and men, and for speedy success to the British arms.
Whatever doubt was entertained as to the lawfulness of enforcing the British demands by recourse to the sword, there can be no doubt now that we have been forced into war, and that justice is on our side.
It has been clearly ascertained that Boer leaders in both republics had long since determined to strike for the establishment of a Boer supremacy throughout South Africa; that military preparations on a large scale had been secretly carried out for this purpose. It is also clear that the negotiations for a peaceful solution of the difficulties that had arisen were suddenly broken off by the ultimatum despatching on a large scale had been secretly carried out for this purpose. It is also clear that the negotiations for a peaceful solution of the difficulties that had arisen were suddenly broken off by the ultimatum despatching on a large scale had been secretly carried out for this purpose. It is also clear that the negotiations for a peaceful solution of the difficulties that had arisen were suddenly broken off by the ultimatum despatching on a large scale had been secretly carried out for this purpose.

It is now a question of something more than of what is lawful. The question is, shall the British Empire be allowed to fall to pieces by sinfulness and by want of determination and self-denial? The answer is, No.
The Empire has been raised by the same Providence that called the Roman Empire into existence, and as God used the one towards the attainment of His own Divine purposes of mercy, so does he seem to be using the other.
In spite of the blunders and crimes committed by many of her sons in building up the Empire, the Empire has made for peace, for liberty for law and order. An Empire that has power to establish better conditions—which are preliminary to the spread of Christianity—is possessed of a great and sacred trust, not to be surrendered until God Himself shall demand the surrender. At the present moment countless millions in the Dark Continent depend for their temporal and eternal salvation upon the establishment of that reign of law which usually follows British supremacy.

Let us remember that we are as "a drop of a bucket," that we are His instruments, to be used or cast aside at His good pleasure. Let us not provoke Him to reject us by pride, self-righteousness and contempt of others. Rather let us humble ourselves as a nation before Him, confess our sins, and repent.
While we realize with grateful confidence the most honorable mission with which God seems to have entrusted us, we must endeavor not to be altogether unworthy of it, and must determine to make God, both in national and private life, the first object of our love and service. And then, we must be ready personally and collectively to make every sacrifice necessary or useful for the fulfilment of His trust.
For these purposes, you will please to recite on Sunday, until further orders, after the principal Mass or at Benediction, the prayers to be found in the Manual among the "Occasional Prayers" and headed, "In Times of Calamity."

Believe me, Rev. Dear Father, to be Your faithful and devoted servant,
HERBERT CARDINAL VAUGHAN.

Pain-Killer
THERE IS NO KIND OF PAIN OR AGUE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE.
LOOK OUT FOR IMITATIONS AND BULL-ETTS.—THE GENUINE BOTTLE BEARS THE NAME,
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