The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 19, 1899. Vol. XXVIII, No. 30

Calendar for July, 1899.

MOON'S CHANGES.

New Moon, 7th, 4h. 18.9m. p. m.
First Quarter, 15th, 7h. 46.5m. p. m.
Full Moon, 22nd, 5h. 29.1m. p. m.
Third Quarter, 29th, 8h. 30.0m. a. m.

D M	Day of Week.	Sun rises	Sun Sets	Moon rises	High Water Ch't'n
		h. m	h. m	even.	even.
1	Saturday	4 19	7 49	11 58	5 40
2	Sunday	20	48	m 0 12	6 28
3	Monday	21	48	0 48	7 17
4	Tuesday	21	48	1 28	8 05
5	Wednesday	22	47	2 15	8 54
6	Thursday	23	47	3 08	9 43
7	Friday	24	46	4 09	10 32
8	Saturday	25	46	5 02	11 21
9	Sunday	26	45	6 01	m 0 10
10	Monday	26	45	6 58	0 58
11	Tuesday	27	44	7 54	1 46
12	Wednesday	28	43	8 51	2 35
13	Thursday	29	43	9 30	3 24
14	Friday	30	42	10 28	4 13
15	Saturday	31	41	11 24	5 02
16	Sunday	32	40	ev 0 25	5 51
17	Monday	33	39	1 27	6 40
18	Tuesday	34	38	2 29	7 28
19	Wednesday	35	37	3 30	8 17
20	Thursday	36	36	4 34	9 06
21	Friday	37	35	5 39	9 55
22	Saturday	38	34	6 45	10 43
23	Sunday	39	33	7 56	11 32
24	Monday	40	32	8 24	ev 0 21
25	Tuesday	41	31	8 52	1 10
26	Wednesday	42	30	9 19	1 59
27	Thursday	43	28	9 46	2 48
28	Friday	45	27	10 16	3 27
29	Saturday	46	26	10 49	4 26
30	Sunday	47	25	11 28	5 14
31	Monday	48	24	11 50	6 03

Croquet SETS!

50

FIFTY SETS

Just Received.

4 Balls,
6 Balls,
8 Balls.

BIG VALUE

Croquet Set

FOR ONLY 90 CENTS.

Geo. Carter & Co.

IMPORTERS.

Our Big Discount Sale

Still continues. Every day shrewd buyers come in, look over our stock, ask prices, make their purchases, and go away fully satisfied that their money is well spent.

Bargains In All Lines.

If it is a Parlour Suite, Bedroom Suite, or Dining or Kitchen Furniture you require, you will find our regular prices very low, and remember we will give

Big Discounts for Cash.

John Newson

CARD.

ANTOINE VINCENT, Architect and Sculptor, Dorchester Street, West, is prepared to execute orders for Monuments and Church-work, in Altars, Statuary, Holy Water Fonts, &c. Work done promptly.

August 3, 1898—6m

Our Watches

FOR LADIES

Are Gems of Beauty.

SOME GENTS' WATCHES

Are beautifully engraved, others plain, solid and substantial.

WATCHES from $6.00 to $100

Specially recommended for time-keeping.

FINE SHOW OF SILVERWARE,

suitable for presents.

Solid Silver Souvenir Spoons with scene stamped in bowl, "Stanley crossing through ice," or "Parliament Building," Charlottetown.

E. W. Taylor,

Cameron Block, City.

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 00.

Lowest Rates, Prompt Settlements.

JOHN McEACHERN, Agent.

JAMES H. REDDIN,

BARRISTER-AT-LAW

NOTARY PUBLIC, &c.

CAMERON BLOCK,

CHARLOTTETOWN.

☞Special attention given to Collections

MONEY TO LOAN.

ÆNEAS A. MACDONALD,

BARRISTER AND ATTORNEY-AT-LAW,

Agent for Credit Foncier Franco-Canadien, Lancashire Fire Insurance Co., Great West Life Assurance Co.

Office, Great George St.

Near Bank Nova Scotia, Charlottetown

Nov 892—1y

Boots & Shoes

REMEMBER THE

OLD RELIABLE SHOE STORE

when you want a pair of Shoes. Our Prices are the owest in town.

A. E. McEACHEN,

THE SHOEMAN,

Queen Street.

JOHN T. MELLISH, M. A., LL B.

Barrister & Attorney-at-Law,

NOTARY PUBLIC, etc.

CHARLOTTETOWN, P. E. ISLAND

OFFICE—London House Building.

Collecting, conveyancing, and all kinds of Legal business promptly attended to. Investments made on best security. Money to loan.

$4 TROUSERS

—IN—

Black Cashmere Stripes.

—:x:—

Worsted Trousering,

Tweed Trousering.

Everybody should see these SNAPS.

$4 TROUSERS.

—:o:—

John MacLeod & Co.,

SARTORIAL ARTISTS.

"Better Than Ever,"

And Still the Best.

July Weather bright and pleasant after the cold spring, what could be more delightful than a daily run on a Bicycle. STEARNS BICYCLES are still the BEST and CHEAPEST—More sold this year than ever before. We sell guarantee wheels from $30 to $50.

Large Discounts on Furniture

ALL THIS MONTH.

Mark Wright & Co., Ltd.

ASK YOUR GROCER FOR

EDDY'S

"EAGLE"	Parlor Matches,	200 s
do.	do do	100 s
"VICTORIA"	do do	65 s
"LITTLE COMET"	do do	

The finest in the world. No Brimstone.

The E. B. EDDY CO., Limited
Hull, P. Q.

R U Interested

—IN—

Good Clothing

—AT—

Reasonable Prices!

We have strong claims to your attention, when you contemplate to purchase A SUIT OR OVERCOAT.

With a large, choice selection of Suitings, Trowserings and Overcoatings, with Mr. Sixtus McLellan as Cutter, and the best staff of workmen on P. E. Island, for good solid tailoring we can't be beat.

Our Furnishing Department.

See our new Shirts, also Cuffs, Neckwear, Suspenders, Gloves and Handkerchiefs. See our new Shirts for workingmen, Sweaters, Hose and Underclothing.

GORDON & McLELLAN,

MEN'S STYLISH OUTFITTERS.

Items of Interest

(From the Ave Maria.)

Curious cases of human perversion are sometimes met with. The venerable George T. Angell declares in Our Dumb Animals that a woman who had made her will in favor of the Society for the Prevention of Cruelty to Animals recently wrote to him saying that she was about to change her will because Mr. Angell had sought to enlist the aid of Catholics as well as Protestants in the work of the Society. The dear old soul had learned to love all animals, but has no soft spot in her heart for her Catholic neighbor. But it is quite possible that she has never heard Christian precepts preached, though she does live in Boston.

The late Father Luke Rivington took great pleasure in recalling the fact that Mr Newman—afterward the venerated Cardinal Newman—was in the house visiting his father at the time of his birth, and prayed for a special blessing on his opening life. That prayer was certainly answered. When he reached the estate of manhood, Father Rivington resolved to dedicate his life to the service of God in the ministry of souls; and who shall say that, as an Anglican curate or one of the Cowley Fathers, he did not "gather with God"? His influence for good did not begin but was only increased when he passed from the twilight of Anglicanism into the broad daylight of Catholic truth. Who will dare to say that one so bent on serving God and doing the divine will was ever, for one moment, in bad faith?

A description of the solemn obsequies of the late Armenian Catholic Patriarch, Mgr. Azarian, appearing in the Kolnische Volkszeitung, affords a striking object-lesson of the Catholicity of the Church. We quote from the London Tablet:

Preceded by the Armenial schoolchildren, clad in white, and long lines of black-robed Armenian nuns, came the Latin Sisters of St. Vincent of Paul; then the yellow-clad chorister boys, with blue cloaks. In double file followed the clergy of various nationalities and rites—first, Capuchins, Augustinians, Assumptionists, and Lazarists, representative of the Western Church; the Armenian, Greek, Melchite, Syrian and Chaldean priests—all bearing wax-candles; followed by various prelates in their robes. After them was borne the body of the deceased Patriarch, in full pontifical robes, his hands folded, the golden patriarchal staff across his breast, the mitre in his hand. Immediately behind walked eight or nine Armenian archbishops—those of Anazarbe, Brussa, Mush, Malatia, Karputh, Diarbekir, and others. Lastly, a great body of distinguished personages, both Christian and non-Christian.

The London Tablet quotes from the Eco d' Italia the following testamentary declaration from Alessandro Volta's own hand, showing that he was a loyal and fervent Catholic; I have ever held and still hold the Catholic religion as the only true and infallible one; and I ever thank Almighty God that He has inspired me with such a faith, in which I am firmly resolved to live and die, in the lively hope of obtaining eternal life. I recognize the Catholic religion as a gift of God and as supernatural faith. At the same time I have left no human means unused to strengthen myself ever more in it, and to combat every doubt which might rise in me against it; inasmuch as I have carefully studied it in its fundamental principles; and by reading books, both of an apologetic and of a hostile character, have closely investigated the grounds for and against. And by this I have been still more firmly strengthened in the conviction that the Catholic religion is absolutely credible even to human reason alone, and that every right-thinking mind ought to admit and love it. A noble declaration, indeed, by the father of electrical science.

The priests of Belgium can not be accused of hiding in their sacristies. For some years past an immense army of laborers have flocked from the country into the industrial centres during the months when labor is in demand; and these men, deprived of the atmosphere of home and huddled into crowded lodging-houses, have in many cases fallen victims to drink and other vicious habits. Still others become socialists, and, returning into the country, spread among the peasantry the pernicious theories and the immoral contagion contracted in the city. To combat this evil, a body of priests have leagued themselves under the name of "Labor Chaplains," their purpose being to found workingmen's hotels, where laborers are lodged and boarded in comfort at prices defying competition, and where they may breathe the home spirit and enjoy honest amusement. The priests are bound by rule to dine with the men, and to live in constant contact with them; so that old prejudices, where they existed, may be dispelled, and the laborers may return to the country apostles of religion rather than propagandists of evil. So far the "Labor Chaplains" have been conspicuously successful; and not only has the Belgian episcopate heartily blest the enterprise, but many governors of provinces and other officials have offered their services as associates in the work of organization.

The Wonderful Civilization of Manila.

(Standard and Times.)

The great and laborious efforts of Mr Hykes, Mrs Hamm and some other writers of like animus to distort the truth about the moral condition of the Philippines are come to naught. It is no longer possible to mislead the public here, for every mail brings evidence, from American authority in the islands, of the wonderful results of Spanish rule, in the elevation of the people in those distant lands. It may be confidently affirmed that in no place where the colonial system has been tried by European nations can results so remarkable among an aboriginal savage population be pointed to. In the colonies founded by other nations the aborigines have either altogether disappeared—as in the case of Tasmania—or are in the last stages of decay or reduced to the level of beasts of burden. Spain's colonies, on the contrary, testify to a different spirit and a loftier view of humanity. The elevation of the moral and material status of the aborigines, and the salvation of their souls, were the objects of the Church everywhere; and this policy was carried out continuously notwithstanding the often-vexatious meddling of the State. But even the State's policy was humane in its general intention. It did not seek to destroy life, but to preserve it. It did not encourage slavery, but suppressed it wherever it existed. How widely different from the blatant "Anglo-Saxon" method! What contempt of human life, what scorn of darker skins, what patriarchal ideas of servitude do we not see wherever we follow that "far-flung battle line," to quote Mr Kipling's grandiose hypocrisy. What has Spain to show for her rule in the Philippines? queried some of the pious sheets in which Hykes and Mrs Hamm and the rest of the slanderous tribe ventilated their hate. There are no colleges, no schools, no newspapers, they insisted. Time and again we showed the audacious character of the calumny, but it had got the start and kept the lead all around the world. Now it has come home to roost. The American press, established in Manila, furnishes the refutation. Officials in Washington furnish extracts from it which ought to make the slanderers hang their heads in shame—if they have such a quality in their composition. Elsewhere we reproduce a statement of the Catholic position in the Philippines, taken from the journal called "Freedom," published in Manila, and this will put the extinguisher—or at least ought to put it—upon the lurid fiction of Hykes and the other romancists who have so long had the ear of the reading public in this country.

One fact stands out glowingly in the widespreading story of Spanish colonization. Over two hemispheres it has exerted a splendid influence upon womanhood. Writers who are not Catholics, in Mexico, in Cuba and the Philippines, are now telling the world, from week to week, of the virtue and the purity and the sanctity of home which in every one of these places is the fruit of Spanish colonization and Catholic influence. What a contrast to the state of things which the chronicler is compelled to set down in the lands where the superior "Anglo-Saxon" rules the roost! The degradation of the home and the fostering of every crime that springs from human passion are the fruits of the system of which this civilization is the standard-bearer. The colossal impudence of representatives of the system which sanctifies divorce and domestic dishonor going forth to teach such peoples the lessons of progress is a fact which stands without parallel in the annals of modern pharisaism.

Great was the rejoicing over the opening up of Spain's late possessions to the godly men who furnish the advance-guard or convoy of the carpet-bag speculator and the rum-seller. Mighty were the plans for a vast spiritual campaign among the poor, deluded dupes of Romanism. Those dazzling schemes are now following the track of the exploded rockets of the glorious Fourth. To the Government, at this stage, the missionary is a nuisance; to the natives, whom it wishes to conciliate, an abhorrence. A failure at home, he never can hope to succeed abroad—especially among a people who are in the main infinitely better from a moral point of view than himself or the class he represents. With such calumnies circulating as the columns of the "New York Tribune" is still filled regarding the Church in the Philippines, we cannot have too much publicity given to authoritative statements like those we refer to. It is perfectly plain that the era of religious polemic over our new acquisitions has only begun, and Catholics must be prepared for a vigorous campaign in defence of not merely the religious orders, which are in especial assailed, but of the whole Catholic system assailed incidentally. The "Tribune" is collecting all the malevolent stories it can rake in from unscrupulous witnesses, and so framing a formidable indictment of the ecclesiastical system which has been so powerful an instrument for good in those distant islands. Among other witnesses whom it cited a few days ago is Mr. John Foreman, so frequently heard from before in the work of blackening the character of religious orders. It was recently stated that this man is a Catholic. The mass of prurient venom which he discharges into the columns of the "Tribune" shows that such is not the case. It is a monstrous farrago, for instance, that the clergy "derived a large revenue from the sale of Papal bulls, Masses," etc., proves that he is more than an ignorant witness; he is a wilful slanderer. There is no educated man—and Forman is a Fellow of the Royal Society—but knows that there is no sale of Papal bulls anywhere, and that the sale of a Mass is a crime in the law of the Church. Not a single thing which this bigot cased in triple brass now charges against the Philippine friars but forms part of the stock charges against the Church in most other lands. They are part of that widespread conspiracy of calumny which she must always expect to have to face. It was this same Forman who first spread the report that the anger of the Filipinos was directed against the friars because of the betrayal of the secrets of the confessional; but it was proved by the special correspondent of the 'Herald' that all Forman's information about the Philippines was got in the hotel at Manila where he stayed—mere babble of the coffee-room—and all the outside of the islands about which he was writing so dogmatically was to him a complete "terra incognita." So much for this "Catholic" authority.

The Late Doctor Rivington.

Those who have arisen from an appreciative persual of the article, "Since the Condemnation of Anglican Orders," written for The Catholic World Magazine of Christmas, 1897, and reprinted in our issues of this and the past week, will have a better idea than any words of ours can give them of the loss which the Church in England has sustained in the death of Dr Luke Rivington. In that splendid galaxy of men which the High-Church movement brought into the Catholic Fold, Dr. Rivington stood in the front rank. The period of his communion with the Church covered only the short space of eleven years; hence his name never became so familiar to the Catholics of this country as did those of others who spent half a long life in her service; yet he crowded a vast amount of most effective work, both as priest and as author, into those eleven years. Dr. Rivington was the fourth son of Mr. Francis Rivington, head of the famous publishing house of that name. He was born in 1839, and was therefore sixty years of age at his death. He was educated at Magdalen College, Oxford, whence he graduated with honours in classics in 1861. Taking Orders in the Established Church he soon became noted as a brilliant preacher and a man of indomitable energy and zeal. He joined the Anglican community known as the Cowley Fathers—the same which recently gave Father Maturin to the Church—and ere long became Superior of their House at Bombay, in which capacity he travelled extensively in India. His trust in the High-Church position was first shaken in a controversy with the Vicar Apostolic of Bombay, Dr. Meurin, afterwards Archbishop of Mauritius. We quote from The Tablet: About this time he began to take The Tablet, and he once told the present writer that when from time to time he read in these columns the announcement of the conversion of this or that clergyman of the Church of England it always seemed to him as though some one had given him a push from behind and at the same time whispered "That is what you ought to do." The state of uncertainty went on for nearly five years, but with so sincere a seeker for the truth the end could not be doubtful. He had been preaching a course of sermons in some hitherto almost deserted church in the Riviera, and crowds had flocked to hear him, when he suddenly heard the divine call and made haste to obey. He went at once to Rome, and in Lent, 1888 was received into the Church by Mgr. Sallua. His life as a priest has been lived before the eyes of all of us, and for this generation of Catholics needs no records. It was a life of simplicity and poverty and labor—and to the fullness of his labours his converts are as a cloud of witnesses. Here are the titles of some of the contributions to the controversy with Anglicanism which this devoted priest, in the midst of incessant labours in the ministry and of works of charity which knew no bounds but those of his means, found time to publish in his short career as a member of the visible Church: "Authority, or a Plain Reason for joining the Church of Rome;" "Dust;" "A Letter to Rev C. Gore, M. A.;" "Dependence, or the Insecurity of the Anglican position;" "Our Separated Brethren;" "Primitive and Roman;" "Rome and England, or Ecclesiastical Continuity." The article which we have reprinted will give the reader an excellent idea of his manner—his subtlety, his penetration, and his thorough knowledge of the Anglican field. It is not surprising that, through the grace of God, the number of his converts was large. Dr. Rivington fell a victim to the one recreation which he ever permitted himself. He was an enthusiastic lover of England's national game—cricket, and took the keenest pleasure in watching a well contested match. This he did on a cold day just four days before his death, which occurred on May 30th, of double pneumonia. Needless to say that his death is profoundly regretted in England. May he rest in peace! (Antigonish Casket.)

The London Times on the Yukon Scandals.

In the House of Commons on Wednesday 5th. inst., Mr. Davin read the London Times article condemning the course of the Laurier Government in refusing a judicial inquiry into the Yukon scandals.—The Times, after acknowledging Sir Wilfrid Laurier's services in the past, proceeds: "We have much hesitation in expressing regret at the rather serious mistake which the Canadian government seems to have committed within the last few days. On Wednesday Sir Charles Hibbert Tupper, son of the well known dominion statesman, who is now one of the few fathers of confederation, brought very grave charges of incompetence, neglect and corruption against officials employed in the Yukon district. The charges are not new. Nearly a year ago our correspondent in the Klondike declared that they were widely made and believed in by the population on the spot, natives and Americans alike. We were told that the officials were accused not merely of incapacity, but of pecuniary corruption. "The facts stated by our correspondent from her personal observation, were sufficient to prove that at least the administration was suspiciously bad, and that a searching investigation by competent and impartial commissioners was required. A commissioner of high reputation was appointed, but, however his other qualifications, he can hardly be said to have possessed the judicial experience desirable for such a post. Sir Charles Hibbert Tupper repeated these accusations in the house, and alleged that Mr Sifton, the present minister of the interior, was personally responsible. He moved for an enquiry and a royal commission, and offered his own unpaid services as crown prosecutor. "We do not say that the charges are true, still less that any of the individuals named by Sir Hibbert are guilty; but it certainly seems regrettable that a matter so serious should have been treated by the Laurier government as a strictly party question. The minister of the interior fell back on Mr. Ogilvie's report, which is still incomplete, and said that it was the duty of the cabinet not to resign their political responsibility to a commission of judges. There is, perhaps, something to be said for this position from a purely constitutional standpoint, but the government would have been better advised had they shown a deeper sense of the serious character of the charges and the necessity of meeting it."

ROYAL Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

"The Thorn Comes Forth With Point Forward."

The thorn point of disease is an ache or pain. But the blood is the feeder of the whole body. Purify it with Hood's Sarsaparilla.

Kidneys, liver and stomach will at once respond? No thorn in this point.

Severe Pains—"I had severe pains in my stomach, a form of neuralgia. My mother urged me to take Hood's Sarsaparilla and it made me well and strong. I have also given it to my baby with satisfactory results. I am glad to recommend Hood's Sarsaparilla to others." MRS. JOHN LA PAGE, 240 Church St., Toronto, Ont.

Complete Exhaustion—"After treatment in hospital, I was weak, hardly able to walk. My blood was thin. I took Hood's Sarsaparilla until well and gained 20 lbs. It also benefited my wife." ARTHUR MILLS, Dresden, Ont.

Hood's Sarsaparilla

Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

MARK WRIGHT & CO.—COFFINS, CASKETS, AND ALL FUNERAL GOODS