

The Charlottetown Herald.

NEW SERIES:

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MAY 27, 1896.

Vol. XXV. No. 22

Calendar for May, 1896.

MOON'S CHANGES.

Last Quarter, 4th day, 11h. 12m., a. m.
New Moon, 12th day, 3h. 34m., p. m.
First Quarter, 20th day, 2h. 8m., p. m.
Full Moon, 28th day, 5h. 44m., p. m.

Day of Week	Sun	Moon	Rises	Sets	High Water
1 Fri	4 51	3	morning	8 25	1 22
2 Sat	46	10 30	9 34	2 13	
3 Sun	48	6	10 46	3 7	
4 Mon	48	7	11 54	4 10	
5 Tues	45	8	1 50	5 18	
6 Wed	43	10	2 11	6 23	
7 Thur	42	11	2 26	7 18	
8 Fri	40	12	2 41	8 6	
9 Sat	39	13	2 57	8 33	
10 Sun	38	15	3 15	9 19	
11 Mon	37	16	3 35	10 0	
12 Tues	35	17	4 0	10 53	
13 Wed	34	18	4 34	11 19	
14 Thur	33	19	5 0	11 59	
15 Fri	31	20	5 11	12 34	
16 Sat	31	22	5 18	1 0	
17 Sun	29	23	5 21	1 32	
18 Mon	28	24	5 25	2 0	
19 Tues	27	25	5 29	2 32	
20 Wed	26	26	5 34	3 5	
21 Thur	24	27	5 39	4 18	
22 Fri	23	28	5 45	5 0	
23 Sat	23	30	5 51	5 43	
24 Sun	22	31	5 58	6 29	
25 Mon	21	32	6 05	7 18	
26 Tues	20	33	6 12	8 10	
27 Wed	20	34	6 20	9 0	
28 Thur	19	35	6 27	9 53	
29 Fri	18	36	6 35	10 48	
30 Sat	18	37	6 43	11 46	
31 Sun	17	38	6 51	12 47	

A SNAP TIES AND HOSE

Three Ties for 25 cents,
Three Pairs of Hose for 25 cents,

Good Wearing—Guaranteed all Cotton.

D. A. BRUCE,
Canada's Famous Tailoring Establishment.
Charlotteown, May 6, 1896.

Scott's Emulsion

Has been endorsed by the medical profession for twenty years. (Ask your Doctor.) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-Liver Oil and Hypophosphites. Insist on Scott's Emulsion with trade-mark of man and fish.

TORTURES OF RHEUMATISM

The pains of rheumatism are removed and the disease driven from the system by the use of Burdock Blood Bitters, the conqueror of thousands of the severest cases. Mrs. J. M. Monkman of Arkwright Ont., says:—I took inflammatory rheumatism in February, 1894, and doctored it for some weeks, but found I was getting worse. All my joints were swollen very much and I was not able to leave my bed, and could get neither sleep nor rest. Hearing from a neighbor that she got your Burdock Blood Bitters for her daughter, who had the same disease and it cured her, I purchased a bottle, and after taking about the half of it I found myself recovering, and after continuing its use until I recovered, but when the cold weather set in this winter I found it returning again. So I commenced to take the B. B. B. again, when I found, after taking it about a week, that all pain and swelling of the joints had disappeared, and I consider that I am entirely cured.

Local and Special News.

A pair of slippers—two eels.

THE BEST ADVERTISEMENTS.
Many thousands of unsolicited letters have reached the manufacturers of Scott's Emulsion from those cured through its use of Consumption and Scrofulous diseases. None can speak so confidently of its merits as those who have tested it.

Minard's Liniment cures dandruff.

THE PRINCE OF PECTORAL REMEDIES. Dr. Wood's Norway Pine Syrup cures coughs, colds, asthma, hoarseness, and bronchitis without fail. Price 50c., all druggists.

NORWAY PINE SYRUP heals the lungs.

Medium—The spirit of your husband wishes to speak to you. Widow—What does he say? Medium—He says you must not send him any winter clothing.

I know MINARD'S LINIMENT will cure Diphtheria.

I know MINARD'S LINIMENT will cure croup.

I know MINARD'S LINIMENT is the best remedy on earth.

Minard's Liniment cures burns.

People with hair that is continually falling out, or those that are bald, can stop the falling and get a good growth of hair by using Hall's Hair Renewer.

Minard's Liniment relieves neuralgia.

Minard's Liniment for sale everywhere.

Geo. Andrew of Lowell, with ulcers over his left body, cured by Ayer's Sarsaparilla.

That Hacking Cough can be quickly cured by the use of Hagyard's Pectoral Balsam. Price 25c.

The purifying effects of Ayer's Sarsaparilla are sure and speedy. Take it this month.

Dr. Low's Pleasant Worm Syrup removes worms of all kinds from children or adults.

NORWAY PINE SYRUP cures bronchitis.

THAT HACKING, PERSISTENT, DISTRESSING COUGH can be quickly cured by using Dr. Wood's Norway Pine Syrup. It cures all Throat and Lung troubles.

Burdock Pills, small, safe and sure, regulate the liver and cure constipation.

Drive out the impurities from your blood with Hood's Sarsaparilla and thus avoid that tired, languid feeling and even serious illness.

NORWAY PINE SYRUP cures coughs.

Spring requires that the impurities which have accumulated in your blood during the winter shall be promptly and thoroughly expelled if good health is expected. When the warm weather comes these impurities are liable to manifest themselves in various ways and often lead to serious illness. Unless the blood is rich and pure that tired feeling will afflict you, your appetite will fail, and you will find yourself "all run down."

Hood's Sarsaparilla tones and strengthens the system, drives out all impurities and makes pure, rich, healthy blood. Hood's Sarsaparilla is the one true blood purifier and the best spring medicine. Be sure to get only Hood's.

Seville's Cathedral.

(Sacred Heart Review.)

The opening article in the current Cosmopolitan is a short paper on "Seville, the Fair," by H. C. Cust field-Taylor, who tells us that the Cathedral, rising in its stately grandeur in the centre of Seville, is the one reminder that the Paenonic and the Roman, the Visigoth and the Moor once held sway in this beautiful Andalusian city. Here is his description of the church itself: "This ponderous church stands, sombre and gray, among the delicate houses of Seville, like an altar of death in the midst of revelry. It is mighty and magnificent, yet to make the gay, cheerful city that one pauses to wonder whence it came. Only when one enters does one appreciate the harmony and unity of the edifice. Other churches are chaste and magnificent, and even grand; but the first impression of the Cathedral of Seville is one of solemn reverence. There is a severity and simplicity in its vast proportions which is awe-inspiring. Part of the roof fell in some ten years ago, and now huge scaffolding fills the greater portion of the church, and the click of the hammer and chisel is heard." Mr. Custfield-Taylor attributes to the slowness of Spanish labor the fact that work will have to be continued for four years yet before the repairs on the cathedral are completed, but he must remember that such churches as the Seville cathedral were not built in a day or a year, after the fashion of modern times; and that its rebuilding, even in part, must necessarily be a slow task if the beauty of its original form is to be restored. For American Catholics this Seville cathedral has an especial interest, as it was from Seville that the first missionaries came, after the discovery of this western world by Columbus, to preach here the doctrines of Christianity.

The Worship of the Devil.

To what infamous depths that religion which exists in certain circles has descended may be partially estimated from a perusal of the short article on "Occultism and Magic," which Françoise Sarcosy contributes to this same magazine. M. Sarcosy tells how he attended a lecture given in one of the aforesaid circles by one Jules Bois, and was surprised at the size of the attendance, as well as by the character of the lecture itself. Coming from the lecture he met a friend with whom he held a short conversation which we give in his own words: "Tell me, I said, 'do all those people whom I have just seen around the chair of Jules Bois form a little chapel only, or do they constitute a large church? Has magic really so large a number of adepts among us at this day and in our land of common sense?' 'A larger number than you would believe,' my friend, 'it is a wind of folly that is blowing over the present generation. What would you say if I were to tell you that the thefts of consecrated wafers from the churches of Paris have become so frequent that the Archbishop has sent a circular to the bishops, ordering them to change the tabernacles for strong boxes? But what can they want wafers for, consecrated or not? For a wafer has no marketable value.' 'The point is that the priest, by consecrating the wafers, has caused Jesus Christ to descend from heaven and to enter into them. This is my body,' says the evangelist. It is therefore the Body of Jesus Christ that the thieves steal. They carry it to the stanic altar, break it into pieces and defile it, evoking at the same time by abominable rites the spirit of evil, who places himself at their orders. This is the black Mass.' 'Do you really believe that many of these black Masses are celebrated in Paris?' 'I am certain of it. . . . Never has the belief in the occult power of the marvellous, in Satan, if you will, been so insensate, so blind as it is at this end of the century and in this city which is famed for the frivolity of its elegant skepticism.' 'No comment is needed on this terrible avowal, which shows to what almost incredible depths French infidelity has descended. And yet M. Sarcosy intimates that a lower level yet may be reached by the presentation, if the public censor will permit it, of a 'black Mass,' with all demoniacal surroundings, on the Parisian stage.

Millet's Childhood.

The opening paper in the May number of McClure's Magazine is from the pen of Mr. W. H. Low, who has taken for his subject the painter of "The Angels," Françoise Millet. Mr. Low tells us that the famous Frenchman was reared by his grandmother, a woman of great force of character and very devout, and he adds that with her "the

most ordinary occupation of the day was made the subject not of uttered prayer, but of her ceaseless activity, but of spiritual example tersely expressed, which fell upon the fruitful soil of Millet's young imagination, and left such a lasting impression that to the end of his life his natural expression was almost biblical in character of language." Another influence that had a great deal to do with the formation of the youthful Millet's character, admires Mr. Low, "was that of a granduncle, Charles Millet, a priest who, driven from his church by the Revolution, had returned to his native village and taken up the simple life of his people, without, however, abandoning his vocation." He was to be seen behind his plough, his priest's robe gathered up about his loins, his breviary in one hand, following the furrow up and down the undulating fields which ran to the cliffs. Gifted with great strength, he piled up great masses of granite, to reclaim a precious morsel of earth from the hungry maw of the sea: lifting his voice, as he worked, in resonant chants of the Church." From this sacerdotal relative Millet learned to read, and by him and another priest, Abbe Labrieux, the artist was aided in his studies and instructed in Latin, with the Bible and Virgil for text-books, while his mind was nourished by the reading of the "Lives of the Saints" and the works of St. Augustine and Jerome and those of Bossuet and Fenelon.

A letter from Trebizond to the editor of *Le Monde*, written by an Armenian refugee, gives an account of the doings of the Brothers of the Christian Schools, during those dreadful October days of 1895. From the beginning of the Armenian massacres, the Brothers hoisted the French flag above their house, opened wide their doors and their arms to all the Christians who sought refuge under the tri-colored flag. More than 3,000 persons hastened here, from all parts, and filled even their vast house from garret to cellar. The Brothers gave up their rooms, their beds, and every mattress and coverlet they could lay hands on, for the sick and wounded. For more than ten days terror kept this multitude within their walls, and, night and day, the Brothers were on their feet, caring for the house, for the wounded, collecting and distributing provisions, calming the terror of women and children. One of the Brothers constantly traversed the streets in search of poor Christians overtaken by night in the Turkish quarters, and brought them in, to the number of 200, and the assassins dared not pursue them to their refuge, because they feared and respected the Brothers. Another went to the groceries and markets to buy provisions for the crowds. A third mounted guard over the door to keep out malefactors. The three remaining Brothers took care of the sick and wounded and distributed the rations. They provided milk for the babies whose poor mothers could no longer give them nourishment. They gave sweetmeats to the little children. It was a joy to behold the white-bearded Brother playing his part of mother, purveyor and gardener, but always with a smile upon his lips and courage on his serene forehead. "One day," says the writer, "he was distributing tit bits to the children when some one whispered a word in his ear. We saw him go at once down stairs and bar the way against a Turkish commander who said he had come to inspect the house, and he was successful, too. M. Chillié, the sympathetic and devoted French consul at Trebizond, proud of the heroism of the Brothers, has not failed to report it at headquarters, and the result is that the gold medal and tri-colored ribbon was sent them by the French Government. The poor Brothers have raised themselves, financially to save our lives, and now to see them in the greatest straits, and to be powerless to help them is a source of deepest grief to us."

The celebrated and beautiful bell-tower, called the "Leaning Tower of Pisa," is situated in the town of Pisa, Italy, and was built during the twelfth century by the German architect, William of Suscruck. It is cylindrical in shape, 50 feet in diameter, 180 feet high, and leans about 14 feet out of the perpendicular. It is entirely of white marble, and consists of seven stories, divided by rows of columns. The top, which is surmounted by a flat roof and an open gallery, is reached by 300 steps. The tower was not originally intended to lean, but the foundation settled more on one side than on the other until it reached the present inclination, which it has maintained with scarcely any perceptible increase for hundreds of years. The upper part of the structure was built in a manner to counteract in part the inclination; and the grand chime of bells, seven in number, of which the

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Royal Baking Powder

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largest alone weighs 12,000 pounds, is mounted with reference to counteract this fault still further.

M. Vandenoereboom, Minister of Railways in Belgium, has lately issued an order which can not fail to be gratifying to Catholics. The text of the circular runs thus: "When a railway accident occurs, it too often happens that the officials present, though they send at once for a physician to care for the wounded, take very little thought of notifying the clergy whose province it is, to administer the last Sacraments to those who are in danger of death. Henceforth the station master and other officials will send for clergymen as well as for physicians. In order to facilitate the execution of this order, the addresses of certain curies and vicars will be posted in the offices of said officials. If there should be a convent near the scene of the disaster, it will always be preferable to summon the almoner of the convent, for it might easily happen that the secular priest would be prevented from responding to the call, by some parish duty."

Is the Prince of Wales a Catholic?

(From the Glasgow Observer.)

The Freeman's Journal of Sydney, N. S. W., in a recent issue made a strange statement about the Prince of Wales. The statement was the startling one that he was baptized a Catholic, and the circumstances stated in support of it were these: At the baptism of the Prince of Wales the two Anglican prelates who were officiating at the ceremony magnanimously agreed to divide the honors of the occasion between them, and made an arrangement whereby one of them poured the water and the other pronounced the words of the "baptism"—a joint ceremony which was duly carried out. There happened to be present on the occasion a member of the Belgian Royal House related to the Queen. It will be recalled that the Queen's mother, the Duchess of Kent, was a Catholic. This royal Belgian personage, seeing how the ceremony was carried out, and knowing that baptism to be valid must be in essentials an act of one person—that the water must be poured and the words pronounced by the same person—and believing the ceremony he had just witnessed to be invalid, made it her duty to draw the attention of the Queen to what had taken place. The story goes that the Queen, quite approving the representation made to her, asked how the mistake could be set right, and that her informant said nothing could be easier. One of the chaplains of the Belgian court, who happened to be in convenient proximity, performed the ceremony immediately and privately. The statement is one which admits of easy test. It should be a simple matter to ascertain whether at the baptism of the Prince of Wales two Anglican prelates took part, whether the Queen of the Belgians was present, whether the chaplain was there, and whether the public ceremony was gone through as described. If enquiries established that in all these circumstances the facts were as already laid down, it is a reasonable presumption that the whole story is true. It is pointed out that the Prince of Wales has always been favorably disposed towards Catholics, always treating them with fair play and courtesy, and that on one notable occasion, when presiding as chairman of the Commission on the Housing of the Poor, he gave precedence to Cardinal Manning, thus making manifest the fact that to him, at least, the title and rank of a Catholic dignitary were matters to be treated as actualities and not as mere empty things, conferring no honor.

Blessed Virgin's Last Residence.

The news has been received that the last residence of the Divine Mother on earth has been discovered, and though the centuries which have elapsed since her death and assumption into heaven have reduced that sacred house to ruins, yet that enough remains to enable the imagination to re-construct the edifice. This edifice is naturally second in importance only to that of Nazareth. The account of its rediscovery has a strong character of credibility about it, a credibility which on the one side leans not on any legend or tradition of unknown origin and history, but on the direct utterance of a mystic, and on the other side upon the most tangible sort of evidence possible under the circumstances. Moreover, it is not unlikely that further study and examination will go to enlarge the body of evidence. The account is as follows: "The Rev. Father Paulin, superior of the Lazarist community at Ephesus, pursued the 'Life of the Blessed Virgin,' as made known in revelation to Anne Catherine Emmerich, in a disposition of mind very remote—as he says himself in his report to the Vatican—from credulity. He noticed, however, a passage in detail the house in which Our Lady dwelt, and where she died. Father Paulin resolved to put to the test the value of this revelation. In doing so he had every possible facility. Sister Emma, rich as Ephesus, was acquainted with the Holy Land, yet the spot where the house stood was designated with considerable precision by Anne Catherine Emmerich. Its position she says 'is at three leagues and a half from Ephesus; to the left of the road as one comes from Jerusalem, on a mountain to which access is gained by narrow paths to the south of Ephesus, and from the top of which mountain Ephesus is seen on one side and the sea on the other, the sea being nearer than the city. The searchers left Ephesus on foot and after three hours walking, reached a



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