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The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MAY 13, 1885. VOL. XIV—NO. 28

THE HERALD.

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RICHARD WALSH, Publisher.

CALENDAR FOR MAY.

MOON'S CHANGES.

Last Quarter 7th day, 6h. 31m., a. m., S. E.
New Moon 14th day, 11h. 5m., a. m., S.
First Quarter 21st day, 1h. 32m., a. m., N.W.
Full Moon 28th day, 4h., 19m., p. m., S. E.

D M	Day of Week	Sun rises.	Sun sets.	Moon Rises.	Moon Sets
		h. m.	h. m.		
1	Fri	6 30	7 3	9 20	6 30
2	Sat	29	4	10 20	7 12
3	Sun	44	6	11 6	7 58
4	Mon	47	7	11 52	8 47
5	Tues	45	8	morn	9 35
6	Wed	44	9	0 23	10 26
7	Thur	43	10	1 1	11 29
8	Fri	41	12	1 37	aft 34
9	Sat	39	13	1 56	1 37
10	Sun	38	14	2 23	2 41
11	Mon	37	16	2 51	3 50
12	Tues	35	17	3 25	5 0
13	Wed	34	18	4 0	6 13
14	Thur	33	19	4 49	7 16
15	Fri	32	19	5 39	8 27
16	Sat	31	21	6 34	9 43
17	Sun	31	22	7 37	10 41
18	Mon	30	24	8 36	11 31
19	Tues	28	25	9 46	morn
20	Wed	26	26	10 57	0 14
21	Thur	25	28	aft 7	0 51
22	Fri	24	29	1 14	1 22
23	Sat	24	30	2 30	1 53
24	Sun	22	31	3 35	2 22
25	Mon	22	31	4 27	2 51
26	Tues	21	33	5 20	3 21
27	Wed	20	33	6 22	3 68
28	Thur	20	34	7 24	4 29
29	Fri	19	35	8 16	5 8
30	Sat	18	36	9 3	5 52
31	Sun	18	37	9 46	6 40

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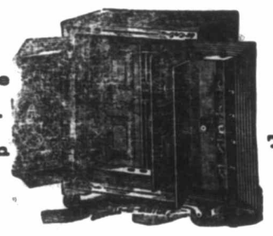

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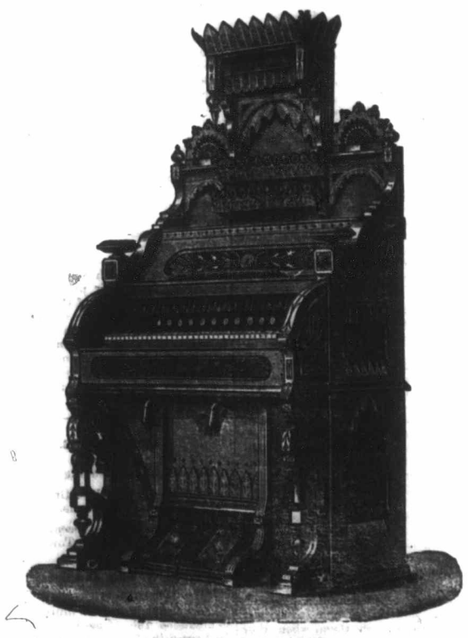

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No other complaints are so insidious in their attack as those affecting the throat and lungs: none so trifled with by the majority of sufferers. The ordinary cough or cold, resulting perhaps from a trifling or unconscious exposure, is often but the beginning of a fatal sickness. AYER'S CHERRY PECTORAL has well proven its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay.
A Terrible Cough Cured.
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HORACE FAIRBROTHER."
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"While in the country last winter my little boy, three years old, was taken ill with croup; it seemed as if he would die from strangulation. One of the family suggested the use of AYER'S CHERRY PECTORAL, a bottle of which was always kept in the house. This was tried in small and frequent doses, and to our delight in less than half an hour the little patient was breathing easily. The doctor said that the CHERRY PECTORAL had saved my darling's life. Can you wonder at our gratitude? Sincerely yours,
MRS. EMMA GEDNEY."
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"I cannot say enough in praise of AYER'S CHERRY PECTORAL, believing as I do that but for its use I should long since have died from lung troubles E. BRAGDON."
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No case of an affection of the throat or lungs exists which cannot be greatly relieved by the use of AYER'S CHERRY PECTORAL, and it will *always cure* when the disease is not already beyond the control of medicine.
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It contains 65 per cent. of Pure Cod Liver Oil, the taste and smell of which are so thoroughly disguised, that the youngest children not only take it readily, but look eagerly for more.
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Also, all first-class GROCERIES at the lowest possible prices.
P. MONAGHAN.
Charlottetown, July 2, 1884—1y

Bishop Nulty's Pastoral.

The following is an extract from the pastoral letter addressed to the priests and people of the diocese of Meath by the Most Rev. Dr. Nulty on the eve of his lordship's departure for Rome:—

I think I see the strongest reasons for anticipating, from the conferences of the Irish bishops with the authorities at Rome, large and exceptionally beneficial results for our country as well as for our religion. The obligations and duties which Irishmen owe to the Holy See have of late been a little unsettled and thrown into a state of painful uncertainty, in which they would seem apparently to clash with the fulfilment of the duties we owe to our country. One of the results of these Roman conferences will be to ascertain—to define and settle with clearness, precision and certainty—all that the Holy See expects from us; and to prove that it demands nothing which is not well calculated to foster and promote the growth and development of loyalty and love to our country.

No nation on this earth ever yielded to the Holy See, a more generous, or a more self-sacrificing obedience, and in terribly trying ordeals in which our loyalty was very severely tested. Our allegiance to the Chair of Peter has for more than three centuries been written, and is still recorded, in letters of blood, and has won for us the admiration and esteem of the whole Christian world. Foreign ecclesiastical writers during these centuries of persecution used to occupy themselves in making subtle and impossible hypotheses over which they wasted a deal of idle and useless speculation. They used to ask could the Pope take one side on any important question whilst the Church actually took the other? Could the Church act independently of the Pope? Did treachery and disloyalty to the Pope of necessity imply apostacy from the Church and forfeiture of her communion? But the actual behaviour of the Catholic Church in the death struggle in which she was then engaged in this island could have easily enlightened these theorists. The Irish Catholic nation and the heretical nation that oppressed and persecuted it never thought of such subtleties; neither of them ever doubted that wherever the Pope was there of necessity should the Church be along with him. It seemed self evident to both that treachery to the Pope and apostacy from the Church meant one and the same thing. To abjure, therefore, the authority of the Pope was practically an act of open revolt and rebellion against the Church, and of complete and final separation from her.

The simple, the practical, and the fundamental issue that divided them, and on which the heretical nation insisted, was to renounce the authority of the Pope and to acknowledge the spiritual supremacy of the queen or king of England. It required no more. This was the issue submitted 300 years ago to Dr. Walshe, who, like myself, was a parish priest of Trim before he became bishop of Meath. And we see the answer he gave to it in the eighteen years he spent immured in a dungeon in Dublin Castle; in the wounds worn into the very bones in his hands and feet by the manacles that bound him; in the adventures of his subsequent escape; and, finally, in his death as an exile in a foreign land. When O'Connell presented himself at the bar of the House of Commons as the first elected Catholic representative of Clare, the same issue exactly was again submitted to him. As a preliminary condition for taking his seat he was required to swear that "The Pope hath not, nor ought to have, any jurisdiction or authority in the realm of England." His answer was, that the first of these statements as a matter of fact he knew to be false; and that as a Catholic he believed, and was bound to believe, that the second of these statements was false also. In the long and mournful interval from Dr. Walshe to O'Connell, in defence of the great issue, and in testimony of the Divine authority of Peter, depths of frightful suffering were fathomed in the country such as had never before been witnessed in any land under heaven.

Fines, imprisonments and tortures were inflicted upon thousands and thousands of agonising victims of our race and nation, which had no parallel or precedent in the annals of human suffering. They robbed us of our reputation; they plundered us of our property; they confiscated our estates; they demolished our homes, extinguished our hearths, and drove us mercilessly as helpless, impoverished exiles into every land under heaven. We lost everything we possessed on this earth save the precious jewel of the faith, exactly the very thing which, above all others, they longed and labored most to wrest from us. And yet all the time we never once wavered or vacillated in our loyalty and allegiance to the See of Peter. Our sufferings only served to invigorate and to confirm our faith; and, what was if possible more important still, to elevate, to strengthen and consolidate the religious feelings, sympathies and affections in which faith itself is intimately rooted, and from which it derives all its merit and value. The larger, the severer, the more painful the sacrifices exacted from us for our faith in the prerogatives and supremacy of Peter, the dearer, the tenderer and the better beloved by us became the Divine doctrinal truths for which we bled and suffered. The perfection of a nation's faith, and its preservation, too, are influenced immensely by the religious feelings, sympathies and affectionate leanings which it cherishes for the Holy See. A nation's faith, like the faith of the individual, is fostered, nourished and stimulated into the fulness of maturity and perfection, principally by the feelings and sympathies from which it first sprang, and for which it must always grow.

To extinguish, therefore, the faith of a nation, you must first extirpate and tear out of the nation's heart all the religious sympathies and feelings that nourish and preserve it. In the fierce and terribly persistent effort made to wrest its faith from the Irish nation by brute force and bloodshed, it must be admitted that the enemy assailed us exactly on the side on which the national character was strongest—in fact, on which our faith was invincible. But though ignominiously vanquished, he has managed to acquire, from his very defeats and failure, dangerous and formidable experience. For if there be an undoubtedly strong side to our national character, there is an undoubtedly weak side to it too, and it is against this he now threatens to direct his vast and terrible energies. Let us consider the situation carefully, especially its most disagreeable features. It would be nothing less than dangerous self-deception to question the fact that we Irishmen are naturally haughty and excessively sensitive. We are awfully impressionable to insult, contempt and scorn. A sneer, an affront, a well barbed sarcasm, sinks into the very depths of our souls, and at once begins to fester and ferment there. We foster it, we nourish it and brood over it till it has not only soured and spoiled our feelings, but until it has to some extent infuriated them. Smarting and writhing under the anguish of wounded and lacerated feelings, we surrender ourselves up to feelings of aversion, of abhorrence and hatred; and we look out impatiently for opportunities for retaliation and vengeance. It is very hard for the Christian feelings of charity, mercy and forgiveness of injuries, to make head against the paroxysms of passion, which sometimes deprive us of the full use of reason, and which render us partially delirious and demented. Except under the influence of such violent bursts of indignant feeling, an Irishman never has renounced and never can renounce his faith; whilst the number of those who, to avenge an affront or to retaliate on an enemy, have basely apostatized from their religion, is painfully large.

A Chinese New Year.

(Written for the Herald.)

Little is known in this Province concerning the manners and customs of the heathen Chinese, and that such is the case may be considered a singularly fortunate circumstance; for these Mongolians are not, by any means, a desirable class of people. They will not conform to the usages which prevail in those places where they congregate, nor will they become citizens of those countries to which they come in order to earn a livelihood, and in which they, not unfrequently, amass considerable fortunes.

The ordinary dress of a Chinaman consists of pantaloons, of such extraordinary dimensions, as to show, at once, that he certainly is not a dude, a pair of shoes with wooden soles, about one inch thick, and a loose blouse, generally of a blueish color. His idea of being well dressed, seems to consist in getting as many blouses as possible, one on top of another. The most peculiar of all a Chinaman's decorations is his cue, which consists of his hair plaited in a long tail-like appendage, and not unfrequently reaching from the back of his head to his knees.

Every Chinaman who lands in America expects to return to his native land before his death, or, should he die here, expects his remains shall be sent back there. Should he, however, lose his cue, all his hopes vanish; for the loss of this peculiar badge subjects him to certain death, should he presume to present himself in the CELESTIAL Empire without it. Hence the jealous care with which every Chinaman guards his caudal appendage.

In the city of San Francisco, there are about thirty thousand Chinamen, who, for the most part, live in a portion of the city assigned to them, and which is known by the name of Chinatown. Among their peculiar customs may be mentioned the celebration of their New Year. Following the code of Confucius, they celebrate their New Year on the 14th of February. The celebration, however, commences on the 13th and continues till the 15th. During all this time Chinatown is decorated with flags and bunting of various colors, and at night is lit up with variegated lanterns. In addition to this there is suspended in front of each principal residence or place of business an image of the particular deity worshipped by these barbarians. During these three festive days all the Chinamen are out in holiday attire with their cues tied up in ribbons of different colors and all kinds of amusements peculiar to them are indulged in. Volley after volley of fire-crackers are sent off, vocal and instrumental performances are indulged in, which to CELESTIAL ears may sound musical, but in which ordinary mortals can discover nothing but a multiplicity of discordant sounds. A walk through Chinatown, at night, during this celebration, brings a person into contact with many strange scenes. In houses of ordinary size hundreds of these CELESTIALS are, not unfrequently, huddled together. From these all kinds of barbarous sounds emanate, mixed with the cackling of hens and the crowing of cocks, while the air is rendered foul by the heavy fumes of opium. Hens are a peculiarly favorite dish during the celebration, especially the "locustle;" so that these poor birds suffer, and are, no doubt, much pleased when Chinatown, once more, settles down to its ordinary avocations.

Russia has a population of about 100,000,000; public debt of $3,500,000,000; spends about $10,000,000 a year above her revenues.

High License vs. Prohibition.

BISHOP IRELAND, of Minnesota, himself a total abstainer and an apostle of Temperance among his people, favors High License, as will be observed by the following extracts from an address not long since delivered by him. He said:—

We need, if we would do good, to be practical, and to deal with problems as we find them at hand.

IS PROHIBITION THE REMEDY.

Certainly temperance workers, also, must be practical in the means which they propose. We cannot lose time in dreaming about measures which present public opinion will not allow us to enforce. Neither must we, by remedying one evil, introduce another. Our principles of action should be always philosophically and socially correct. In dealing with the alcohol question it is of no purpose to say that the use of alcohol is always wrong, or that the selling of alcohol for drink is, also, intrinsically wrong. The propositions are not true. What is true is that the use of alcohol, the sale of alcohol, are things most perilous, and strong, precautionary measures should be taken in both cases to prevent evil results. When civil communities, like families, agree, by free option, to exclude from their territory, completely and forever, all acoholic drinks, my blessing attends them. If no such general agreement exists, how far one portion of the population has the moral right to restrain, by law, the sale and use of liquor, is the great question in temperance politics. The sole logical plea upon which prohibition can ever seek to attain a hearing is this,—that liquor selling has become among us such a nuisance that the most sacred interests of the people, the salvation of the commonwealth itself, are imperilled, and that all other means, less radical, have been tried in vain to avert the calamity. It must be borne in mind that under our free Government it is a very dangerous proceeding to infringe, to any considerable distance, upon private rights and liberties under the plea of public welfare. The very essence of our republican Government is, that it will respect, as far as it may be at all possible, private rights. Individual taste as to what we are to eat or drink, is one of the most personal of our national rights, one of the very last subjects, indeed, even in extreme cases, for further legislation.

The case is, certainly, supposable, when matters should have come to such a pass, as I believe they have in China as regards the use of opium, that nothing but prohibition would suffice; then *salus populi suprema lex* would be my principle. Even then, however, we should have to consider whether public opinion had been so formed as to warrant the practical enforcement of prohibition. The first work must at all times be to appeal to the intelligence and moral nature of men. Legislation by itself will be idle speech. It has its purpose; it removes and lessens temptations; it assists and strengthens moral sentiment; but alone it neither creates nor takes the place of virtue. So far, in America, I imagine, public opinion is not prepared for prohibition; nor have we, with sufficient loyalty, tried other less radical measures to be justified in invoking the forlorn hope—absolute prohibition.

HIGH LICENSE.

What is at once practicable, and would be most serviceable in diminishing the evils of intemperance, is to demand of liquor sellers high license fees. The effect of high license in its bearing upon the traffic will recommend it to all thoughtful men. The spokesman of the New York liquor sellers declared before a legislative committee in Albany that a high license law would compel three-fourths of the saloons to close their doors. The wholesale dealers will be no longer desirous to set up in business irresponsible and poverty-stricken individuals. Some of the most dangerous places will be swept out of existence—the grocery saloon, the special curse of women and children, and the shops run by impecunious, broken down individuals. The hangers-on of saloons will decrease in number; there would be fewer preparing to be vagrants and bummers. The men remaining in the business will for their own interest observe some order and decency, lest they forfeit the license fee, and will be efficient aids to the police in the repression of unlicensed rum-holes. High license has been put to the test and has not been found wanting. Bloomington, Ill., with a population of nearly 20,000, has 32 saloons. Four years ago, with low license, Omaha, Neb., had a population of 30,000 and 180 saloons; to-day with high license it has a population of 50,000 and 85 saloons. In both places the local papers say that drunkenness and crime have largely diminished. It is asked can a high license law be enforced? Will it not follow the lot of other liquor laws at present on the statute book, which are mere dead letters? High license, I answer, is strictly enforced in Nebraska, and other places. High license invites its own enforcement, because there follows from it a pecuniary gain for the public treasury and for individual citizens—the saloon keepers who do pay the license fee. It is to the interest of the latter that no competitors rise up in the business who will not be at least subject to the burthens which press upon themselves. The reason, to a great extent, why the liquor-laws are not enforced, is the exorbitant expansion of the traffic; high license will reduce this expansion and render those laws far easier of enforcement than they have been in the past. There are temperance workers who desire more stringent, more radical measures than high license. Need they refuse to unite in favor of a high license law? Much good, they must confess, will be accomplished, even if not as much as they desire. They will compromise no principle. Does the word license alarm them? Words are immaterial; let another word be used—special tax. They need not be supposed to authorize or to approve the traffic. Moreover the theory of the law, whatever be the practice of individuals, is that it permits liquor selling, free from all abuse and conformable to principles of morality; the law is not in itself, or in its necessary results, either wrong or a cause of wrong-doing, and no principle is violated in passing or upholding it.

* * * * * * * *

In demanding a reduction in the number of saloons, I am taking a most moderate view of the question—a view which, it seems to me, approves itself to all citizens interested in the public welfare. I take this view because it is eminently practical, likely to receive general support, and is one the success of which would contribute in a marked manner to the reduction of intemperance. Those who in principle go farther than we, and are convinced that nothing will be satisfactory short of absolute prohibition, ought to be glad to accomplish even the good which we propose. What measure may be adopted to effect this reduction is a secondary question, provided the measure be effective. High license, where established by law, municipal or state, answers effectually the demand. The high license enactment, however, must be accompanied by stringent provisions punishing severely all violation of law. High license closes out from the traffic the worst class of dealers and prevents the brewers and distillers from making, in so many cases, advances to would-be retailers. That the poor man suffers through high license rather than the rich—that a monopoly of the trade is in this way created—are insignificant considerations. The question regards the public welfare, and individual cases cannot receive attention. The traffic must be under control, because of the fearful dangers connected with it; its places of supply must be few, if the control is to be at all effective. High license accomplishes those ends and nothing else that has been proposed accomplishes them as well.

Kitchen and Market Garden.

Those who change their place of residence on the first of this month should not be discouraged by the lateness of the season. Late sown seeds will come on rapidly, and as various vegetable plants may be purchased, but little will be lost by the late beginning. Corn-planting time may be adopted as that safe for the seeds of squashes, melons, and all of that family, and for beans and other tender plants. Asparagus should be all cut, whether needed or not. For market, make into bunches and keep upright in the dark. The first cutting of a new bed should be moderate. Lima beans usually fail if a cold storm follows planting, and must be replanted. Sow succession crops of beets, peas, spinach and others, to keep up the supply. Beets, carrots and other root crops should be thinned freely, and the weeds in the rows removed. Cabbages and cauliflowers are forwarded by frequent and deep hoeing. Sow seeds of these in the open ground for late crops. If the Savoy cabbages are not grown try them. Sow celery seed in rows eight or ten inches apart; roll or pat with the back of a spade, to bring the soil in close contact with the seeds. Cucumbers, melons, etc., the seeds of which were sown on sods, or in pots, may go out. They will grow all the better if covered nights and cold days with frames, made by tacking cotton cloth over bottomless boxes. Sow seeds in the open ground. Seeds of "sweet herbs," such as thyme, sage, etc., should be sown in beds in the open ground, for plants to be transplanted later. Early kinds of sweet corn should be planted as soon as the weather will allow, and followed by weekly plantings. Egg-plants make little headway unless the weather is warm. If set out too early they get stunted. The end of the month is quite soon enough; give them a warm, rich spot. Success with onions depends largely upon early weeding. The cultivator may be used between the rows, and the hoe quite close to them, but there is no substitute for the thumb and finger for weeding in the rows. Weed twice, and as many times more as necessary. Keep the early potatoes well cultivated, and on first appearance of "the bug" apply Paris green. The tall-growing peas must have brush or other support; give this early, before the vines are large enough to fall over. The dwarfs, such as American Wonder, are useful to occupy places from which crops have been cleared.—*American Agriculturist.*

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