

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOVEMBER 30, 1898.

Vol. XXVII No. 49

## Calendar for Dec., 1898.

MOON'S CHANGES.  
Last Quarter, 6:54 5m m.  
New Moon, 10:45 43m m.  
First Quarter, 10:10 22m ev.  
Full Moon, 27:01 38m ev.

Day of Week	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Moon
1 Thursday	7:20 4 18	7:14 11 18	7:08 18 18	7:02 25 18	6:56 32 18	6:50 39 18	6:44 46 18	7:14
2 Friday	7:21 4 17	7:15 11 17	7:09 18 17	7:03 25 17	6:57 32 17	6:51 39 17	6:45 46 17	8:16
3 Saturday	7:22 4 17	7:16 11 17	7:10 18 17	7:04 25 17	6:58 32 17	6:52 39 17	6:46 46 17	9:19
4 Sunday	7:23 4 17	7:17 11 17	7:11 18 17	7:05 25 17	6:59 32 17	6:53 39 17	6:47 46 17	10:25
5 Monday	7:24 4 17	7:18 11 17	7:12 18 17	7:06 25 17	6:59 32 17	6:53 39 17	6:47 46 17	11:31
6 Tuesday	7:25 4 16	7:19 11 16	7:13 18 16	7:07 25 16	6:59 32 16	6:53 39 16	6:47 46 16	morn
7 Wednesday	7:26 4 16	7:20 11 16	7:14 18 16	7:08 25 16	6:59 32 16	6:53 39 16	6:47 46 16	0 35
8 Thursday	7:27 4 16	7:21 11 16	7:15 18 16	7:09 25 16	6:59 32 16	6:53 39 16	6:47 46 16	1 43
9 Friday	7:28 4 16	7:22 11 16	7:16 18 16	7:10 25 16	6:59 32 16	6:53 39 16	6:47 46 16	2 47
10 Saturday	7:29 4 16	7:23 11 16	7:17 18 16	7:11 25 16	6:59 32 16	6:53 39 16	6:47 46 16	4 14
11 Sunday	7:30 4 16	7:24 11 16	7:18 18 16	7:12 25 16	6:59 32 16	6:53 39 16	6:47 46 16	5 32
12 Monday	7:31 4 16	7:25 11 16	7:19 18 16	7:13 25 16	6:59 32 16	6:53 39 16	6:47 46 16	6 46
13 Tuesday	7:32 4 16	7:26 11 16	7:20 18 16	7:14 25 16	6:59 32 16	6:53 39 16	6:47 46 16	8 01
14 Wednesday	7:33 4 16	7:27 11 16	7:21 18 16	7:15 25 16	6:59 32 16	6:53 39 16	6:47 46 16	9 17
15 Thursday	7:34 4 16	7:28 11 16	7:22 18 16	7:16 25 16	6:59 32 16	6:53 39 16	6:47 46 16	10 34
16 Friday	7:35 4 16	7:29 11 16	7:23 18 16	7:17 25 16	6:59 32 16	6:53 39 16	6:47 46 16	11 51
17 Saturday	7:36 4 16	7:30 11 16	7:24 18 16	7:18 25 16	6:59 32 16	6:53 39 16	6:47 46 16	1 01
18 Sunday	7:37 4 16	7:31 11 16	7:25 18 16	7:19 25 16	6:59 32 16	6:53 39 16	6:47 46 16	2 11
19 Monday	7:38 4 16	7:32 11 16	7:26 18 16	7:20 25 16	6:59 32 16	6:53 39 16	6:47 46 16	3 26
20 Tuesday	7:39 4 16	7:33 11 16	7:27 18 16	7:21 25 16	6:59 32 16	6:53 39 16	6:47 46 16	4 45
21 Wednesday	7:40 4 16	7:34 11 16	7:28 18 16	7:22 25 16	6:59 32 16	6:53 39 16	6:47 46 16	5 68
22 Thursday	7:41 4 16	7:35 11 16	7:29 18 16	7:23 25 16	6:59 32 16	6:53 39 16	6:47 46 16	6 95
23 Friday	7:42 4 16	7:36 11 16	7:30 18 16	7:24 25 16	6:59 32 16	6:53 39 16	6:47 46 16	8 26
24 Saturday	7:43 4 16	7:37 11 16	7:31 18 16	7:25 25 16	6:59 32 16	6:53 39 16	6:47 46 16	9 51
25 Sunday	7:44 4 16	7:38 11 16	7:32 18 16	7:26 25 16	6:59 32 16	6:53 39 16	6:47 46 16	11 11
26 Monday	7:45 4 16	7:39 11 16	7:33 18 16	7:27 25 16	6:59 32 16	6:53 39 16	6:47 46 16	1 36
27 Tuesday	7:46 4 16	7:40 11 16	7:34 18 16	7:28 25 16	6:59 32 16	6:53 39 16	6:47 46 16	2 65
28 Wednesday	7:47 4 16	7:41 11 16	7:35 18 16	7:29 25 16	6:59 32 16	6:53 39 16	6:47 46 16	3 98
29 Thursday	7:48 4 16	7:42 11 16	7:36 18 16	7:30 25 16	6:59 32 16	6:53 39 16	6:47 46 16	5 35
30 Friday	7:49 4 16	7:43 11 16	7:37 18 16	7:31 25 16	6:59 32 16	6:53 39 16	6:47 46 16	6 77
31 Saturday	7:50 4 16	7:44 11 16	7:38 18 16	7:32 25 16	6:59 32 16	6:53 39 16	6:47 46 16	8 24

## Watches!

Our sales this year have been larger than last, although there has been more competition. A good many who have purchased trashy watches are waking up sorry, and the reaction will have the effect of creating a better demand for reliable goods.

We have no fault to find with honest competition so long as right goods are sold but do think the sale of dishonest goods ought to be prohibited.

### SEE OUR NEW

## WALTHAM WATCHES

Up to date in quality and at fair prices. Gold filled cases warranted from 15 to 25 years. Silver cases lower than ever.

## IN REPAIRS

We believe in doing good work and charging reasonably, if any want a cheap job they must go elsewhere, the people know in all trades cut prices and good work do not always go together.

**E. W. Taylor,**  
Victoria Jewelry Store.

## 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

## North British and Mercantile

**FIRE AND LIFE INSURANCE COMPANY**  
—OF—  
**EDINBURGH AND LONDON.**  
ESTABLISHED 1866.  
Total Assets, 1891, \$40,082,727.

TRANSACTS every description of Fire and Life Business on the most favorable terms.

This Company has been well and favorably known for its prompt payment of losses in this Island during the past thirty years.

**FRED. W. HYNDMAN,** Agent.  
Watson's Building, Queen Street, Charlottetown, P. E. I.  
Jan. 21, 1898-1y

**JOHN T. MELLISH, M. A. LL. B.,**  
Barrister & Attorney-at-Law,  
NOTARY PUBLIC, &c.  
CHARLOTTETOWN, P. E. ISLAND  
Office—London House Building.

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

## Boots & Shoes

REMEMBER THE  
**OLD RELIABLE SHOE STORE**

when you want a pair of shoes. Our Prices are the lowest in town.  
**A. E. McEACHEN,**  
THE SHOE MAN,  
Queen Street.

**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  
Nov 29-1y

ALL KINDS OF  
**JOB WORK**  
Performed at short notice at The HERALD Office.

## McKAY'S Tremendous Slaughter Sale

Of our own make of Tweeds. We are overstocked and not wishing to close down our Mill, have decided to clear out all surplus stock in order to make room for our new Spring Patterns. Nothing but our own make of goods included in this sale. The Cloths are heavy, strong and durable, just the goods for this season of the year. Farmers and working men should avail themselves of this opportunity of buying honest all-wool goods at prices never before sold at.

Heavy all-wool Tweed (double and twist) worth \$1.00 per yard, now 65c.  
Heavy all-wool Tweed, fancy patterns, worth 75c per yard, now 55c.  
Heavy all-wool Tweed, plain, grey and black, worth 75c per yard, now 50c.  
Heavy all-wool Tweed, fancy pattern, worth 50 to 65c per yard, now 40c.  
Heavy all wool Flannel, white and grey, worth 40c per yard, now 32c.  
Heavy Union Twill Flannel, white and grey, worth 35c per yard, now 27c.  
Heavy Union Plain Flannel, white and grey, worth 30c per yard, now 25c.  
Ladies' all-wool Dress Goods, worth 45c per yard, now 32c.  
Heavy all wool Blanketing, white, 2 yards wide, worth 80c per yard, now 70c.  
Heavy Union Blanketing, white, 2 yards wide, worth 75c per yard, now 60c.  
Heavy all-wool Blanketing, grey, 2 yards wide, worth 80c per yard, now 65c.  
Heavy all-wool Blanketing, checked, 2 yards wide, worth \$1.00 per yard, now 75c.

This is one chance in a lifetime to get good goods at less than they cost to manufacture. Our loss is your gain. Don't delay if you want any. They cannot last long at these prices. On application samples will be sent and freight prepaid on parcels from \$3.00 up to any station on P. E. I. Railway.

**W. D. MACKAY,**  
Bargain Corner.

## DIRECT From London. New Cloth FOR FALL AND WINTER.

We have opened a fine line of Nobby Cloths in

### Suitings, Overcoatings And Trousering.

Call now and get first choice. A full line of Gents' Furnishings always on hand.

## John MacLeod & Co., SARTORIAL ARTISTS.

**T. A. McLean**  
Has great pleasure in informing the general public that he can furnish them all with

**Hay Presses, THRESHING MILLS,**

**PLOUGHS AND PLOUGH EXTRAS,**

With shares harder than ever before. And [now as the] hog boom has struck,

**Our Improved Hog Feed Boiler**  
Gives the greatest satisfaction wherever used at much lower prices than ever before. Give us a call for anything you want in Steel, Iron, Brass or Wood.

**Our Improved Steam Friction Hoist** is winning great favor with those who use them.

Dairy Machinery always on hand and to order.

**T. A. McLEAN,**  
Successor to McKinnon & McLean,  
Oct. 6, 1897-1y

## Short Exposition of Christian Doctrine

**SIN.**  
Sin is the disobedience of the law of God. This definition supposes the existence of God, and the subjects for whom He makes His laws. And more, for disobedience implies willing-ness on the part of him who disobey, and also knowledge of the law which is disobeyed. Everything that is made is subject to the laws of the maker, and those laws in general are made to help the thing attain the end and purpose for which it is made. There are for instance certain rules by which the locomotive must be run. Not only are heat, water, oil and many other things necessary, but we may say these things represent the laws by which the locomotive is run. When the huge machine is turned out of the shop, we at once find it has enemies which are seeking its destruction. There is friction, oxidation or rust, and that decay which nothing can arrest ontongout on all man's works in the world. So man has many appliances which are laws for the engine, and in the disobedience of them or the neglect to apply them to it, there is certain to come a more or less great disaster as this disobedience be great or small.

There is a similar case as regards the soul of man. Man has his laws taught by reason and Revelation to his soul, and every one of them is for the greater good of his soul. They are not the arbitrary dictates of a tyrant, nor the whimsical commands of a despot to be made and unmade with or without warning. Not one of them is contrary to judgment and sound reason, but rather they are every one of them consonant with both. Sin is then the refusal to keep and obey these laws which God has made for the good of the soul.

So sin is unreasonable, absurd and stupid. It is unreasonable because reason sanctions all God's laws, and do not to follow the dictates of reason is madness. It is unreasonable because these laws which direct us to goodness, and away from harm, and keep us from going off the track are good in themselves, and disobedience of them leads only in certain disaster. Reason tells us to get out of the way of the cars, of a wild bull; if I persist in doing these things I may lose my life, but it will be not by my reason but in spite of it.

Sin is absurd, for it is not being but the individual man setting his opinion about his soul upon the plane of law, and contradicting God. It is as absurd for a man to get drunk as it would be for the engineer to put oil in the sand box, water in the fire box and sand in the bearings, and then expect his locomotive to go. What fire, water, sand and oil are to the locomotive, the laws of God are to my soul. If I act in defiance of them, I shall act like a fool. The machine that will not work in accordance with the laws made for it, is quickly removed. But we are machines like the maker, with reason and freedom of the will; how very foolish of us then it is to act as if we knew the laws made for us better than He who made them.

Sin is the deadly enemy of the soul. It is the contradiction of God, as if we should call him a liar. It is the pleasing of good for evil, and evil for good. It is the refusal of real true and lasting happiness, for the fleeting vanishing things which some men call pleasure here on earth, and so sin is the most stupid thing a man can do. It is the murder of the physician who might have saved one's life; the destruction of the harvest which would make one's living; the burning down of the school where one should have been instructed. Stupid, absurd, unreasonable then is sin.

**Important Items.**  
(From the Ave Maria.)

In placing at the disposal of his Catholic subjects the traditional site of the house of the Blessed Virgin in Jerusalem, which he acquired during his recent visit to the Holy Land, Emperor William performed an action as appropriate as it is gracious. Many persons will, perhaps, regard the gift as a stroke of policy rather than an act of genuine kindness and generosity, but no one can doubt the appropriateness of the transfer. The Emperor knew that only the Catholics would appreciate the possession of a site sanctified by the footsteps of the Mother of our Redeemer. As yet her prophecy, "All generations shall call me blessed," is fulfilled only in them.

The late Empress of Austria performed deeds of charity as the saints used to do. When she bestowed alms she invariably did so in person; going about incognito, and trying to conceal her benefactions, as did her namesake Elizabeth, the sainted

Queen of Thuringia. Taking only a friend, the Austrian Empress would go at nightfall into the quiet quarters of Vienna or Budapest, dressed in the plainest garb, and climb the tottering staircases of the poorest tenements. They never went without burdening themselves with flowers and fruit, no servant being allowed to render assistance. The slender imperial hands were never weary of smoothing a pillow or cooling a fevered brow; and the late Empress's soft voice never failed in its message of hope and cheer. When younger her face was called the most beautiful in Europe; and those who did not know her as the poor know her lamented that it had lost its youthful charm; but those to whom she ministered declared that no countenance could be more fair than that of the plainly clad lady who brought light and joy to their miserable abodes. Truly this charitable Empress was a fitting and loyal follower of the Saint of Thuringia, in whose hands the loaves of bread were changed to roses.

The dangers that beset the prophet are proverbial; but our favorite prophecy, that Protestantism will survive in Freemasonry, seems already come true. Those of our priests who have had experience in missionary work among non-Catholics agree that while Protestantism is disintegrating and falling away, Masonry still stands as a solid wall. Father Patrick Brennan, an efficient missionary of the diocese of Dallas, gives this testimony in the Missionary: "The great Gibraltar which stands in the path of millions to non-Catholics is secret societies. The whole country, so far as my knowledge goes, is honeycombed with them. They are stepping-stones to social, commercial, and political reform; and militate, more than anything else or all other things put together, against the propagation of Catholic truth in this country. Such, at least, is my firm opinion. The members say they know there is nothing said or done against any church or creed in their organizations; hence a spirit of intolerance is unknown among them, and they resent what they denominate a groundless attack upon their societies. Sometimes our own Catholic people are members of these societies, and it is with great difficulty that they can be induced to abandon them, not to speak of Protestants. The obvious moral is that Catholic societies, with all the good qualities of Masonry and none of its bad ones, are becoming more and more necessary. Such societies already exist in abundance, and it is for the interest of both clergy and laity to encourage them by every means possible.

According to the San Francisco Monitor, Gen. James H. Wilson, who is representing the United States at Porto Rico uttered this astounding sentence: "There is a grave objection on the part of many good people against the admission of a purely Catholic State into the Union." Our Western contemporary is usually accurate, but we can hardly believe that this was actually said by Gen. Wilson. Such sentiments may be expected from the beetle-browed, but certainly not from one whose salary ten millions of Catholics are helping to pay. It is commonly understood that the territory of New Mexico is barred out of the Union because its population take their religion from Rome; but so far as we know, no official has ever had the hardihood to say so in plain words. If the sentence quoted above was really uttered by an official of the United States, however, Catholics ought to find some way of resenting the ignorant slur. If they suffer it to pass without protest, it will tend to confirm the notion that the prejudice to which Mr. Wilson refers is well founded, and that Catholics are not the sort of people who make good Americans.

There are now twenty-three priests serving as soldiers in the barracks of Lille; and every morning they may be seen, clad in their uniforms, entering some sacristy to prepare for the celebration of Mass. An hour later they emerge from the sacristies, once more wearing their military apparel, and prepare to take up the daily life of the camp. Commenting on this incongruity, the Sacred Heart Review says: "There is not a soldier living, with a single trace of religious sentiment, who does not shrink from seeing the priestly dignity so insulted. What, then, must be the feelings of the faithful to see their parish priests obliged to leave them, while their friends and families may die without the sacraments and their children are waiting to be baptized! We regret that we can not mingle our tears with those of esteemed contemporary. No doubt the law which requires priests to do

## ROYAL BAKING POWDER

ABSOLUTELY PURE  
Makes the food more delicious and wholesome

military service is a prodigious insult to priestly dignity, but it isn't half so bad as the other insults daily meted out on the streets and in the "Catholic" homes of Paris. And, despite the enlistment of these twenty-three, there are still enough priests left to baptize all the French babies and to administer the sacraments. In all other respects the military law will probably be advantageous to the Church throughout France, little as the government intended that effect. It will do the clergy good to get out of their sacristies and rough it awhile with the soldiers; and it will certainly do the soldiers good to observe the manly and edifying deportment of the priests in camp. It has been our conviction from the beginning that the enactment of the military law by a Chamber hostile to the Church was a providential measure to bridge over the gulf that now yawns between the French people and the French priests.

A writer in the current Catholic World pays fitting tribute to the late Richard Malcolm Johnston, gentleman and man-of-letters. "There is much that is edifying, instructive and stimulating in the story of his conversion to the Church. He was over thirty years of age, it seems, before he saw a Catholic priest. During the Keswick campaign of 1855 it was necessary to offset the diatribes of his opponents against the Catholic Church. For his purpose he consulted Catholic books, a friend lending him the writings of Bishop England. These not only furnished him with arguments but dispelled his own prejudices. His wife had been a Catholic for some years, and he knew that his acceptance of her faith would be a joy and comfort to her. He relates that he was sitting out under the chestnut-trees on his lawn, reading Balmes, when the decision came to him with overwhelming force. He closed the book and walked to the house. The struggles, indecisions, and waverings of years had been brushed aside by the wings of faith on which his soul must evermore rest. To his wife he said simply: "I am going with you, my dear." This was in 1856. He was not unmindful of the fact that such a step would provoke difficulties and work material changes for him. But it was not for the man to falter who had refused the presidency of Mercer College, with such incidents as a house and a three-thousand-dollar yearly salary, because he had felt that his Baptist faith was weakening, and he could not therefore loyally accept the offer. He did not stop to consider. He had turned his face to the light; humbly yet firmly he would follow the way led. The attendance of his school began falling off; his most intimate friends, while unchanged in their affection, could not conceal that they felt that a barrier had come between them. But he never wavered or seemed to acknowledge the change. In a spirit of gentle resignation he accepted whatever conditions confronted him; and, instead of repining over individual misfortune, with calm eyes looked over the broadening horizon and publicly remarked: "I am glad to see the prejudice concerning the Catholic Church fade away." Of Southern Protestants he said: "None have doubtless now that a Catholic may be as much a patriot and a gentleman as other people. Thousands and thousands not only say prayers for their dead, but are glad when Catholic friends and sympathizers do likewise." Colonel Johnston had the consolation of seeing his son elevated to the priesthood; and those who saw the venerable author serving his Mass will not forget the scene of the edification it afforded them.

## Acute Rheumatism

**Pains in the Foot and Limb—A Complete Cure Accomplished by Hood's Sarsaparilla.**  
"I was a number of years ago afflicted with acute rheumatism in my left side and all the way down my limb into my foot. I live five blocks from my work and had to stop and rest several times in going and coming. I could get no relief from any medicine and was on the point of giving up my job when I happened to hear of Hood's Sarsaparilla. I purchased a bottle of this medicine and a trial of Hood's Pills and began taking them. Before I had half finished them I was relieved and it was not long before I was completely cured. I never lost an opportunity to praise Hood's Sarsaparilla, for my cure meant a great deal to me, as I have a family and must always be at my post."  
WILLIAM HARRERT, yardman, Grand Trunk Railroad depot, Brantford, Ontario.  
**Hood's Sarsaparilla**  
is the best in the world. One True Blood Purifier. Sold by all druggists. 25¢ per bottle. Beware of cheap imitations.  
Hood's Pills help prepared. In Canada.

## School & College BOOKS!

3,000 Worth New Stock.

All the Books authorized by the Board of Education for use in the Public Schools of Prince Edward Island.

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Longfellow's Evangeline—the new classic, is ready. Price 15 cents. Mail orders promptly filled.

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Combined Assets of above Companies, \$300,000,000.

Lowest Rates. Prompt Settlements.  
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