The Charlottetown Herald.

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The Charlottetown Herald

—IS ISSUED—

EVERY WEDNESDAY

—BY—

The Herald Printing Company,

FROM THEIR OFFICE:

CORNER OF QUEEN & RICHMOND STREETS,

CHARLOTTETOWN, P. E. ISLAND.

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Calendar for April, 1887.

MOON'S CHANGES.

First Quarter 1st day, 9h., 40.3m., a. m., N. E.
Full moon 8th day, 1h., 26.4m., a. m., S.
Last Quarter 14th day, 11h., 51.3m., p.m., W.
New Moon 21st day, 4h., 42.7m., a. m., E.
First Quarter 30th day, 6h., 47.9m., p. m., S.

D M	Day of Week	Sun Rises	Sun Sets.	The Moon. Rises	The Moon. Sets	High Water Ch'town
		h. m.	h. m.			
1	Fri	5 44	6 23	morn	m'rn	morn
2	Sat	42	25	10 50	1 18	3 17
3	Sun	40	26	11 51	2 11	4 41
4	Mon	38	27	aft 50	3 1	6 10
5	Tues	37	29	2 13	3 45	7 28
6	Wed	35	30	3 31	4 24	8 31
7	Ther	33	32	4 47	4 59	9 22
8	Fri	31	33	6 1	5 33	10 8
9	Sat	29	34	7 23	6 10	10 49
10	Sun	27	35	8 38	6 49	11 30
11	Mon	25	37	9 51	7 16	aft 11
12	Tues	23	38	10 58	7 56	0 52
13	Wed	22	40	11 59	8 39	1 39
14	Thur	20	41	morn	9 28	2 28
15	Fri	18	42	1 36	10 21	3 25
16	Sat	16	44	2 12	11 17	4 36
17	Sun	15	45	2 31	aft 19	5 52
18	Mon	13	46	3 20	1 11	7 1
19	Tues	11	47	3 47	2 12	7 57
20	Wed	9	48	4 12	3 10	8 36
21	Thur	8	50	4 38	4 9	9 19
22	Fri	6	52	5 1	5 11	9 56
23	Sat	4	53	5 27	6 10	10 27
24	Sun	2	54	5 56	7 11	11 0
25	Mon	0	55	6 29	8 12	11 33
26	Tues	4 58	56	7 8	9 15	morn
27	Wed	57	58	7 51	10 16	0 8
28	Thur	56	7 0	8 42	11 15	0 43
29	Fri	54	1	9 41	m'rn	1 25
30	Sat	4 52	7 2	10 48	0 58	3 6

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Charlottetown, Oct. 7, 1885—1y

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October 21, 1885—tf.

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By command,

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Deputy Minister of Finance.

Finance Department,
Ottawa, 7th Feb. 1887.—10i

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Humors,
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Catarrh,
Can be cured by purifying the blood with

I do not believe that Ayer's Sarsaparilla has an equal as a remedy for Scrofulous Humors. It is pleasant to take, gives strength and vigor to the body, and produces a more permanent, lasting, result than any medicine I ever used.—E. Haines, No. Lindale, O.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, it will thoroughly eradicate this terrible disease.—W. F. Fowler, M. D., Greenville, Tenn.

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Ayer's Sarsaparilla is superior to any blood purifier that I have ever tried. I have taken it for Scrofula, Canker, and Salt-Rheum, and received much benefit from it. It is good, also, for a weak stomach.—Millie Jane Peirce, South Bradford, Mass.

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Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

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is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for $1. Sold by druggists everywhere, or sent by mail.

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Olden Oxford.

In his history of this renowned university from the earliest times to 1530 Mr. Maxwell Lyte, an English scholar, says that it was not in any sense exclusive. Foreigners were welcomed to its privileges as students, as teachers, or even masters. The first student whose name we are quite sure of was not an Englishman, but a Hungarian; and the name of Dante is also found in an early roll. And again, when going back to these primitive times, we are assured that the Oxford students never kept any terms, passed no sort of public examinations, were wholly innocent of Little-go and Great-go and never heard of hall, gates or proctors. The undergraduate, if such he could be called—for he had not the least idea of taking a degree—lived very much as he pleased and lodged where he liked, or in the manner which his means might make practicable. Even matriculation—now a very serious affair—was not invented till about A. D. 1450. As to a degree—which was a mere invention of convenience—it meant only a diploma to teach officially, as distinct from taking pupils without authority. Hence the word *magister*, just as bachelor—from the French *bachelier*, an aspirant—meant a young man who had not yet become a master, though possibly he might have ceased to be a pupil. As to authorities, the chancellor and the proctors were the sole representatives of donship, the chancelior being merely a delegate of the bishop, who included the university within his diocese. This dependence of the chancellor on the bishop of the diocese gradually grew to be irksome or *infra dignitate*, and was thrown off when the university became powerful. Yet in party times it was a veritable dependence on account of the poverty of the university. Indeed, this poverty was for a long time so hard that not only did the university possess no lands or houses, but it had to hire rooms year by year for giving lectures. Long after degrees had been invented, masters and bachelors had to be hooded in St. Mary's Church, because there were no schools or senate house. Nor did anyone give or bequeath a book to the university down to the year 1327. Yet such poverty had its bright side in one respect, that the university could migrate from place to place. "As the clerks were not tied, says Mr. Lyte, "to any particular town by material interests, they could with light hearts threaten to migrate in a body whenever the townsmen gave them the cause of complaint." They did migrate in the thirteenth and fourteenth centuries. A sort of academical schism was thus set up. Jealousies and strifes were thus created. At one time no candidate could be accepted for a degree unless he swore he "would not attend lectures at Stamford." Thus rival universities were set up, or rather rival places and professors. We have only to imagine "Oxford men" of our own day—masters and undergraduates in 1887—migrating in a body say, to Wallingford and Abingdon, and there setting up a hostile university, to realize all that is implied by these droll migratory habits of Oxford University in its adolescence. The essentially Catholic element of "Monastic Oxford" is one which we will only briefly refer to, since to treat of it is excessively difficult in days which are so remote and so out of harmony. The Mendicant Orders were the first to work at Oxford in a sort of missionary, academical spirit, the Dominicans arriving at Oxford about 1222, the Franciscians about 1224, the Carmelites about thirty years later, the Augustinians in 1268, and the Cistercians in 1281. The Benedictines were the first to found a house (in 1283) for student monks; and this house, then called Gloucester Hall, is now better known as Worcester College. So, too, the Benedictines founded Trinity, which, however, at the first was called Durham College, and subsequently they founded Canterbury College, which was afterwards absorbed into Christ Church. St. John's College—at first called St. Bernard's College—was founded for student monks of the Cisctercian Order. It would seem that the religious who established houses at Oxford had rather the purpose of benefiting the student monks than of benefiting the ordinary lay students of the university. Yet even taking this view it shows what a wide influence the university must have gained even in primitive times, that such a number of religious went there to found houses with the motive of benefiting their own students. No doubt the collegiate system was the offspring of the initiative, though not perhaps of the wealth, of the religious. In other words, the beautiful colleges we see at Oxford can trace back their first idea, their first beginning, to the spiritual energy and devotion of Catholic monks. Modern Oxford was, initiatively, monastic. The university was not, properly speaking, monastic; but the colleges—which are now really the university—owe their paternity to the religious orders. This is a truth which ought to be gratefully remembered in days when Catholics can with difficulty "go to Oxford." And while speaking on this point it is well to bear in mind that the original academical idea was rather to prepare teachers for an after career than to prepare very young men to become teachers. The colleges, when they came to be multiplied, were gradually utilized as public schools; but the first idea of the university—distinct from that of the colleges—was to provide leisure and independence for *magistri*. Oxford may be said to have known three great periods. The Oxford of to-day is for all young men who can press into it. The Oxford of, say, 1200 to 1500, was largely for monastic students who had vocations. The Oxford of the earliest times was a *universitas* in the sense only that certain students agreed to combine with a studious object. And just as the university has changed, so has the town and its surroundings. Mr. Lyte's description of the horrors of Oxford town—its noisome and pestilential air and habits; its lawlessness for both town people and students—makes its evident that the early habit of migrating from place to place was fully justified by what the students had to bear. Free fights between the students and the town people were the almost continul diversion of both. Some 2000 students, lodged most uncomfortably and yet forced to pay heavily for their discomforts, were perpetually in conflict with burghers who were jealous of them, and lost no opportunity of showing it. Yet privelege on privilege came to be added to the university in reparation for the frightful ills it had to suffer. Indeed, Oxford University grew largely out of its warfare with its more hated environment, Oxford town. The riots of 1244, 1248 and 1298 were but precursory to an increase of privileges, which the civil authorities were glad to concede to the *magistri* and to the well-ordered monks who began to "reside." It was towards the end of the thirteenth century that the university became monastically, quite as much as secularly, academic; and this gave to it a tone which, in the middle ages, was almost essential for its properly ordered spirit and for its protection.—*Catholic Standard.*

The Title of the Cross in the Chapel of Relics.

In the Chapel of Relics, in the Church of Santa Croce in Rome, are preserved many holy objects, among which is the Title of the Cross, which was found in 1492. In that same year the church was restored by the titular cardinal, Peter Gonsalvi de Mendosa, successively Archbishop of Seville and of Toledo, Primate of Spain, and Legate of the Apostolic See, raised to the Purple by Sixtus IV., May 7, 1473. Contemporary witnesses, Laelius, Petronius, Stephen Infussura, and others quoted by Bosia, Benedict XIV., and M. Robault de Fleury, relate this event as follows:

"On February 1st, 1492, came the great tidings of the victory gained over the Moors by the King of Spain, and of the capture of that city after a prolonged siege. The same day Rome witnessed a miracle. Monsignor Peter Gonsalvi de Mendosa, Cardinal of Santa Croce, was repairing and repainting the titular church when the workmen, attaining the summit of the arch in the centre of the Basilica, near the roof, where two small columns are still visible, discovered a hollow space, which proved to be a niche containing a leaden box of the size of two palms, hermetically sealed, above which was a marble tablet having engraven thereon: 'Hic est titulus vere cruis." (This is the Title of the Cross.) Within the box was a sheet or slab of wood, a palm and a half in length, partly wormeaten by time, and bearing in deeply incised characters colored in red the inscription: 'Jesus Nazarenus Rex Judæorum' (Jesus of Nazareth, King of the Jews). But the word 'Judæorum' was not entire; the final syllable 'rum' ended with the 'r,' the remaining two letters 'um' having crumbled from age. The first line was in Latin characters, the second in Greek, and the third in Hebrew characters. The whole city flocked to the church; three days subsequently, Pope Innocent VII. came thither in person and ordained the preservation of the relic within its box by covering it with a slab of crystal. Every one was fully convinced of having before their eyes the inscription placed by Pilate on the Cross above the head of the Redeemer of mankind, which St. Helena, mother of Constantine, had placed in that church at the time of its first construction, and which had been concealed within a wall of the edifice ten centuries previously by the Emperor Placidius Valentinian III. to secure it against the depredations of the Goths and Huns, then menacing the West.

Fleury adds that on examination of the title and its box in 1492, traces were clearly recognizable of the seal of Cardinal Gerard Caccianemici, created titular of Santa Croce by Callixtus II., about 1123, and himself Pope in 1144, under the name of Lucius II. The fact of the seal of the Cardinal titular would argue that the relic had been visited and examined at that epoch. The nature of the wood of the title he pronounces to be either oak, sycamore, or poplar, which are capable of resisting the inroads of time and decay; the more so that since 1492, the lettering has been successfully reduced to the centre of the primitive inscription, 'Nazarenus Rex,' as was verified in the examination thereof in 1848, and as it now exists. The marble tablet of Infussura and others he declares to be of terra cotta, and the words inscribed thereon merely 'Titulus Crucis' in antique letters, fifty millimetres in height, and of a good period of art.—*Church Progress.*

Astonishing Success.

It is the duty of every person who has used *Boschee's German Syrup* to let its wonderful qualities be known to their friends in curing Consumption, severe Coughs, Croup, Asthma, Pneumonia, and in fact all throat and lung diseases. No person can use it without immediate relief. Three doses will relieve any case, and we consider it the duty of all Druggists to recommend it to the poor, dying consumptive, at least to try one bottle, as 50,000 dozen bottles were sold last year, and no one case where it failed was reported. Such a medicine as the *German Syrup* cannot be too widely known. Ask your Druggist about it. Sample bottles to try sold at 10 cents. Regular size, 75 cents. Sold by all Druggists and Dealers, in the United States and Canada.

One of Many.

Mrs. Agnes Black, of Orton, Ont., says, "For five years I have been a sufferer from dyspepsia and indigestion. I tried one bottle of Burdock Blood Bitters, and was getting better; I then bought three more and it has cured me."

St. Mary's in Trastevere.

Not far from the northern side of the Janiculum, upon which stands the Church of St Peter in Montoro, where repose the remains of the Baron of Dungannon, Hugh O'Neil and Roderick O'Donnell, Earl of Tyrconnell, is the titular church of Cardinal James Gibbons, Archbishop of Baltimore, United States—Santa Maria in Trastevere. This ancient edifice is beyond the Tiber, in the strip of land environed by the Aurelian wall and the swift-flowing river. It is supposed to be the first church publicly consecrated to divine worship under the invocation of the Virgin, the Mother of God.

It is known as a minor Basilica, and has given a Cardinal's title long before America was discovered. It was founded as an oratory in the third century by Calixtus, 224—a thousand years before the titular church of the late Cardinal McCloskey was built, upon the site of which stood, at the time Calixtus built his oratory, the temple of Minerva, dedicated by Pompey after his victories in Asia. A hospital for old soldiers formerly stood where the church stands, and was known to the Romans as Taberna Meritoria.

A well of petroleum is said to have sprung up there in the year of the birth of our Saviour, from which the church was called fons olei in some early ecclesiastical writings. As it now stands, it was almost entirely erected in 1139 by Innocent II. The tribune, the altar and the mosaics are of this period. The statues above the exterior balustrade are those of SS. Calixtus, Cornelius and Caleodius. Nicholas V. reduced it to its present form on the plan of Barnadino Rosellini.

The mosaics of the facade represent the Blessed Virgin and child bearing offerings. They were begun in the twelfth century under Eugenius III., and completed in the fourteenth century by Pietro Cavallini. There were several ancient inscriptions on the walls under the portico, chiefly early Christian, most of which have been removed to the museum of St. John Laterean, but they are replaced by copies.

Of the paintings which decorated this portico, only two remain, both representing the Annunciation in a good style of the fifteenth century. Entering the church, one is confronted with twenty-two splendid granite columns, which divide the nave from the aisles, and were evidently taken from edifices of classical times. They are of different styles, some with Corinthian capitals and the major part with Ionic. Many of the latter have, either in the volutes of the flowers, small heads of Isis, Serapis, and Harpocrates. The columns support a cornice also ancient. Domenichino designed the gorgeous roof and painted the Assumption of the Virgin in the centre of it. He also designed the chapel of the Madonna di Strada Capa, on the right of the high altar, and began the graceful figure in fresco of a child scattering flowers in one of the vaultings of the latter. This chapel was restored by the late Cardinal York, the last of the Stuarts, who gave Kings and Queens to Scotland and Kings to England for almost a thousand years. This explains why the arms of England are over the entrance.

The high altar is over the confession. The tabernacle is supported by four columns of red porphyry. The "confession" contains the remains of SS. Calixtus, Cornelius, Quirinus, Calepodius, and a great variety of religious insignia. The church once had a floor of opus Alexandrinum, but it was removed to make place for white marble slabs twenty years ago.

Among the celebrated persons buried in this famous church and who have monuments therein may be mentioned Lanfranco and Ciro Ferri, painters, and Giovanni Bottari, the learned librarian of the Vatican. Among the monuments one notices most particularly those of Innocent II., Cardinals Silva, Altemps, Altergate, and Condulmer, and of Cardinal Stefaneschi, by Paolo, the celebrated Roman sculptor of the nteenth century.

The Gothic altar, dedicated to SS. Philip and James, between these tombs, was erected by Cardinal d'Alencon. The portrait on the right is supposed to be the Cardinal himself. Near the arch of the tribune there are two singular relics—a slab of marble on which may be discovered a drop of St. Dorothea's blood, and the weight which was hung around the neck of St. Calixtus, when he was precipitated into the well at his martyrdom. Set into the opposite pier is a fragment of ancient mosaic, representing fishermen in boats with draw nets, and groups of wild fowl. In the passage leading to the sacristy is a handsomely sculptured ciborium in marble by Nino de Fiesole. Over the altar is a picture of the Virgin and saints, attributed to Perugino

The jambs of the side doors toward the cimeterio have some rude Christian tracings in relief, which belonged to the primitive church. During the recent repairs the sepulchral urn, in which were enclosed the remains of the two Cardinals Campeggio, was discoverd, and has been removed to the portico of the church. One of these, Alexander, was legate from Leo X. to Henry VIII. of England, and played an important part in the reign of that haughty king. He was the titular Cardinal of Sta Maria in Trastevere, and died at Rome at the age of 67 years, in 1528.

No church is more interesting of minor basilicas and none has a more famous history than that of St. Mary in Trastevere, which gives a high title to the grocer's assistant of forty years ago, James Gibbons, Archbishop of Baltimore.—*Catholic Standard.*

A Sense of Duty.

"I should not think it right did I not give my testimony of what Burdock Blood Bitters has done for me. I was troubled with biliousness. I took one bottle. It gave immediate relief. I can recommend it as a sure cure for biliousness." Minnie Smith, Orillia, Ont.

Cardinal Gibbons at His Titular Church in Rome.

(Special to New York Herald.)

ROME, March 25, 1887.—In a quiet corner of trans-pontine Rome lies Santa Maria in Trastevere, Cardinal Gibbons' church. Behind it rises a hill on which, according to tradition, St. Peter was crucified head down. Before it is a piazza with a splashing fountain, on which the great brown campanile of the church has looked down for centuries, while generation after generation has passed into oblivion. The long, narrow arcade, through which one enters the building, is decorated with mouldering frescoes and marble tablets.

During most days in the week the interior of the church is filled with the voices of little children reciting their catechism or singing simple hymns. Monks and nuns haunt the venerable aisles, which even Cook's tourists fitting in and out cannot make vulgar. Of all the old churches of Rome, Santa Maria in Trastevere is perhaps the oldest, quaintest and most peaceful.

The Cardinal's journey to his church: The bells of Rome were clanging this morning, as at ten o'clock Cardinal Gibbons left the American College, which stands in the Via dell 'Umilta. He drove through the tortuous streets of the Eternal City to Santa Maria. The sky was heavy; there was a sirocco in the air; crowds were idly celebrating the Feast of the Annunciation, and seemed oppressed and, gloomy, but in the Trastevere the scene was changed.

Again, but a grudging ray of sunlight glinted on the Cardinal, but in the piazza facing the church all was life and bustle. Carriage after carriage dashed up to the door. Workingmen and *contadini* from the Campagna streamed noisily in and out of the edifice. The sound of the splashing water in the fountain, mingled with the voices of children and those of their scolding mothers. Through the ancient porch, brightened by scraps of red and golden drapery, one got glimpses of the restless multitude of peasants, priests, American belles, humble laborers and *bambini*, all pressing eagerly toward the high altar.

I reached Santa Maria just as the Cardinal was alighting from his carriage. He looked pale, but happy. Following the Cardinal came Bishops Keane, Watterson and Ireland; Father Donahue, Archbishop Carr, of Melbourne, and other ecclesiastical dignitaries. I forced my way into the nave. The Cardinal having donned his scarlet *cappa*, with a furlined hood and *mozzetta*, was sprinkling the bystanders with holy water.

The crowd assembled: Beyond the impressive group in the foreground I saw long serried lines of faces of all kinds and conditions of men and women stretching away between the granite columns of the nave to the altar rails. Further on were glimmering lights and gaudy vases filled with paper flowers and a confusion of golden pilasters, but the soft Byzantine Mosaic in the apse toned down all these vulgarities. One forgot even the camp stools and the baedeckers which many Americans had brought with them as one watched the wonderful picture near the porch and listened to the awe-struck children whispering, *Ecco! Il Cardinale.*

The installation ceremonies: But then a white-robed priest swung a thurible before His Eminence, and the procession moved slowly on in a cloud of incense through the nave, across an aisle, into the chapel of the Blessed Sacrament, where the Cardinal and Bishops knelt in prayer while the choir in the gilded organ-loft of the transept burst into exultant song. At last the Cardinal, preceded by the canons of the Basilica and acolytes with censor and crucifix, reached the altar steps.

I had a transient vision of scarlet, purple, white and gold as the cortege passed round the altar into the choir. The Cardinal, this time wearing his beretta, took a seat on a chair beneath a red and white canopy, fringed with gold, to hear the Bull read, appointing the church of Santa Maria in Trastevere as his titular church. This ceremony ended, the Cardinal rose, and, holding his beretta in both his hands, began a short address.

A curious smile flickered upon the faces of some Americans present as he added that her harbors were open on the Atlantic and the Pacific.

After a passing reference to social problems now engaging the attention of Americans, the Cardinal blessed the by-standers and resumed his seat. The choir burst into a Te Deum, the procession reformed, and the Cardinal passed down the altar steps into the sacristy, where for about a quarter of an hour he sat receiving congratulations and chatting pleasantly with his friends.

Among them were several Englishmen and many wanderers from New York, Baltimore and Philadelphia. Nor was the Trastevere excluded. Graceful American beauties in all the pride of Paris bonnets knelt with bareheaded Roman matrons and grimy workmen to kiss the Cardinal's ring. His Eminence left the church with the Bishops, and as he entered his carriage for the first time he donned the red hat, and for a moment all heads were uncovered. The carriage door was besieged by a crowd, and then the coachman cracked his whip, the people fell back and the Cardinal vanished through the narrow lane of the Trastevere.

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