

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 25, 1900.

Vol. XXIX, No. 17

## Calendar for April, 1900.

MOON'S CHANGES.  
First Quarter, 6th, 1h. 6m. p. m.  
Full Moon, 14th, 5h. 14m. p. m.  
Last Quarter, 22nd, 6h. 46m. a. m.  
New Moon, 29th, 9h. 34m. p. m.

Day of Week	Sun rises	Sun sets	Moon rises	High Water
1 Sunday	5 38	6 28	8 39	11 31
2 Monday	5 36	6 29	9 38	11 30
3 Tuesday	5 34	6 31	10 36	11 29
4 Wednesday	5 32	6 32	11 34	11 28
5 Thursday	5 30	6 33	12 32	11 27
6 Friday	5 28	6 34	1 30	11 26
7 Saturday	5 26	6 35	2 28	11 25
8 Sunday	5 24	6 36	3 26	11 24
9 Monday	5 22	6 37	4 24	11 23
10 Tuesday	5 20	6 38	5 22	11 22
11 Wednesday	5 18	6 39	6 20	11 21
12 Thursday	5 16	6 40	7 18	11 20
13 Friday	5 14	6 41	8 16	11 19
14 Saturday	5 12	6 42	9 14	11 18
15 Sunday	5 10	6 43	10 12	11 17
16 Monday	5 08	6 44	11 10	11 16
17 Tuesday	5 06	6 45	12 08	11 15
18 Wednesday	5 04	6 46	1 06	11 14
19 Thursday	5 02	6 47	2 04	11 13
20 Friday	5 00	6 48	3 02	11 12
21 Saturday	4 58	6 49	4 00	11 11
22 Sunday	4 56	6 50	5 00	11 10
23 Monday	4 54	6 51	6 00	11 09
24 Tuesday	4 52	6 52	7 00	11 08
25 Wednesday	4 50	6 53	8 00	11 07
26 Thursday	4 48	6 54	9 00	11 06
27 Friday	4 46	6 55	10 00	11 05
28 Saturday	4 44	6 56	11 00	11 04
29 Sunday	4 42	6 57	12 00	11 03
30 Monday	4 40	6 58	1 00	11 02



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Watches from \$6.00 to \$100

Specially recommended for time-keeping.

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

E. W. Taylor, Cameron Block, City.

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Ladies' Hockey Boots with straps, warm lined, worth \$2.35; now \$1.25; now is your chance to secure a bargain; cost us far more money; want to clear them out. Headquarters for Ladies' Gaiters. We have them as low as 20 cents a pair.

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## Men's Tailoring.

### Spring & Summer, 1900

#### GENTLEMEN'S HIGH GRADE FURNISHINGS.

Men will be better dressed during the last part of the nineteenth century than ever before, since they began to wear clothes. There has been a time when men had to pay more for their outer garments; but there never was a time when men wanted such high-class work as they do now.

We are prepared to do the high-class trade of the city. We employ only the best workmen.

THE FABRICS WHICH WE WILL SHOW FOR SPRING ARE THE FINEST EVER MADE, THE MOST VARIED AND BEAUTIFUL IN DESIGN AND COLORING.

The style of garment that is fashionable this season is by far the most artistic of the century.

The fly front Overcoat and the street-covert Overcoat will be more in demand than any other style of overcoat for spring wear.

More Sack Coats will be worn during the coming season than for many years. Almost everybody will wear a Sack coat of some kind. Three button sack, four button sack, straight front sack, and double-breasted sack.

GORDON & McLELLAN, High-Class Tailors and Furnishers.

## USE EDDY'S BRUSHES

The Most DURABLE on the Market.

FOR SALE EVERYWHERE.

## WE WANT Housekeepers

To come in and look over our Groceries. Our stock is fine and fresh and guaranteed to be satisfactory. We keep everything in our line that is necessary

For Housekeeping.

The prices—well, that is what we want you to see when you are looking at our goods. Their lowness will surprise you.

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## HATS & CAPS

JUST OPENED.

A LARGE LINE OF THE LATEST STYLES

In all the newest shapes of American Felt Hats.

Also a large line of CAPES in the newest design and make at the lowest prices.

John MacLeod & Co., Tailors for Ladies and Gentlemen.

## "Good Counsel Has No Price."

Wise advice is the result of experience. The hundreds of thousands who have used Hood's Sarsaparilla, America's Greatest Medicine, counsel those who would purify and enrich the blood to swallow themselves of its virtues. He is wise who profits by this good advice.

Stomach Troubles—"I was greatly troubled with my stomach, and even the sight of food made me sick. Was tired and languid. A few bottles of Hood's Sarsaparilla made me feel like myself again." James McKensie, 350 Gladstone Ave., Toronto, Ont.



## The Responsibilities of Fathers.

We often hear and read of the duties and responsibilities of parents, and it strikes us that the special duties and responsibilities of fathers have not received the attention which their importance demands.

According to Christian teaching, the father is the head of the family. Reason teaches us the absurdity of a double head. There must be a supreme judge and final tribunal of appeal in the family as well as in the state and Church. Owing to the imperfection of everything human, this arrangement may some times seem not to be the best. The wife may be superior to the husband in wisdom, discretion and firmness of character. The husband may be a bad man, while she is a good woman. But such cases must be counted as exceptions, and they no more militate against the Christian principle of the headship of the father than had judges in the state, and even occasional bad ecclesiastics in the Church, disprove the necessity of supreme headship in both state and Church.

The influence of the father is generally predominant in the family. He is the stronger party. He is looked up to as the main dependence—the breadwinner and the principal provider. If he is a good man his influence will be felt for good upon the whole family; if not, the reverse will be the case. If he is a strictly conscientious and religious man; if he is regular in the discharge of his Christian duties, never missing Mass except for good and sufficient reasons, regularly maintaining family devotions, taking pains to instruct his children and encourage them in the discharge of their Christian duties, that family will be a religious family. The spirit of religion will predominate and control the conduct of all.

But if the father be a careless, worldly man; if he is not strictly conscientious, but is more devoted to business and pleasure than to his religion; if he neglects Mass on some frivolous or insufficient excuse; if he does not recognize God in the family, except, perhaps, in a careless and perfunctory manner, his influence will certainly be felt by his wife and family to their great detriment, if not to their entire demoralization. The refining, purifying, softening influence of religion not being felt in the domestic circle, the harmonious relations between husband and wife, between parents and children, and among the children themselves, are sure to be disturbed. Instead of the beautiful spirit of domestic peace and harmony, and the affectionate, unselfish devotion to each other's happiness which preside over the strictly religious family, the spirit of selfishness, jealousy and disobedience will most surely cause endless trouble, misunderstanding and unhappiness.

We do not forget now that the influence of a good, conscientious wife, one of prudence, courage and tact, may sometimes, in a measure, counteract the demoralizing influence of a delinquent husband. But as a general rule, it may be considered certain that the demoralizing influence of a bad or of a careless worldly husband will be felt upon the wife as well as upon the children. It will hang as a constant dead weight upon them.

Undoubtedly a terrible responsibility rests upon the husband and father. It will not do to try to shift this responsibility upon the wife and mother. God has made him the head, and will hold him responsible for the faithful and conscientious discharge of his obligations.—S. H. Review.

It is not too much to say of him that he was one of the few great men of the nineteenth century. An art critic, he was alone and unsurpassed; as a writer of English, he had, aside from Cardinal Newman, no equal; as a great teacher, he filled a high niche, so immeasurably high that the world is a sad place because of that grave in quiet Coniston. For many years he gave his time, his energy, his income, and the enthusiasm of an intensely earnest man, to the amelioration of the condition of the English people. He pitied the throng of little children stifled by factory smoke or toiling underground; he heard the tread of the iron horses that decorated hallowed places; he saw lovely streams turned into sewers; he saw art made a

## The Folly of Atheism.

Atheism is in the heart, not in the head. The Psalmist says truly, "The fool hath said in his heart there is no God." He is a fool because he allows his head to follow his heart, when his heart should follow his head. Unfortunately, that is apt to be the fault of the great majority of mankind. They believe what they like, what is agreeable to them; what they do not like they are very slow to believe. In this respect they are all fools. In this respect they are all unacquainted with the fact that to refuse to believe what is presented to their minds with a logical certainty which ought to command a ready assent. This is foolish, not only because it is inconsistent and illogical, but because it is bad policy, and, in the matter of religion, it may prove to be an exceedingly dangerous course to pursue.

Why should men wish to convince themselves that there is no God? It would seem, on sober reflection, that there is every reason in the world why they should wish to believe in God, especially the God of Christianity. The idea of the Christians' God is connected with all that is high, and holy, and beautiful and true. It is satisfying to the human intellect, otherwise groping in the dark and confounded by the mysteries of our being and final destiny, and it is satisfying to the human heart because it comes to it with a flood of consolation, especially under the trials and troubles of this unfriendly world, and buoy it up with bright hopes and cheering anticipations of a better and happier world beyond. It is the very culmination of cruelty to seek to deprive us of this unpeakable consolation by undermining our faith in God.

Why should the thought of God be unwelcome to man unless it is from the consciousness of a want of correspondence with the character and will of God? But this surely is the very height of folly. If we are conscious of this want of correspondence, would it not seem to be the height of wisdom to try to make ourselves as like to God and as agreeable to Him as possible? Do we not necessarily run a tremendous risk in ignoring the Author of our being and going contrary to His will? Surely, it must be so—it can not be otherwise; and for a man to try to persuade himself that there is no God is as if he deliberately closed his eyes and walked recklessly on the brink of a yawning precipice. But you can not abolish God, or shut Him out of your mind. "The heavens declare the glory of God, and the firmament showeth His handiwork." All nature speaks of God, and speaks in tones which can not be mistaken, but which thrill the soul of the honest, unaided, unprejudiced man. The grandest handiwork of God is man himself. How can anyone contemplate that wonderful piece of beautiful, complicated and admirably adapted mechanism, the human body, with anything but the profoundest conviction that it owed its origin to an act of divine wisdom and intelligence? Deep down in the heart of humanity is the universal conviction of the existence of a Supreme Being, the Author and Maker of all things, and it would seem that nothing but the most willful obstinacy could blind the mind of any rational being to this manifest and tremendous truth. The application of the lesson is obvious.—S. H. Review.

The following circular notice has been issued by a committee of the Third Order of St. Francis:

In a letter of His Eminence M. Cardinal Rampolla, to the Superior General of the Franciscan Order, dated Rome, January 12, 1900, our Holy Father, Leo XIII., expressed his wish to have the members of the Third Order of St. Francis assemble in the International Congress in the city of Rome during the Holy Year. At this new proof of benevolence from the Vicar of Christ toward the children of St. Francis, the Superiors of the order hastened to execute the wishes of His Holiness, and in a joint letter, dated February 11, 1900, called upon all the Provincials of the Franciscan Order to assist in convening the said congress and making it a success before God and man. Unhappily, however, that official notice reached these shores

too late that it is impossible for the Tertiaries of the United States to execute all that their devotion to the Father of the Faithful and the love for the institution of St. Francis would suggest. Whilst, however, the Provincials have little difficulty in receiving those members of the Third Order who, united in distinct congregations, are under the direction of the Fathers of the Seraphic Order and in proposing to them what should be done towards the accomplishment of the great project, it is very difficult to meet such members as are under the direction of the reverend secular clergy or other religious and such isolated Tertiaries as live in places where a congregation of the Third Order is not established. To reach these latter classes and to gather them as children of the same family for united action with the other Tertiaries is the object of this public notice. We, therefore, call upon all the reverend secular clergy who have the direction of congregations of the Third Order of St. Francis, as also upon all isolated Tertiaries, to apply as soon as possible to the Central Committee, Franciscan Monastery, Washington, D. C. for circular setting forth the action to be taken by them with reference to the coming important event and to the share which will be allotted to them in the common work.—Baltimore Mirror.

When a homoeopathist would give a dose of a liquid drug, he puts a drop of the drug in one hundred drops of alcohol, then a drop of the one to one hundred dilution in another one hundred drops of alcohol; after this, a drop of that one to ten thousand dilution in another hundred drops of alcohol; and so on up to the thirtieth dilution—the homoeopathic mystical number; finally the patient receives a sip of the ultimate attenuation. There the drug, in intention at the least, is present as one part to a number represented by a unit with sixty ciphers—an English decillion or an American undecillion. This operation is like letting fall a drop of whisky into Lake Superior at Duluth and thereafter taking a teaspoonful of Lake Erie near Buffalo for your cold punch. To make the Buffalo punch more palatable, a bit of lemon peel might be rubbed on the rail of a Duluth wharf. Solid drugs are raised to spirituality with sugar of milk in a similar manner. Christian Science is gross materialism compared with such telepathy.—Ave Maria.

Though an old man now, Mr. William Winter can still hit hard. The arrest of a notorious actress for performing an objectional play led some of the newspaper critics to rally to the defence of the performance. How valuable such newspaper opinion is appears from Mr. Winter's truthful remark that the defence of such indecencies "always comes from weak sisters of the male sex or of no sex at all; uneducated puppies, sucking colleagues, and the like, who are trying to cut their teeth on the coral of irresponsible newspapers." The venerable dramatic critic himself accords to enter into detailed analysis of the play, which he leaves to "those commentators who have a taste for muck and who can deliver expert opinions upon it."—Ave Maria.

Canoness, after being advertised to be sold, has been bought by the Italian government. The castle, which the Emperor Henry IV was compelled to humble himself before Pope Gregory VII, was torn down more than 600 years ago. The ruins, which are now called Carpineto, belong to Count Valdrighi, whose heirs had received bids from several archaeological societies, including German ones, for the place.

Two German pilgrimages will take place this year—one between April 29 and May 6 to come and the other between September 24 and October 20 to Rome and Jerusalem. It is hoped on the occasion of this visit to lay the foundation of the new church on Mount Zion to be dedicated to Our Lady. The preparations for the pilgrimages are in the hands of the central committee of the Catholic Congress.

Bicyclists, young or old, should carry a bottle of Pain-Killer in their saddle bags. It cures cuts and wounds with wonderful quickness. Avoid substitutes, there is but one Pain-Killer, Perry Davis' 25c and 50c.

## ROYAL BAKING POWDER

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Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

For his devotion to things high and beautiful and unselfish, common place men affected to despise Ruskin. He knew how to rebuke them, and once did so in these withering words:

Because I have passed my life in almsgiving, not in fortune-hunting; because I have labored always for the honor of others, not my own, and have chosen rather to make men look to Turner and Lutin than to form and exhibit the skill of my own hand; because I have lowered my tents and assured the comfortable lives of my poor tenants, instead of taking from them all I could force for the roofs they needed; because I love a wood walk better than a London street, and would rather watch a sea-gull fly than shoot it, and rather hear a thrush sing than eat it; finally, because I never disobeyed my mother; because I have honored all women with solemn worship, and have been kind even to the unthankful and the evil therefore the backs of English art and literature wag their heads at me, and the poor wretch who pawns the dirty linen of his soul daily for a bottle of sour wine and a cigar talks about the "effeminate sentimentality of Ruskin."

Among the many touching incidents of Ruskin's life over which Catholics love to linger is his meeting with the beggar in Rome. He had dreamed the night before that he himself was a Franciscan friar; and, the spirit of his dream still possessing him, he kissed the beggar's cheek as he gave his customary alms. Moved by that sudden impulse, the poor man afterward sought his kind patron, and with tears in his eyes, begged him to accept the most precious thing which he could give—a bit of the brown robe of St. Francis—a relic which no misery or need had ever before drawn from him. From that meeting came the great art critic's visit to Assisi and its influence upon his after-life.

If at one time Ruskin was blind to the truths of the Church, he made ample amends. His retraction and regret were as sincere and thorough as his strictures had been bitter and unwarranted.

His friends have for him declined a place in Westminster Abbey. That Mecca of the tourists could give him no added honor. "He loved all sweet and simple things." Fitting it is that he should lie far away from the "growl of the city's streets," near the insulate things of nature, which, because they were God's handiwork, were to him so dear.

We will forget his shortcomings—they were, indeed, but the outgrowth of a righteous discontent—and ask for him the peace which passeth understanding.—Ave Maria.

The Passing of John Ruskin.

It was with a thrill of genuine sorrow that the world heard of the death of John Ruskin. Those who loved him had not thought of his death. Even after his retirement from the places where men congregated, he became so inseparably connected with the retreat in which petty annoyances could not find him, that one hoped for him a long continuance of that gracious second childhood that seemed to bring him peace. He was like a soldier who had fought long and well, forgetting his wounds amid scenes that held no strife or bitterness.

It is not too much to say of him that he was one of the few great men of the nineteenth century. An art critic, he was alone and unsurpassed; as a writer of English, he had, aside from Cardinal Newman, no equal; as a great teacher, he filled a high niche, so immeasurably high that the world is a sad place because of that grave in quiet Coniston. For many years he gave his time, his energy, his income, and the enthusiasm of an intensely earnest man, to the amelioration of the condition of the English people. He pitied the throng of little children stifled by factory smoke or toiling underground; he heard the tread of the iron horses that decorated hallowed places; he saw lovely streams turned into sewers; he saw art made a

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