

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 11, 1900.

Vol. XXIX, No. 15

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. 45m. a. m.
New Moon, 29th, 3h. 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 35	1 30	11 26
7 Saturday	5 26	6 36	2 28	11 25
8 Sunday	5 25	6 37	3 26	11 24
9 Monday	5 23	6 38	4 24	11 23
10 Tuesday	5 21	6 40	5 22	11 22
11 Wednesday	5 19	6 41	6 20	11 21
12 Thursday	5 17	6 42	7 18	11 20
13 Friday	5 15	6 43	8 16	11 19
14 Saturday	5 14	6 44	9 14	11 18
15 Sunday	5 12	6 45	10 12	11 17
16 Monday	5 10	6 46	11 10	11 16
17 Tuesday	5 9	6 47	12 8	11 15
18 Wednesday	5 7	6 48	1 6	11 14
19 Thursday	5 5	6 49	2 4	11 13
20 Friday	5 3	6 50	3 2	11 12
21 Saturday	5 1	6 51	4 0	11 11
22 Sunday	4 59	6 52	4 58	11 10
23 Monday	4 58	6 53	5 56	11 9
24 Tuesday	4 56	6 54	6 54	11 8
25 Wednesday	4 55	6 55	7 52	11 7
26 Thursday	4 53	6 56	8 50	11 6
27 Friday	4 52	6 57	9 48	11 5
28 Saturday	4 51	6 58	10 46	11 4
29 Sunday	4 49	6 59	11 44	11 3
30 Monday	4 48	6 60	12 42	11 2



Our Watches FOR LADIES
Are Gems of Beauty.

SOME GENTS' WATCHES
Are beautifully engraved, others plain, solid and substantial.

WATCHES from \$6.00 to \$100
Specially recommended for time-keeping.

FINE SHOW OF SILVERWARE, suitable for presents.
Solid Silver Souvenir Spoons with scene stamped in bowl, "Stanley crossing through ice," or "Parliament Building," Charlottetown.

E. W. Taylor,
Cameron Block, City.

HOW IS THIS?

Ladies' Hockey Boots with straps, warm lined, worth \$2.50; 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.

A. E. McRACHEN,
THE SHOE MAN.

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 892-ly

FIRE INSURANCE, LIFE INSURANCE.

The Royal Insurance Co. of Liverpool,
The Sun Fire office of London,
The Phenix Insurance Co. of Brooklyn,
The Mutual Life Insurance Co. of New York.

Combined Assets of above Companies, \$300,000,000.
Lowest Rates.
Prompt Settlements.

JOHN McRACHEN,
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JAMES H. REDDIN,
BARRISTER-AT-LAW
NOTARY PUBLIC, &c.
CAMERON BLOCK,
CHARLOTTETOWN.
Special attention given to Collections
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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.

How Does This Price Suit You For a Parlor Suite \$24.00

This is a solid Walnut Suite of 5 pieces, well upholstered in Cotton Tapestry, trimmed with Velvet or Plush and with Spring Seats. The cash discount is 5 per cent., which makes the suite \$22.80 net. Just think, a real good Parlor Suite for \$22.80. We will be glad to show you this suite, whether you want to buy or not.

John Newson

Seeds.

Vegetable Seeds
Flower Seeds
Farm Seeds
SWEET PEAS

A SPECIALTY.
Catalogue free. Call for it.

Geo. Carter & Co.
THE SEEDSMEN.

CARD.
ANTOINE VINCENT, Architect and Sculptor, Dorchester Street, West, is prepared to execute orders for Monuments and Church-work, in Altars, Statuary, Holy Water Fountains, &c. Work done promptly.
August 2, 1898-6m

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.

Driscoll & Hornsby
Queen Street.

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.

"Put Money In Thy Purse."

Nobody suffering from brain-fog, lack of energy, or "that tired feeling" ever puts money in his purse. Lassitude and listlessness come from impure, sluggish blood that simply clogs through the veins. Hood's Sarsaparilla makes the blood pure and gives it life, vigor and vim.

Pimples—My face was covered with pimples and blackheads but after taking Hood's Sarsaparilla a short time, I was entirely cured, and my skin was smooth and clear."—May Ryan, North St., Chatham, Ont.

Hood's Sarsaparilla
Never Disappoints

I should like to know precisely what is meant by the expression "odor of sanctity." It occurs several times in a book I have been reading. I know about canonization, but is there any difference between an ordinarily good man or woman and a saint canonized? Could you refer me to any book that explains these matters?—A Reader.

The odor of sanctity means the divine fragrance of holiness. It is what St. Paul calls the "good odor of Christ,"—a participation of His spirit and of His life. As one whose example is vitiated is said to be in "bad odor," so the atmosphere that surrounds a Christian who has imbibed the spirit of his Divine Master is described as the odor of virtue. Those who die leaving behind them a reputation for great holiness are spoken of as being in the "odor of sanctity." But there is a vast difference between an ordinarily good person and a canonized saint. Canonization is something accidental, sanctity is the essence of sainthood. The difference between a saint and one who is not a saint is admirably explained by Coventry Patmore in that little book of his called "The Red, the Root, and the Flower." We are pleased to quote the passage in full:

There is nothing outwardly to distinguish a "saint" from common persons. A bishop or an eminent Dissenter will, as a rule, be remarkable for his decorum or his obstinate indifference; and for some little insignia of piety, such as the display of a mild desire to promote the good of your soul, or an abstinence from wine and tobacco, jesting and small-talk. But the saint has no "fads," and you may live in the same house with him and never find out that he is not a sinner like yourself, unless you rely on negative proofs, or obtrude lax ideas upon him, and so provoke him to silence. He may impress you, indeed, by his harmlessness and imperishable good temper, and probably by some lack of appreciation of modern fashions, which men are expected to know, and by never seeming to have much need for his time when he can be of any service to you; but, on the whole, he will give you an agreeable impression of general inferiority to yourself. You must not, however, presume upon this inferiority so far as to offer him any affront; for he will be sure to answer you with some quiet and unexpressed remark, showing a presence of mind—springing, I suppose, from the presence of God,—which will make you feel that you have struck rock and only shaken your own shoulder.

If you compel him to speak about religion, he will probably surprise and scandalize you by his childlike and narrowness of his thoughts. He will most likely dwell with relation to commonplaces with which you were perfectly well acquainted before you were twelve years old. But you must make allowance for him, and remember that the knowledge which is to you a superfluity is to him a need. If you talk to him on such matters, he will kindly approve your pious expressions, and you will conclude that you had better drop the subject; for you will not find that he has that ardent interest in your spiritual affairs which you thought you had a right to expect, and which you have perhaps experienced from persons of far inferior reputation for sanctity. I have known two or three such persons, and I declare that, but for the peculiar line of psychological research to which I am addicted, and hints from others in some degree akin to these men, I should never have guessed that they were any wiser or better than myself or any other ordinary man of the world with a prudent regard for the com-

mon properties. I once asked a person more learned than I am in such matters to tell me what was the real difference. The reply was that the saint does everything that any other decent person does, only somewhat better and with a totally different motive.

Could anything be keener or more informing than this? The little book from which this passage is taken deserves to be better known. We do not believe in the best hundred books for everybody, any more than the best hundred dishes; but "The Red, the Root, and the Flower" is a book for which Catholic readers should have an affinity.—Ave Maria.

"Paris of the Faubourgs"

In the current Century there is a notable article, "Paris of the Faubourgs," wherein the writer, Mr. Richard Whiteing, endeavors, and very successfully, to set before his readers the life in its various aspects of the working classes of the French capital. People in England and America have very distorted notions concerning the character of the French race. We take our opinions from the newspapers that exaggerate every French occurrence; and many of us seem to think that there is nothing in common between French and English-speaking people. We imagine that with the French everything is flashy, superficial, sensational, and we give no thought to the deep, underlying domestic and social virtues that are the hope and mainstay of France. We lose sight, completely, also, of the splendid forces, social and religious, ever at work there, to offset the evil influences that assail the well-being of the masses. All of these are placed before us by the present writer; and while due credit is not given the Church for her efforts in behalf of the betterment of the people's condition, the writer is yet constrained to mention them at some length—albeit in a minimizing manner. He gives evidence of the usual non-Catholic inability either to know the Church's place in the people's life, or to express it in the proper language, but in spite of this there stands out clearly in his sentences the magnitude of the Church's work making for peace, prosperity and happiness.

Another Feature of the Church's Work.

The housing of the working classes is another matter which the Church has taken up, according to this writer. "Connected with the religious organizations," he says, "is the scheme of cheap houses. There is a great society for the building of habitations a bon marche, and it does good work, but still on what seems to be the unsatisfactory basis of charity. Some of its houses are built on the conception that a small house and garden belong to the natural state of civilization. This idea, of course, can be carried out only in the country, where space is not so precious. At Antwerp there is a whole street of maisonsnettes of this description, and of three-story houses in which two or more families may lodge in comfort and decency on the tenement system. With these, and forming part of the scheme, is a co-operative store, where the tenants get nearly all necessities at cost price. There are other dwellings of the same society at St. Denis, the great manufacturing plain beyond the walls, and in other parts of France."

What the Church is Doing.

After speaking of what he calls the "revivalist" movement in the Church that began after the Franco-Prussian War, and which he says is "very active in the industrial domain," he tells us that "the Church tried to turn the moral of that awful catastrophe (the Franco-Prussian War) entirely to its own profit. It has just completed its monumental temple at Montmartre, visible from every quarter of the city, and designed to warn the populace forever and forever of the wickedness of the Commune, and of the need of intercessory prayers." It will be seen from Mr. Whiteing's style in describing the Church's work, that he is entirely out of sympathy with her. In the same belittling way he writes of the country workmen's clubs started all over France by the Church, and designed for the benefit of the artisan class—"Clubs," he says, "which are intended to prepare work for the faithful from the faithful, and which put the poor artisan in the way of meeting the breeches of the Catholic millitary." He, however, is compelled to admit that these have some success, though in the next breath he asserts that the artisan, as a rule, "fights shy of them and regards their members with the utmost scorn." Of the true conservatism which they foster—a social factor much needed in every country, most particularly, perhaps, in

France—he has only the following words: "They give free social entertainments, not to easy free lunches, all on the easy condition of a due submission to the powers that be, both in Church and state."

The Wives and Daughters.

Of many other influences, both "or good and evil, on the life of the French working man does Mr. Whiteing write, but one of the very best passages in his paper is that wherein he pays tribute to the home-life of the working classes in Paris—a home life, let it be said, which is the direct result of the Church's refining, elevating and purifying influence upon the minds and hearts of the women who make the home.

"The wives and womankind generally of the laboring class," says Mr. Whiteing, "are a great force on the side of the domestic virtues. The well-brought-up French woman of whatever class is order, method, thrift and industry personified. If a representative goddess of these virtues were wanted, there she is ready to hand. Within her degree she is, as I have said, neat from top to toe, well-shod, trim in her attire. Within the same limit of opportunity she is notoriously a good cook. She will work early and late. Her children rise up and call her blessed as they put on the shirts and stockings which she has mended overnight. Strong drink is a vice almost unknown to her experience in so far as it is one affecting her own sex. So far as I know, there is no analogue in France to the British matron of the working class who tipsles at the public-house bar. It is an insistent fancy of mine that the French woman, both for good and ill, is the stronger of the sex combination for the whole race. Like the person in the nursery rhyme, when she is bad she is horrid, because of the will and the mental power that she puts into her aberrations. But when she is good—and she is generally so (for in all life, thank heaven, the averages are usually on the right side)—she is a treasure. She keeps the poor man's home straight. Her daughter grows up like her, with the most elementary notions as to rights and pleasures, with the sternest notions as to duties." To those whose ideas of the womanhood of France have been gleaned from the flimsy pages of his and his kind, a sweet, homelike, domestic picture like the one this writer draws will be a great surprise, no doubt. The realistic novelist and the sensational reporter have done a great deal to blacken the fair fame of the French people. Mr. Whiteing's paper, in spite of its faulty statement of the Church's work, will, we trust, serve to undo some of the evil wrought by malicious and salacious pens, to the people of Catholic France. (Sacred Heart Review.)

The great pontiff of Leo XIII. will again be distinguished by the beatification, on May 24, of the Blessed John Baptist De la Salle (b. 1681; d. 1748), founder of the Brothers of the Christian Schools. This eminent servant of God will be raised to our altars on account of his signal holiness; he has long since been canonized in the popular affection on account of his services to Catholic education. De la Salle was the real founder of the primary school. He introduced the modern method of class regulation; he established the first normal school for teachers; and, best of all, he was the spiritual father of innumerable children who, in many languages and in the humblest as well as the best-equipped schools, have continued his ideals and his Christlike work in the world. The Brothers are now established in France, Belgium, Spain, England, the United States, Canada, and several countries in South America. The Institute counts 14,913 members, while its schools shelter and instruct over 386,478 pupils. The blessing of John Baptist De la Salle has not waited upon his canonization, in the celebration of which the whole Catholic world will heartily

join with the Brothers of the Christian Schools.

The disciples of De la Salle are not to be confounded with the "Christian Brothers" established in Ireland in the year 1803 by Edmund Ignatius Rice, a merchant of Waterford. The two institutes have no organic connection, and the recent decision of the Propaganda regarding the teaching of the classics does not bear upon the colleges of the Irish brotherhood.—Ave Maria.

The Decadence of Family Life.

The tendency of American women to shirk more and more the duties of motherhood is a phase of our national life that is far from comforting to reflect upon. Many writers, thoughtful and earnest lovers of their country and of their kind, have considered this subject, always with the hope that something might be done to stop the fatal drift toward degeneracy. Much has been said about it in a guarded way, by physicians and sociologists, but it is a subject whose consideration in the ordinary magazines for family reading has been, as a rule, avoided. Of late, however, we note occasional warnings from quarters whence they are not expected. The following extract, for instance, we take from one of the most conservative of our American magazines:—

"There are other and graver facts of which I can but hint here, which prove how deep is the decadence of the old sacred family life, and how rapidly the instinct of motherhood is dying out among our women.

One is in the rapid and enormous increase of divorces in this country, especially in the northeastern farming states. It is not only the gay, self-indulgent husband and wife who tire of each other, but the plodding farmer and the woman who is old and worn out with work.

"Another fact even more tragic and significant, is the number of childless homes in the northern states. Hundreds of the oldest leading American families have become extinct in the last decade. The women of these families are notably active in public work.

"So large has been the decrease of births of American parentage in one section of this country that there is real danger the native stock there will entirely die out. There are darker depths here which I will not uncover. All women have looked into them."—S. H. Review.

The *Nova World* of Chicago sees a resemblance between the condition of Cuba under Spanish and of Porto Rico under American rule. This is how it strikes our Chicago contemporary: "The situation in Porto Rico is becoming more acute every day. Deportations have been waiting on General Davis, declaring that the people are starving and that business of all kinds is paralyzed. Congress is eagerly implored by these poor people to set in some way, and to set at once. It is asserted by the people of the island, and not denied, that they have never been in such dire straits since many years previous to the ending of Spanish rule there. We are told that all the people from the plantations are concentrating in the towns crying for work or food. This is curiously like the condition that prevailed in Cuba before the Americans went there."

"The silver casket which enclosed the first of the 50,000 Lafayette dollars presented to President Loubet was made in Chicago," says the *Ave Maria*. "It is described as a splendid piece of workmanship. No expense was spared in its ornamentation, the details of which are almost microscopic. It was a pretty sentiment which prompted this presentation by the president of the French Republic, and no sensible person could object to it. But many people would consider it an utter waste if so much money were expended on a tabernacle or reliquary."

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

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Cures the torpid liver, and cure biliousness, flat headaches, jaundice, nausea, indigestion, etc. They are invaluable to prevent a cold or break up a cold. Mild, gentle, certain, they are worthy your confidence. Purely vegetable, they can be taken by children or delicate women. Price, 25c. at all medicine dealers or by mail of C. I. Hood & Co., Lowell, Mass.

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A Medicine Chest in itself. Simple, Safe and Quick Cure for BRUISES, DIARRHOEA, COLIC, COLDS, RHEUMATISM, NEURALGIA.
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BEWARE OF IMITATIONS. BUY ONLY THE GENUINE.
PERRY DAVIS' PAIN-KILLER.
Ask to see these remnants of 30c sheets; we are selling at 16c. To see them is to buy them. A long value at a short price.
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