

The Charlotteville Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 5, 1902

Vol. XXXI, No. 10

Subscribe to The Herald.

Interesting editorial and other articles, all the local news of the week, a good serial story, and the "Herald's Scoop Net." This is the only paper in the Province which turns out a column of original humor. The people are taking on to it.

\$1.00 A YEAR.

Subscribe Now.

Listen!

We will sell the balance of our China, Crockery, Glassware, &c.

At further reduced prices.

The assortment consists of China Tea Sets (44 pieces), China Dinner Sets, Semi Porcelain Dinner Sets, Lemonade Sets, Table Sets, Tumblers, Lamps, etc.

We are having a big run on our Tea Sets, Gold Band Sets, and very best value ever offered in town—never sold at such prices. Don't be content with mere words. Look into the matter.

P. MONAGHAN,

Queen Street.

WE ARE Manufacturers and Importers OF Monuments AND Headstones

In all kinds of Marble, All kinds of Granite, All kinds of Freestone.

We have a nice assortment of finished work on hand. See us or write us before you place your order.

CAIRNS & McFADYEN,

Cairns & McLean's Old Stand, Kent Street Charlottetown.

ARE YOU DEAF? ANY HEAD NOISES?

ALL CASES OF DEAFNESS OR HARD HEARING ARE NOW CURABLE by our new invention. Only those born deaf are incurable. HEAD NOISES CEASE IMMEDIATELY.

F. A. WERMAN, OF BALTIMORE, SAYS: "I have used your treatment for deafness, and I will now give you a full history of my case, to be used at your discretion. About five years ago my right ear began to ring, and this kept getting worse, until I lost my hearing in this ear entirely. I underwent a treatment for catarrh, for three months, without any success, consulted a number of physicians, among others, the most eminent ear specialist of this city, who told me that only an operation could help me, and even that only temporarily, that the head noises would only cease, but the hearing in the affected ear would be lost forever. I then saw your advertisement accidentally in a New York paper, and ordered your treatment. After I had used it only a few days according to your directions, the noises ceased, and today, after five weeks, my hearing in the diseased ear has been entirely restored. I thank you heartily and beg to remain very truly yours, F. A. WERMAN, 725 S. Broadway, Baltimore, Md.

Our treatment does not interfere with your usual occupation. Examination and advice free. YOU CAN CURE YOURSELF AT HOME at a nominal cost. INTERNATIONAL AURAL CLINIC, 596 LA SALLE AVE., CHICAGO, ILL.

Haszard AND Moore

Are leaders in High Class Commercial and Social Printing. If you want a Job well done here's the place.

Haszard AND Moore,

Sunnyside Bookstore.

The Best Homes

Are furnished with exactly the kind of

Furniture

we sell.

It pays to buy our kind,

It pays us to sell it.

That is its worth while to have a reputation for selling right goods at right prices. Our Furniture has made that reputation for us. By selecting here you'll get a reputation for good taste.

John Newson

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 McEACHERN,

Agent.

JOHN T. MELLISH, M. A. LL. B.

Barrister & Attorney-at-Law, NOTARY PUBLIC, etc. CHARLOTTETOWN, P. E. ISLAND Over - London House Building.

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

A. A. McLEAN, L. B., O. C.,

Barrister, Solicitor, Notary, BROWN'S BLOCK. MONEY TO LOAN

Calendar for March, 1902.

MOON'S CHANGES.				
Last Quarter, 2nd, 6h, 15m.				
New Moon, 9th, 5h, 26m.				
First Quarter, 16th, 5h, 48m.				
Full Moon, 23rd, 10h, 57m.				
Day of Week	Sun rises	Sun sets	High Water	Low Water
1 Saturday	6 42	5 43	3 57	4 22
2 Sunday	41	44	4 47	5 18
3 Monday	39	45	5 39	6 14
4 Tuesday	37	46	6 33	7 10
5 Wednesday	36	47	7 28	8 03
6 Thursday	34	49	8 21	8 55
7 Friday	32	50	9 12	9 49
8 Saturday	30	52	9 59	10 23
9 Sunday	28	53	10 42	11 03
10 Monday	27	54	11 23	11 44
11 Tuesday	25	55	12 04	12 23
12 Wednesday	23	57	12 40	1 04
13 Thursday	21	58	1 09	1 51
14 Friday	19	59	1 57	2 33
15 Saturday	17	6	2 51	3 20
16 Sunday	15	2	3 50	4 02
17 Monday	13	4	4 43	4 50
18 Tuesday	11	5	5 38	5 42
19 Wednesday	10	6	6 35	6 33
20 Thursday	8	7	7 32	7 24
21 Friday	6	9	8 31	8 14
22 Saturday	4	10	9 30	9 03
23 Sunday	2	12	10 26	9 51
24 Monday	0	13	11 19	10 38
25 Tuesday	5	14	12 10	11 23
26 Wednesday	4	10	1 08	12 03
27 Thursday	5	17	1 15	1 36
28 Friday	5	18	1 43	2 14
29 Saturday	5	19	2 33	2 45
30 Sunday	4	20	3 16	3 40
31 Monday	4	21	4 03	4 39

The Most Nutritious. EPPS'S COCOA

Prepared from the finest selected Cocoa, and distinguished everywhere for Delicacy of flavour, Superior quality, and highly Nutritive properties Sold in quarter pound tins, labelled JAMES EPPS & Co., Ltd., Homeopathic Chemists, London, England.

EPPS'S COCOA

Breakfast—Supper. Oct. 2, 1901—301

Canadian Pacific Railway

Tourist Sleepers—Travel in Comfort.

Tourist Sleepers leave Montreal every Thursday at 9.30 a. m., through without change to

VANCOUVER, B. C.,

Carrying passengers for all points on the coast to all points in the Canadian North West, British Columbia and Pacific Coast points, and to

CALIFORNIA,

via British Columbia or via Chicago, also to all other United States points, write to

A. J. HEATH, D. P. A., C. P. R., St. John, N. B.

A. E. ARSENAULT, H. R. MCKENZIE

ARSENAULT & MCKENZIE

Barristers, Solicitors, etc. (Late of the firms of Charles Russe & Co., and F. V. Knox, London, Eng.)

OFFICES—

Camerton Block, Charlottetown. Aug. 20, 1899—7

JAMES H. REDDIN,

BARRISTER-AT-LAW

NOTARY PUBLIC, &c. CAMERTON BLOCK, CHARLOTTETOWN.

Special attention given to Collections MONEY TO LOAN.

North British and Mercantile

INSURANCE COMPANY

ASSETS - - SEVENTY MILLION DOLLARS.

The strongest Fire Insurance Company in the world.

This Company has done business on the Island for forty years, and is well known for prompt and liberal settlement of its losses.

P. R. J. Agency, Charlottetown.

HYNDMAN & CO.

Agents. Queen St., Dec. 21, 1898.

ENEAS A. MACDONALD,

BARRISTER AND ATTORNEY-AT-LAW, Agent for Credit Foncier Franco-Canadien, Great West Life Assurance Co Office, Great George St. Near Bank Nova Scotia, Charlottetown Nov 21, 1892—17

A. L. FRASER, B. A.

Attorney-at-Law. SOURIS, P. E. ISLAND. MONEY TO LOAN.

A Catholic Layman.

(Sacred Heart Review.)

I.

We are hearing much today of the field for laymen's work in the Catholic Church, but we must not imagine we are hearing something new, modern, twentieth-century, up-to-date. It may, however, be matter of surprise for many if we mention as an example for Catholic laymen the great St. Philip Neri, who was born in Florence, Italy, in 1515, and died a venerable priest in Rome in 1595. Yet true it is that up to his thirty-sixth year he seems never to have thought of the priesthood, and was, as his noted biographer, Cardinal Capocciolo, remarks, "living in the world, striving towards his own perfection, and doing good to others." Suddenly his confessor, Perisano Rosa, "a most holy priest," bade him change his manner of living for the priesthood. St. Philip at first refused in fear and trembling, at thought of that dread office; but, when his confessor persisted, he yielded, perceiving in his voice the will of God, and on May 23, 1551, he was ordained. Had he died then, rather than at the close of the sixteenth century, he might have been proposed to Catholic laymen as their patron, and the Oratorians might have lost their founder and their glorious saint.

II.

St. Philip Neri came to Rome when he was not twenty years of age. He was singularly beautiful in person, singularly clean of heart; and he had deliberately renounced a rich inheritance which had been promised him, and had chosen for himself the poverty that Jesus Christ Himself chose when He came to earth. In our day of eager search for wealth, and of many plans to banish poverty if possible from the earth's face, it is certainly well for us to note that this young layman, who was on his way to Rome, not to enter a religious order, but to dwell in the ordinary homes of the Roman citizens, had of his own free will turned his back on riches, and thus made his heart "truly free, and free from this world's goods, so petty, so unassuming, so uncertain, so full of anxieties, suspicions, fears, and envyings; and had bound it fast to God, the one eternal good." This freedom of spirit, this liberty of spirit, is noticeable his long life through; he is the cheerfullest of saints, this beautiful Florentine, who finds himself rich enough when he has God.

In Rome, a gentleman named Oaccio, a Florentine like himself, gave him within his house a home; and there, for sixteen years, Philip Neri lived. The house is thought to have adjoined the church of San Eustachio, not far from the Pantheon. It is recorded that his little room held only books, a small bed, some chairs, a table, and a cord run across the room, on which he hung his garments, such as they were. He instructed the two sons of the Oaccio family, one of whom in after life became a Cistercian, while the other was rector of a church near Florence. O otherwise, however, Philip lived apart from the family, refusing even to share their meals, subsisting daily on a small roll, a few olives and herbs, with water from the well, and declaring in later life that, when he was young, he lived on three or four shillings a month.

Yet he was wonderfully happy. He studied philosophy and theology for possibly three or four years, and he was himself a poet and loved poetry. Above all he loved God and was divinely joyful in Him. It is to be carefully observed that he did not forget his prayers in his studies. "Naturally, after three or four years of unremitting application, he found himself more learned, while by grace he was more pious and fervent and saintlike than before." And then he broke off his studies, and sold his books, gave the price to the poor, and devoted himself to an apostolate of charity. And it is absolutely necessary for us to understand that by this word charity is meant love, absolute love of God and man.

III.

Out from his little room the young man went into the Roman hospitals, where with his own hands he made the beds, swept the floors, fed the sick, brought them some little thing they fancied; then, having won their hearts, he would speak to them about God and heaven, and his own love kindled theirs. They felt that he really cared for them, and they saw with what real love his beautiful soul delighted in its God. He was a young man of exceptional refinement, yet he gladly remained beside those sad and suffering people, regardless of painful and revolting details; he was a layman, yet he prayed beside the dying, consoling and helping them in the last conflict; and by other persons associated

themselves with Philip in this blessed work; rich citizens, noblemen, men of the people, imitated him. At last this young layman, fair of face and fair of soul and oh! so poor in this world's goods, was followed through the hospital wards by both priests and laity, admiring him and doing as he did, and growing better in soul as they shared in his divine work.

Then he took another step, one more noticeable and startling, appealing to our most thoughtful—shall we not add, prayerful? attention. His apostolate went farther. In shops and warehouses and banks, on the streets and public places he was to be seen; and round him were groups of eager hearers, to whom, gently, ardently, boldly, with a divine charm and without human repulse or cowardly fear, he talked of God. He goes to the schools now, no longer to study, but to speak of divine wisdom. God was to him so dear, so altogether lovely, so fascinating, (as Father Faber would say, "there is no other word for it!") that Philip wanted all his fellow men to know it and to share his joy. No one was angry.

"He had an extraordinary power of drawing souls, and an interior inspiration urged him to use it. Fair and comely in person, with a look of sunny brightness, and a most gracious and gentle flow of words, his influence on hearts," says his biographer, "was irresistible. . . . When the love of Jesus is living in a heart, it concentrates the will to speak of God, and it gives the spoken words a true beauty, a force of persuasiveness, an eloquence irresistible. . . . It seems to us a new and strange apostolate, yet its results were incalculably great. Young men living in the world may learn much from it; but let them remember that such an apostolate is fruitful only when the heart is inflamed with the love of God; if the heart be cold, or entangled in any passion of earth, it becomes unprofitable and even pernicious."

IV.

For ten years the wonderful apostolate of this great layman lasted. The work of inflaming other souls with divine charity for God and man enlarged into that kindred work of converting souls from sin, a task which he pursued, we are told, "with an energy of will and a perseverance beyond belief." Indeed, his contemporaries say that "he went about everywhere and all day long, constrained by his ardent love of souls." But it is to be noted that when he strove to convert a sinner, to induce him to give up the occasions of sin and to love God truly, he first prayed much for that sinful soul. And in speaking of his long apostolate as a layman, it must be remembered that it was solidly built on prayer, and transpired and made radiant as Italian sunshine with the most glowing love of God in his own soul. In fact, it is said of him that prayer, purity and love of God were in him so closely united as to seem like one. He used to be so filled with this glad love that he would cry out, "No more, O Lord! no more!" He would go off, all alone at night to visit one by one the seven greater churches of Rome, a visit taking seven or eight hours time. Slowly, all rapt in prayer, he went, this man of poverty, this apostle of charity; and we know now that these solitary pilgrimages that he made were to ripen in after years, when he became a priest, into pilgrimages of many, many of the faithful, where he once went alone. Often, too, until it was said of him that he almost lived there, he spent long hours in the famous Catacomb of St. Sebastian, under-ground, praying, and filling his mind with the memory of the Church's early days, her martyrs, her combats, her poverty and charity, victories, till his soul was filled to overflowing with the fiery longing to see in himself and those around him the perfection, the heroic devotion to Catholic truth, the martyr spirit, the scorn of this world's goods, the desire for heaven, that characterized those earlier days. And here he sets to our young laymen, who can not visit those famous Catacombs, the true Church's true Hall of Fame, an example inciting them to the study of the Church's annals, the study of her saints and martyrs, till they, too, catch that chivalrous spirit of devotion which counts all things loss if only we may win Christ!

V.

In those Catacombs, and while, as we must always remember, he was still of the laity and not yet thirty years of age, there came into Philip's life one of the most marvelous events ever recorded in the lives of the saints. It was during the last springtime, very near the feast of Pentecost, and he was praying very fervently for more love, thinking the while of the Holy Ghost, who is "the substantial

Love of the Father and the Son." Then suddenly it seemed to him that a globe of fire entered his mouth and sank into his heart, and a new and most powerful working of the love of God was in him, so that, as is well known and to this day attested, his heart became so dilated that two of his ribs arched outward, and, ever after, so remained. Through his long life afterward, that heart violently throbbled from time to time with purest rapture; and again and again men were freed from temptation, or "were filled with a secret and unknown joy, by being drawn by him to his beating heart." Cardinal Capocciolo writes:—

"Were not the thought presumptuous, I would add that this rest and sweetness and serenity, produced in so many by the more drawing near to Philip's throbbing heart, carries my mind back to our Lord Jesus Christ, and to the disciple whom He loved, and whom He permitted to rest his head on His Sacred Heart. But such comparison can not be presumptuous if only we remember the infinite distance which separates our divine Lord from the holiest of His saints, and acknowledges that whatever in them is noble or beautiful or great is but a ray reflected from Him."

VI.

Now mark well what followed, for it has a most practical bearing on one of the greatest works that Catholic laymen are called upon to do in our own day. We can not expect so visible a communication of the Holy Spirit to proceed this work in each individual case; but certainly we are taught, by the bestowal of that visible gift on St. Philip, to ask for the special and constant help of the Holy Ghost in our dealings with our non-Catholic brethren, so that we may set towards them in our work for their conversion in a real spirit of love. For we learn that with St. Philip Neri this love, that inflamed his heart and deluged his intellect, "had its large share in staying the course of the Protestant heresy, as well as in reforming the discipline and life of the Church." And so, in 1548, when he was thirty-three years old, St. Philip began, in the company of his holy confessor, Perisano Rosa, "the Confraternity of Pilgrims and of the Conventuals." He began with fifteen people, simple and poor; they met in a charnel for prayer and for hearing Mass and approaching the sacraments; "but, above all, they spoke to each other of God. . . . This simple and familiar speaking of God is Philip's first manner of preaching;—only a simple, clear, unadorned speaking of God amongst men who love God." Taen on the first Sunday in every month and through Holy Week, the Blessed Sacrament was exposed for adoration, and Philip began, even during Exposition, to speak publicly in the church. Very simple and gentle he spoke, "always persuaded that a heart filled with the love of God, and a gentle tenderness of manner, were the means most effectual in converting souls and leading them on in the way of perfection." While thus he touched and softened the hardest hearts, he was also employing his followers in works of wide, universal charity, and he held the sick "especially dear." The new confraternity founded a hospital for convalescents, and then the approaching jubilee of 1550 led Philip to found the great work of the Peligrini, when the poor pilgrims to Rome were welcomed, sheltered, humbly waited on, and fed, and their tired feet washed, by priests, prelates, princes, under one simple layman's direction. These pilgrims then returned to their homes to tell throughout Christendom how the Christians in Rome indeed loved their fellow men.

VII.

Thus we bring this great layman to the end of his apostolate as a layman, though we may well say with his biographer:—

"I know not how to tear myself away from him, so great a joy is it to dwell in thought on the image of that youth, so holy, so gracious, and so comely, who brings before us so vividly the likeness of Jesus on earth. The Church has canonized many saints who lived in the world, but I know of none who offers to Christians a type of sanctity so beautiful and so suited to our own time. He lived as a layman in the midst of Rome; without thought or care of the world, yet not idle, for idleness he shunned as a pestilence. He lived in the midst of Rome, with the idea of a true apostolate clear in his mind, and realized to perfection in his life. Like every true apostolate, his has its inspiration in a great love of God, and therefore stoops to creatures and would save them. It looks both at the soul and the body; and if it seems at times to turn itself more immediately to the body, it is only that it may

FIRST-CLASS

FARM FENCING

ONLY

30 cts. per ROD

FOR SALE BY THE ONT. WIRE FENCING CO., Limited. PICTON, ONT.

Feb. 12, 1902—101

more readily and surely reach the soul." And then the great Neapolitan Cardinal and Oratorian himself applies the example of St. Philip the layman to our own day of so-called culture, and dwells on the need there is that seculars should use their attainments for the defence of true religion, and follow Philip's example "by speaking words like rays of sacred light, in families in social gatherings, in friendly converse, in the press." He remarks that the words of peace and truth and love that Philip spoke in Rome, by the roadside and in the shops, are now scattered far and near by good and cultured Christian by means of the press, and he urges them to look on this as nothing singular or needless, but as a simple duty, because "the faith they profess is given them not merely to hold, but to defend against all comers." The example of St. Philip Neri while a layman in Rome may well be set forth in our Catholic federations, men's sodalities and societies.

In connection with this subject we should distinctly consider that Alphonse Capocciolo, Archbishop of Capua, and now Cardinal Priest of the Holy Roman Church, was himself an Oratorian, and that his work has had the advantage of being translated into our tongue by an English priest belonging to the Oratory in England of which the well beloved convert-priest, and brilliant writer, Frederick William Faber, was also a member. The original and translation, then, are the work of men well conversant with St. Philip Neri and imbued with his spirit. It will be for many among us an additional attraction to the saint and his works to remember that his Oratory was introduced into England by that great leader of souls, John Henry Newman.

Archbishop Brochezi recently issued a pastoral letter warning his flock against the dangers of theatre-going. The warning was a timely one. Montreal has just had a visit from the greatest English actress of the day, every play in whose repertoire should be a stenach in the nostrils of premeditated women. The art of Mrs. Patrick Campbell is meretricious in the most literal sense of the word, for that adjective is derived from the Latin noun meretrix, which means,—well, there are several vigorous English words in which its meaning might be rendered, but they are all more or less offensive to ears polite. Not even for the sake of seeing a "stunning gown," a wonderful "creation" which costs a guinea an inch, should any Catholic woman of Montreal have been present at one of those performances. The great actress will not visit us, but others of inferior ability are beginning to come to this province bringing with them plays of a similarly evil odor. Our people will need to be on their guard against indiscriminate theatre-going, no less than the Catholics of Montreal.—Casket

"As it is now," says the New York Sun, "the Pope is the sole bold, positive, uncompromising champion of the Bible as the Word of God." A remark very similar to this was made to a priest of this diocese by one of the leading Presbyterian ministers in Nova Scotia at the time that the Pope's letter on the reading of the Holy Scripture appeared. For centuries the Church has been attacked as not valuing the Bible; henceforth she will be attacked as valuing the Bible. She has not changed her position; her opponents have.—Casket.

Rheumatism.

No other disease makes one feel so old. It stiffens the joints, produces lameness, and makes every motion painful. It is sometimes so bad as wholly to disable, and it should never be neglected. M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself. According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by Hood's Sarsaparilla which corrects the acidity of the blood on which rheumatism depends and builds up the whole system.