

The Charlotte Town Herald.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MAY 8, 1895.

Vol. XXIV. No. 18

NEW SERIES.

Calendar for May, 1895.

MOON'S CHANGES.
First Quarter, 2nd day, 11h. 31.6m. p. m.
Full Moon, 8th day, 7h. 46.5m. p. m.
Last Quarter, 16th day, 1h. 31.6m. p. m.
New Moon, 24th day, 5h. 33.7m. a. m.
First Quarter, 31st day, 4h. 36.0m. a. m.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat
1	1	2	3	4	5	6	7
2	8	9	10	11	12	13	14
3	15	16	17	18	19	20	21
4	22	23	24	25	26	27	28
5	29	30	31				

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY

EDINBURGH AND LONDON.
ESTABLISHED 1866.

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

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

FRED. W. HYNDMAN, Agent.

Wilson's Building, Queen Street, Charlotte Town, P. E. I.

Jan. 21, 1895-17

Short & Penmanship.

FOR A SHORT TIME ONLY the undersigned will give to those taking up his shorthand course by mail (costing only \$1 in advance, including text book, etc.) a free course in Penmanship by mail according to the "Muscular Movement" by means of which a rapid and beautiful hand-writing can be acquired. Fee refunded in 3 months' time, if progress is not satisfactory. Write to

W. H. CROSKILL, Stenographer, Charlottetown.

June 4th, 1894-17

Dominion Coal Company, Ltd.

The undersigned having been appointed sole selling Agent in the Province of Prince Edward Island for the above Company's mines in Cape Breton, are now prepared to issue orders for Round, Stock and Run of Mines, and will keep a stock of each kind of Coal on hand to supply customers at lowest prices.

PEAKE BROS. & CO., Selling Agent.

Charlotte Town, May 30-17

Boots & Shoes

REMEMBER THE OLD RELIABLE SHOE STORE

When you want a pair of Shoes. Our prices are the lowest in town.

A. E. McEACHEN, THE SHOE MAN, Queen Street.

D. A. BRUCE.

TO SEE distant objects beyond the range of naked vision is often desirable.

Our glasses make long views easy attainable and give to the sight its greatest, possible power.

Short-sightedness and weak and indistinct vision are alone relieved and the defects they cause obviated completely by the use of glasses properly adjusted to the eyes. Nothing can be more unwise than permitting the sight to be taxed unnecessarily and subjected to strains, when spectacles will remedy everything.

Just as one can raise with a lever weights which the arm alone would be powerless to move. Our glasses are the eye's levers, and cost only a trifle compared with the great benefit they are.

E. W. TAYLOR, CAMERON BLOCK

JAMES H. REDDIN, BARRISTER-AT-LAW

NOTARY PUBLIC, &c. CAMERON BLOCK, CHARLOTTETOWN.

Special attention given to Collections. MONEY TO LOAN.

Farm for Sale.

FOR SALE, a Farm containing 230 acres of Land, convenient to Wilmot Mills, Lot 88, 80 acres are cleared, and the remainder is covered with wood and ralls. There is a good barn on the premises. Terms easy.

Apply to JAMES A. McDONALD, Barrister, Charlottetown, or JAMES WISNER, Wilmot Mills, Lot 48.

March 27, 1895-2m

Hood's Cured

After Others Failed

Scrofula in the Neck—Bunches All Gone Now.

(Called from Paris and Rome correspondence of the Philadelphia Cashier Times.)

The sacred tragedy which is commemorated on Good Friday brings out the best side of the French character. The churches were crowded with the faithful whose mournful sympathy was symbolized by their sombre attire and quiet, reverent demeanor. The story of the passion was told in countless centres of Christian life on Good Friday afternoon, but nowhere was it listened to with deeper faith and piety than by the citizens of Paris. That there were many who blasphemed goes without saying, but these were not able to divert the general tendency. The stream of Christian life for that day at least wended its way heavenward, and in all humility might be offered to the Redeemer a slight reparation for His suffering. At Notre Dame Cardinal Richard was unable to officiate, owing to the precarious state of his health. His Eminence had been suffering from a severe attack of laryngitis, from which he had not entirely recovered from an excess of politeness. Cardinal Richard somewhat inadvertently went out to pay a call on Cardinal Vaughan a few days previously and had suffered in consequence. His place at the Holy Week offices was however filled by Mgr. de Forges, titular Bishop of Tonarrie. The exposition of the great relic drew an immense crowd to this noble Cathedral. The ceremonial at the Madeleine during Holy Week was particularly splendid. One interesting feature on Holy Thursday afternoon was the washing of the feet of thirteen poor boys by the cure. Here, too, the altar of repose was extremely beautiful and a great attraction to British and American visitors. I have before alluded to the famous choir of St. Gervais. Like the old Papal choir, its members exulted in their male voices, carefully trained to sing any kind of church music without accompaniment. By every kind of church music I am afraid I do not include the light and frolic school which has for so long detracted from the grave and reverent dignity of divine worship. The St. Gervais choir gave proof of the powers by perfectly rendering the following programme: "Improperly," "Palestrina," "Ave Christus immolatus in crucis ara," "Jesquin de Pres," "Vaxilla Regis," "Palestrina; Tenebrae Responsories, Palestrina; "Benedictus," "Stabat Mater," "Palestrina; "Benedictus Nanini; "Christus factus est," one glorious outburst of Gregorian chant in unison; "Sixth Penitential Psalms," Roland de Lassus. Of course these pieces covered the various functions of the day, morning and afternoon.

For my own part, however, I have an old-fashioned prejudice of attending the services of my own parish church, and that is St. Honoré l'Elyan, situated almost in sight of the house in which Victor Hugo lived and died. When the church was built the neighborhood was sparsely inhabited. Now the increase of population is such that the sacred building is totally inadequate for its requirements. I tried to get in to listen to Pere Stourneau, the gifted Dominican, who was preaching the "Three Hours," and I succeeded, but only just barely. It was really a thrilling sight. The people were clustered round the pulpit in semi-circle, even after rows of chairs extending over to the interior of the sanctuary and side altars. Near the doors hundreds more were standing, behaving with perfect decorum, notwithstanding the way they were packed together. In the galleries above, the same extraordinary sight. I could not help remarking the large proportion of men. Better still, standing where I was, I was much struck by the almost intense attention with which these listened for the most part were in deep mourning, and in no instance were gaudy colors to be seen. Now, what I want to say is, this only faith and devotion could have filled St. Honoré with all these people, some of them of the highest position, as the stream of coroneted carriages outside betokened. Nor was it the only service. Several times during the day the church was equally filled, whilst the number of devout worshippers, who from early morn till noon visited the "Sepulchre" was considerable. Well, multiply this parish with the other parishes and the churches of the religious orders and you have a sum of solid Christian faith and piety which dispenses once for all with the stupid opinion that Paris is par excellence the wicked city of Europe. My own opinion is just the contrary. The great bulk of the inhabitants love their religion, and are as truly Catholic as they were in the days of St. Louis. The state has done and is doing much to destroy the faith of France, but neither godless schools nor a godless army

nor a godless legislature will ever succeed in rooting out the Catholic faith from the bosom of the Bldest Daughter of the Church, the land of Martin of Tours, Joan of Arc, Vincent of Paul, and above all the land of Lourdes and Paray-le-Monial.

At the time when the British House of Commons is engaged in disestablishing the Protestant Church in Wales, it is singular that the Holy See should be about to recognize the distinctively national character of the Welsh people by separating the Catholics of the principality from the English Catholic jurisdiction and appointing over them a vicar apostolic. From a careful statement which has just been published I gather that the Catholic Bishops in England will, at their annual meeting after Easter, select three ecclesiastics to be recommended to the Holy See for the position of vicar-apostolic of Wales. This of course means practical autonomy, and will considerably curtail the powers of the Bishop of Newport and the Bishop of Shrewsbury. Picky little Wales is thus to be reckoned within the future as one of the "nations" composing the Church Universal. It is a preparatory step to the ultimate creation of a Welsh hierarchy, which will be accomplished by the appointment of bishops to some of the vicariates of the principality. Following the establishment of the vicariate will be the foundation of a seminary for the training of Welsh priests. What is wanted is priests who can speak and preach in the Welsh language, so as to found missions among the country folk. It is intended also to promote public lectures in Welsh in explanation of the doctrines and discipline of the Church. In the churches sermons will be regularly preached in the ancient tongue of the Cymri. Already the Franciscans, the Augustinians, the Jesuits and other orders have homes and educational establishments in the principality, in which the Welsh language is spoken and taught. It may be said that the Celtic languages are all taught at the Propaganda College, Rome, where one of the finest collections of Welsh scholastic literature exist in manuscript and it is deemed not at all improbable that a Welsh college will be added to the educational establishments of the Church in the Eternal City, where England, Scotland, Ireland and the United States already have colleges of their own. The question of a separate jurisdiction for Wales has really been before Propaganda for the past fifteen years. It was first advocated by the late Earl of Denbigh, and Cardinal Vaughan, who is as a Welshman by descent, as well as Dr. Hedley, the learned Bishop of Newport and Monmouth, afterwards were brought to regard the scheme with favor. It has long been recognized in Rome that the intensely religious character of the Welsh people offered a fair field for their conversion, and it has been remembered that the Nonconformists of the principality have never been intolerant towards their Catholic neighbors.

It is said that a sensational betrothal is forming a topic of conversation in Vienna diplomatic and aristocratic circles. Count Coudenhove, the Austrian Charge d'Affaires at Tokio, is betrothed to a Japanese lady, who will become a Catholic. The Coudenhoves are of the most Catholic and aristocratic families in Austria. The death of M. Engleme Pion, the well-known Paris publisher, has been received with general regret. The deceased was a practical Catholic, and a great friend of the Abbe Hamon, cure of St. Sulpice whose great work, "Histoire de la Sainte Vierge," in seven volumes, M. Pion published. His family have been printers and publishers since the sixteenth century. Of Dutch origin, they sought refuge in France to escape the persecution of the Protestant princes of Orange. The funeral obsequies were solemnly carried out at St. Sulpice. The French Senate have practically accepted the budget as it came from the Chamber of Deputies. The obnoxious taxation of the religious communities has therefore become law. Only one modification was accepted. The tax is to be thirty centimes per one hundred francs on all religious communities alike, "authorities," or "non-authorities." Even M. Ribot was struck by the unjust anomaly of two scales of taxation. It is one thing to decree taxes and another to gather them in. The French press is agitating resistance to an "iniquitous law," and the movement seems likely to spread.

Much indignation is felt in France at the news which has just arrived that the Correctional Tribunal of Rome has sentenced Mgr. Boglin, ex-editor of the *Nouveau Moniteur de Rome* to two years' imprisonment and a fine of 2,000 lire, and the

business manager of the paper to ten months' imprisonment and 833 lire fine. The *Moniteur* is suppressed, as all the world knows, and Mgr. Boglin was ignominiously expelled from Italy. It will scarcely be believed, this process has been carried on secretly, both the Monsignor and the manager being in entire ignorance that criminal proceedings were going on against them. The pretext for the iniquitous sentence is an article against Freemasonry published long ago. This rapid and mysterious trial leads to much speculation as to the motives of the government. It is believed to be a precautionary measure against the return to Rome of Mgr. Boglin, whose influence is very considerable.

There is a standing principle which may bear application to some current reports. Many-voiced rumor attributes his to Holiness various intentions in the way of addressing Pontifical letters to divers nations. There are reasons why we may apply a practical principle, of which even a superficial knowledge of Pope Leo's reign proves the value, to these reports which circulate in changing form and without support as regards proof. Pope Leo is never idle for a moment, so to speak, and from the beginning of his glorious pontificate his activity has been directed to publishing Papal letters at more or less regular intervals. This he has never ceased to do down to the appearance of the "Lingua Oceanica Spatia." There is, therefore, in a general way, a moderate probability attaching to the current reports. In reality there is no doubt that he will address the English nation, and that before very long, though it is precisely at this moment that some of the general public have begun to feel uncertain on the point. As it is sometimes a duty to report unproved rumors, I may one which is an aggregate of rumors formerly circulating apart. According to this, his Holiness is engaged upon a letter concerning with the social action of Catholics in France, Austria and Belgium. Its purpose would be to still further develop the luminous instructions contained in the *Humani Generis*. Three special rescripts may be assigned to correspond to the three Catholic nations mentioned in connection with the encyclical. They are the three European nations which have given themselves the most zealous to the study and practical carrying out of the immortal social encyclical. In that encyclical the Church set itself forever on the side of the laborer, of the poor and of the socially oppressed. The main lines of Christian social action were there laid down in an unmissable way, and henceforward no grave doubt on essential questions can arise in the future to which the encyclical applies. But it was not supposed that the Pontifical utterance, complete and satisfactory as it was, should suffice with the suddenness of an ipse dixit. Nay, the greater the respect entertained for its authority, the greater it was felt would be the ardor displayed in the study and application of its teachings. Hence the origin of societies for its study which exist as Dante and Shakespeare societies exist. In France its study and application on some minor points and the echoes of their disputes were frequently present in the *Moniteur de Rome*. That is a special reason why France is named. As to Belgium, it is thought by some, chiefly Liberals, that the recent strikes occurring in so Catholic a nation have seriously attracted the attention of the vigilant Leo. Catholic Austria also has its social doubts, and it was asserted that he had something to do with Cardinal von Schonborn's recent Roman visit. In fact he had come on that account, said the Liberal paper. The Catholic organs sounded an official denial. This would not, however, exclude the possibility that the condition of things existing there should be studied. It is said that the abbot primate of the Benedictine Order, who left ostensibly for Belgium, is destined on this mission of investigation. If we are to accept this statement we may make up our minds to wait yet awhile for Pontifical utterance on the point. Still it is far from improbable that consideration is being taken as to the opportunity and necessity of such a letter. And while we wait we can adopt as our own the words of an anti-clerical paper of Rome: "And once again Pope Leo could cast his word of peace amidst the strife of social classes, of that peace which he has always offered as the means of solving the grave problems which agonize our modern society."

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Interesting European Items.

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It is some consolation that anti-clericalism does not win all glory the line. Its defeat at Rome is few, so great is the support in high

places upon which it can count. But of late two causes have brought it an occasional rebuff. Rampant anti-clericalism is out of fashion, just as war-paint and armor and argue base. It does not always bring monetary gain and it may hinder its being made. That is an ultimatum with the Romans. Secondly, a defeat may occur when it puts itself flagrantly outside the law or when it affronts the good feeling of civilized peoples. Such was the case when the cross was insulted at the funerals of the late Dr. Rinaldo Rocco. That act bore the aspect of a war-dance performed on Christianity and civilization. Such was the import of a splendid speech in the Communal Council of Rome on April 1. Concellor Satucci said that the cross placed on the hearse of the late Rinaldo Rocco was covered up with a banner (that of the Giordano Bruno Association) which represented in the mind of the person placing it there the negation of the cross. That action had excited the indignation of all the citizens of Rome. He spoke, therefore, in their name. That action was an offense to a religious sentiment, the most sacred and venerable of our faith. It was an offense to civilization, for eighteen centuries of history cannot be blot out, and those eighteen centuries mark the unceasing strife and victory of civilization against barbarism, a strife waged and a victory won in the name of the cross. Those who make war on that cross represent not civilization, but the barbarism of those ages when the cross was an instrument of punishment, it being now a symbol of glory and civilization. (Applause.) The speaker then proceeded to show how the will of the family and the liberal feelings of Rocco himself were offended by the action, and he begged the Syndic to enforce respect for the cross, which represented the only solution of the question of human sorrow. And he believed that in the interest of the moral and social order all should unite around that symbol of immortality, of love and sacrifice. (Applause.) The Syndic, replying, deplored the occurrence, which he regretted the more because he himself had officially received the express wish of the family for the presence of the cross on the hearse. At the funeral some one removed the cross, but the Syndic, gave orders that it should be replaced. He did not see or become aware of what followed. The torture inflicted upon the family in the name of liberty was most deplorable. The sons of the deceased asserted that such were never the ideas of Rocco, who had always regarded the cross as a sign of redemption and liberty. He then promised to publish regulations against a repetition of such an action. These have been published since, and it is to be hoped that they will be duly enforced.

The other day at Paris Zola received an invitation to sit at dinner with scientists! This was too much. What was meant as kindness proved a cruelty. Zola is not a scientist; nor is he a passable after-dinner speaker. Unlike illustrious living examples, he finds no inspiration in wine. That again, perhaps, is because he is not a scientist. He is only at home exploring, dissecting, denouncing and describing the belly of Paris at its girthy omphalos. But that surprising invitation, coming as it did, momentarily raised him to the rank of an after-dinner orator. If the imprecation born of that surprise and joy came beforehand his speech was none the less remarkable. It would seem incredible, but as he confesses he is no orator, so he must write his "few words" beforehand. He could not have spoken better had he trusted to the inspiration of the moment. That speech should be published as an appendix to "Rome" as proof final that its author was not born an ass. He himself has admitted that his visit to Rome was a revelation to him. The Vatican he discovered, was dead, because it did not open its portals to the greatest of living writers, and scientists and after-dinner orators. Rarely was given proof positive and the justification of his subsequent utterance. Therefore at that famous banquet he said: "There was a city in which, scarce a quarter of a century since, faith, reigned as temporal sovereignty. Every publication was subjected to an examination of orthodoxy. Hence, intellectual life had retired from that city, and the exhaustion of the national soil was

so thorough that even to-day from the dust accumulated by centuries it is impossible for a great writer to arise. Note the word retired. When was the golden age of Roman literature? After the reign of Augustus, only in that of Leo X. But the latter was a Pope, not the great writers of his age were either clerics or clerical. But then what direct connection has excellent style with the emancipation or enslavement of the intellect? And why is intellectual stagnation proved to exist in Rome by the want of brilliant styles? If the same evidence exists as to the other parts of Italy long time free? And all men who are not drunk or rancorous will admit that Rome does not enslave the intellect. The names of Scocci, Denza, De Rosa, Carini, Bollig, Hergenrother and Cirio, to mention only a few of the recently dead, will go down to posterity as honored scientists, despite any dithyrambic utterances to the contrary.

In an address delivered at Bethnal Green on the last Thursday of March, the Marquis of Salisbury spoke strongly in favor of the Voluntary or denominational system of schools. The sound principle was that each man should pay his rates for the teaching of his own religion, though he admitted the difficulties that attended the carrying out of that principle under existing circumstances. A minimum of religious teaching in the schools was not enough; the teaching of Christianity, to be given earnestly, must be given altogether. "It is an intolerable idea," said his Lordship, "that the State should come to us, like the censor of the Russian Government, and stamp out on our parts of our religion as do not suit its secular notions. I believe that the free religious liberty is one of the strongest feelings of Englishmen, and that there is no point on which that feeling is so susceptible as in the desire that we should teach our own religion to our children; and I do not believe that sense, that jealousy, is less strong in the church of England than in any other body which mentions the name of Christ in this land. And in proportion as we desire that justice should be done to us and to all other denominations, and that, without exception, the principle of parental liberty should be universally and steadily observed, in that proportion we must hold up high the example of the Voluntary schools, in which religious teaching is now preserved in its purity, being well assured that our efforts, if they are sincere and adequate to the purpose will be rewarded by blessings to the education of the future, for which our descendants will have good cause to remember the present generation." These are weighty words, and, coming from a man of such recognized standing and ability as the late Prime Minister of England, lend no feeble support to the cause of education. At this time especially, when the minority in Manitoba are appealing for the restoration of the right to teach their own religion to their children in their own schools, a right which the Dominion has hedged round with constitutional guarantees, Lord Salisbury's words deserve the most serious consideration of the people and Parliament of Canada.—Casket

His Eminence Cardinal Vaughan has accepted the invitation of the Bishop of Orleans to preside with the Archbishop of Tours at the celebrations to be held in Paris on May 7th and 8th, in honor of the anniversary of the seizure of Orleans by Joan of Arc in 1429.

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D'FOWLER'S EXT. OF WILD STRAWBERRY CURES COLIC CHOLERA MORBUS DIARRHOEA DYSENTERY

AND ALL SUMMER COMPLAINTS OF CHILDREN OR ADULTS. Price 35cts. BEWARE OF IMITATIONS.

John T. Mellish, M. A., LL. B. Barrister & Attorney-at-Law, NOTARY PUBLIC, &c. CHARLOTTETOWN, P. E. I. 1895. Office—London House Building.

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Epps's Cocoa

BREAKFAST—SUPPER. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavored beverage which may save us many doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.—Old Scotch Gazette.

ELECTION!

It is not a certainty whether the Government issues writs for an Election this Spring. But Farmers, for all that, must make a (S)Election of the best HARROW, SEED SOWER PLOUGH, &c.

HARROW—We have the only Spring-tooth on the Island, with Steel Clip Fastening to Frame; also, the Farmers' Favorite, the Steel Disc Randall.

SEED SOWER—Our Seed Sower has all Steel Feed, which is not liable to breakage, and therefore insuring regular seeding.

PLOUGHS—One and Two-Horse, by the best makers also Repairs for all Ploughs common to the Island.

FARM SEED—We have a full assortment of Wheat, Timothy, Clover, Vetches, Corn, Peas, etc.

D. W. FINLAYSON, H. T. LEPAGE'S OLD STAND. Charlottetown, P. E. I., April 24, 1895.

At the Old Tea Store.

1000 LBS. TALLOW wanted, for which Cash or Trade will be given. Eggs or Butter taken in exchange for Cash or Trade at Market Prices. Manhattan Food for Horses, Cattle and Sheep, which will effect a saving of over 20 per cent. on old system of feeding. The Poultry Food has no equal. The value of increased quantity of eggs will more than doubly pay cost of food. A full line of General Groceries at away down prices for Cash only. Remember, a dollar in hand goes much further than a dollar "on the books."

JAS. KELLY & CO. QUEEN STREET. Charlottetown, April 24, 1895.