

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEB. 19, 1902.

Vol. XXXI, No. 8

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I underwent a treatment for six months, without any success, consulted a number of physicians, among others, the most eminent ear specialist of this city, who told me that there was no hope for me, and even that only temporarily, that the head noises would only be a respite, and that the hearing in the affected ear would be lost forever.  
I then saw your advertisement 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 I heard. After five weeks, my hearing in the diseased ear has been entirely restored. I thank you heartily and beg to remain  
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## Calendar for Feb., 1902.

MOON'S CHANGES.					
New Moon, 8 1/2, 8h. 21m.					
First Quarter, 15 1/2, 9h. 57m.					
Full Moon, 22 1/2, 8h. 30m.					
D	Lay of	Sun	Sun	High Water	
M	Week.	rises	sets	morn	After'n
1	Saturday	7 21 07	6 27	6 03	
2	Sunday	20 08	7 40	6 50	
3	Monday	19 09	8 53	7 44	
4	Tuesday	18 11	9 58	8 41	
5	Wednesday	17 12	10 48	9 36	
6	Thursday	16 14	11 28	10 20	
7	Friday	14 18	12 03	11 17	
8	Saturday	13 17	12 36	12 08	
9	Sunday	12 18		12 27	
10	Monday	10 20	1 10	1 45	
11	Tuesday	09 21	1 44	2 21	
12	Wednesday	08 22	2 20	3 00	
13	Thursday	08 24	3 14	3 42	
14	Friday	08 25	4 15	4 28	
15	Saturday	08 27	5 23	5 09	
16	Sunday	01 28	6 39	6 03	
17	Monday	00 30	8 03	7 18	
18	Tuesday	00 30	9 19	8 28	
19	Wednesday	56 32	10 22	9 31	
20	Thursday	54 34	11 14	10 30	
21	Friday	52 35	11 59	11 25	
22	Saturday	51 37	12 39	12 25	
23	Sunday	49 38		1 16	
24	Monday	47 40	1 17	1 51	
25	Tuesday	46 41	2 03	2 25	
26	Wednesday	44 42	2 44	2 56	
27	Thursday	42 44	3 26	3 26	
28	Friday	40 45	4 10	3 54	

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Oct. 2, 1901—301

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Nov 21, 1892—1y

## A. L. Fraser, B. A.

## Attorney-at-Law.

SOURIS, P. E. ISLAND.

MONEY TO LOAN.

## A KNIGHT OF THE EIGHTEENTH CENTURY.

BEING A SHORT ACCOUNT OF CAPTAIN JOHN McDONALD, LAIRD OF GLENALDALE AND GLENFINNAN.

BY MISS ANNA MACDONALD.

(Reprinted from the American Messenger of the Sacred Heart for January, 1902)

(Continued.)

I have further to remark in regard to saying your prayers, that I do not so much wish them to be long, as to be fervent, from your heart, and sincere. When you have full time on hand, you can make your prayers longer with discretion. Sometimes, however, persons are so much hurried, and so short of time, as to be obliged to make them short, and some say no prayer at all on these hurried occasions, in the morning or evening—this last ought not to be. It is seldom that one can be so hurried as not to have half a minute, or a minute or two to spare; when then, you can do no more, it will be well for you to employ even this half-minute, or minute or two in prayer, rather than do nothing at all—that is to say, you may by three or four glances of thought, when you are getting out of bed, or while you are dressing, raise up your mind to your Creator, adore Him in spirit, express your love of Him above all objects as the Highest Good, and your gratitude for His favors; offer yourself and your employment through the day to His honor and glory, and implore His preserving you from sin and evil. This, I say, you can do by three or four glances of thought in half a minute, a minute or two of time. It should not be omitted. You may repeat the same now and then, through the day in the same manner, and in as short a time; and, if at night you are equally pinched for time, or overcome with fatigue, you may do the same, and drop to rest. Thus you make the work of a bustling hurried day, an equivalent in the night of God's prayer on your knees. Make these acts of offering yourself and your daily employment to God habitual and frequent. I tell you again and again, that this habit of offering up thus your work through the day, or in other words, your performance of the duties of your situation, is, in fact, as agreeable in the sight of God, as if you had spent the time on your knees; or even more agreeable, as it is the continuous daily action of mind and heart. It is an excellent practice, which is not sufficiently observed. It is also an excellent habit always to consider yourself as acting in the presence of God, who certainly sees all we do or think; we ought to respect and fear His presence; it ought to be an effectual check upon our conduct. We may impose upon man, but we cannot elude God's eye.

When you are at your prayers, be they short or be they long, you should consider Who He is whom you are addressing, and open your soul accordingly to His reverence, awe and love. If the words of your prayer are to express your love, adoration and gratitude, humble yourself, and do it with all the powers of your soul. If it be to pray for any particular grace, protection or relief, humble yourself also, and let your mind go ardently with your words.

Whilst you are, as at present, at school and learning these things which tend to qualify you for the destiny of this world and of the next; those things which you are in the course of learning accordingly are your daily employments, work, and duty, and you should be at all reasonable pains to learn them, and offer them up to the honor and glory of God as I have mentioned. When you have done with learning, you will then have to act your part in the state of life, which God may be pleased to allot for you; and you ought to do the same during your life with discretion, diligence, industry, frugality and forethought, offering the result to God with the like intention.

I am happy to think you are in a place where you will see regularity of hours for every sort of work, and everything done in proper time, and at its own time. There is great utility in this regularity—and it ought, as much as possible, to be carried hereafter into your employment in the world.

I wish you to accustom yourself to resignation to the will of God in all things. I wish you to accustom yourself to good temper and to evenness of mind. By all means avoid fretfulness and anger. When you feel the emotions of anger, endeavor to be calm your mind, and say and do nothing in consequence of anger, as long as the disquiet lasts. After the emotions of anger

equally, as your superiors; this from the genuine nature and characteristic of the sex, is indispensable under all circumstances, to a female, at any rate.

Do not suffer yourself to be inclined to pry unnecessarily and curiously or maliciously into the affairs, characters, sayings, doings or concerns of others, nor to have them reported to you by idle people, nor to speak ill of nor backbite them. Those most efficacious in catching and carrying tales to you will be the readiest to report or betray what you may have remarked or expressed thereupon, and then you will have quarrels and enemies in spite of all you can do; you will, at any rate hear more than enough of those things without your being able to prevent it. It will be your part to notice them as little as possible, to make no remark upon them at the time, and not to rehearse them to others thereafter without absolute necessity. This reserve will be the more necessary for you, if it will be your lot to live among officious people. If you were to live a hundred years, you will find that your own concerns, if properly attended to, will furnish matter enough for employment to your mind and person without meddling in the affairs of others.

You must never mention again anything you see, hear or receive a knowledge of while you happen to be in the house or family of any other person. When you are in the house of another you are under his protection; in return, you are bound not only in charity, but also in worldly honor, to make no bad use of whatever you happen to hear or receive there. It is in confidence you have it, and it is a species of treachery to make an adverse, improper use of it.

Let me repeat over and over, and beseech, if you have an irascible temper; or in other words, a temper subject to fits of anger and passion, that you keep a guard upon yourself, and with the grace of God completely overcome it. Avoid as much as you can the occasions of provoking and being provoked. Do not be too warm or positive upon any subject, and drop it at once, rather than be carried into heat of argument. As soon as you feel the fit coming on, retire immediately to your room, or run away to some other place; there you are to call for God's assistance to suppress it, and never offer to say a word on the subject until you become perfectly cool. Do not attempt to say anything when you are in anger, for in that state of distraction it is impossible to say anything good and useful. Pray God to restrain you. I tell you that the consequences of passion are always irrevocable and that they bring greater shame and mortification, to say nothing of other mis-

chief, than original submission to the cause thereof would do. But to enable you to judge what is best to be done in any concern of your soul or affairs, you should often pray for the light of the Holy Ghost to direct you. In no difficulty will you ever receive solid comfort and assistance but from recourse to God by humble prayer and resignation. Take notice of this: You should despise no one. If yourself had all the world, it would be nothing but what God gave you, and what He might have withheld from you, as He withholds it from the meanest beggar, and so reduce you to begging equally as another. Kings and queens were born naked into the world, and they will carry nothing out of it but their works, good or bad, and we shall all without distinction lie in the common earth, the food of worms.

As to beauty, or deformity every one is as God pleased to make him; and trifling is the change or accident



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man or woman as ugly as the ugliest. A fine complexion is but skin deep. An illness of a few minutes or hours will make it fade, and death quickly renders the whole mass of body so loathsome that none can live in its air. What then have we to be proud of for the handsomest person or the handsomest face?

We are fond of dress and we take prodigious pains with it, and when we dress to the utmost, we cannot for our lives exceed the splendor of some variations of the butterfly. Taking it, however, as God was pleased to give it, beauty may be very well with making a proper use of it. A decency of appearance with good conduct, is not a job less agreeable, and a reasonable attention to dress, if too much is not made of it, is allowable, and even laudable, when directed in the way of charity, and for the sake of easy intercourse with those of our station. It is the same with those things we call accomplishments, such as dancing, music, etc., they are allowable, if but reasonably and moderately used, and even laudable, if learned and practised for the necessary intercourse of society. All things that in themselves are indifferent, may be rendered praiseworthy by a good intention and moderation. All excess, violence, and even the extremes of what we suppose to be good, are to be avoided, as being very dangerous. Moderation, cheerfulness, good humor, evenness of temper, foresight, regularity of hours and work, an orderly disposition of your clothes, apartment, and of everything belonging to you, not forgetting cleanliness of person and of everything else, are all highly laudable, and to be cultivated attentively with the good intention I have above recommended. Nor will the observance of them be troublesome if you do every part of them at the proper season, without delaying them from time to time through indolence, and letting one part run into another.

Reject all love of admiration. In fact, none of us has anything worthy of admiration. All we have is the gift of God—if there appear to be any good in us, it would be found too frequently mixed up with defects, or unsound even to the core. What we are before God, that we are and nothing more. We need His aid in all we do, and are in every supernatural act, it is the Holy Ghost who prompts, who continues and who terminates our action—we cooperate—and if done in the state of grace it becomes meritorious.

Avoid idleness—it is the mother of want, vice and misery. Even if you be in a state of independence, the preservation of your fortune will require such share of attention, care and economy, as will

employ a portion of your time; and for such part of your time as may not be required in that way, you can and ought to contrive some useful employment to fill it up, with bestowing the rest in charity.

In respect to your manners and intercourse in society, I have already said that you should acquire a habit of mild and polite expression to all—your inferiors, no less than your equals and superiors. With this mild, polite mode of expression, you must never dispense in a single instance. How well acquainted or long acquainted and familiar you may be with any person, whether related or otherwise, and whether superior, inferior or equal to you, whether occasionally conversant, or commonly living with you, be sure never to take any liberties with them, but to treat them, one and all, constantly with kindness, deference, delicacy, respect and good manner, in joke or earnest. This mode of behavior is

particularly necessary when you have to live constantly with them. It is the only sure way of keeping up good humor, concord and peace. The truth of this you may deduce from your own feelings; for certainly you would not relish being treated in conversation or upon any occasion, with neglect of good manners or respect, nor with any degree of coarseness, by any acquaintance or relation whatever.

The person who would treat you with attention, respect and good manners, is the one you would like and prefer. Do then to others in this respect as yourself would like to be done to. We are so constituted that our temper, or disposition, or humor is changeable—one day pleasant, another day fretful and impatient or peevish. The liberties which might pass off upon one day without objection, will give offence upon another day; and then there ensues a quarrel. Nor perhaps will you be aware of these temporary changes in the humor of your friend. The surest way for you then is to be uniformly obliging and polite, avoiding all manner of liberties, and accordingly all possibility of giving offence. At the same time, you should not be yourself capricious, nor ready to take offence.

In respect to female modesty or delicacy, by which I mean not only that purity of mind, which rejects with horror all thoughts or acts contrary thereto, but also that decent reserve, and if I may say, comeliness of personal demeanor and intercourse, understand that it is the ornament of manner, the honor of the body, and the groundwork of sanctity. It causes us to avoid immodest sights, such as immoral pictures, etc., from which you must turn away with horror. Female delicacy also forbids us to listen to improper or loose discourses.

(To be continued.)

## Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition. This is generally and chiefly indicated by cutaneous eruptions; sometimes by pale countenance, nervousness and general debility. The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore. It afflicted the daughter of Mrs. J. E. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears. These sores were not benefited by professional treatment, but, as they voluntarily say, were completely cured by Hood's Sarsaparilla. This peculiar medicine positively cures the scrofulous disposition and radically and permanently cures the disease.

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