

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 1, 1903

Vol. XXXII, No. 13

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Best statements of Catholic doctrine  
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Occasional sermons of special merit  
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These articles will be from the best sources, and the rule of selection is:

One at a time, and the best that can be had, so that subscribers may keep each number for frequent reading and reference

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## JAS. LONERGAN,

Proprietor

June 25, 1902-1f

### Happenings in Scotland.

A NOTABLE JUBILEE.—From the columns of the Scottish correspondence of the London "Universe," we take the following interesting items of Catholic happenings in Scotland. The silver jubilee of the restoration of the Scottish Hierarchy falls in this month, and will be celebrated in St. Mary's Cathedral, Broughton street, Edinburgh, on the 5th inst., when High Mass will be celebrated by His Grace Archbishop Smith, the Metropolitan, assisted by the Bishops of Dunkeld, Aberdeen, Argyll and the Isles, and Galloway. The jubilee will also be celebrated in the cathedral churches of the various dioceses, in presence of their respective prelates. The date fixed for the Glasgow celebration is Sunday, March 15th, in St. Andrew's pro-cathedral, the presider being Canon Mackintosh.

It is interesting to note that of the original prelates appointed to the various dioceses in 1878 not one survives. Edinburgh has lost three archbishops since that time, Aberdeen two bishops, Galloway one. Dunkeld one by death and one by promotion to the Metropolitan See, Glasgow being the last to feel the hand of death, when on March 27th 1902, the venerable Archbishop Eyre (who was the doyen of the episcopate in Scotland) was called away to his last account, Argyll and the Isles, so far has lost none of its prelates by death, its first ruler, Bishop MacDonald, having been transferred to the Metropolitan See of Edinburgh before his death.

The re-establishment of the hierarchy here did not give rise to the same display of ignorant indignation that the similar event caused in England. The prelates of the Episcopal Church protested against Rome usurping their titles, but the "Glasgow Herald" voiced the feelings of the community when it said it was a question whether it had not stolen their titles from Rome. There was also a demonstration of Orangemen on Glasgow Green, where one Godfrey burned the paper containing the announcement of the establishment of the hierarchy, but these were about the only hostile demonstrations at the time. Needless to say, the Church has advanced during this time, notably in the West of Scotland, where for some years past almost every other week sees the opening of a new mission.

St. PATRICK'S, GLASGOW.—When St. Patrick's new church was opened some five years ago, it was thought that there would be ample accommodation for the congregation for generations to come. This has proved, however, not to be the case, and consequently the old church in O.K. Street is being renovated, with the view of being once again opened for worshippers in the lower reaches of the parish. We believe that the ecclesiastical authorities have it under their serious consideration whether or not they will have a new mission, with the old church as its base.

A NEW PARISH.—Another striking evidence of the progress of Catholicity in Glasgow is the fact that a new mission, comprising parts of St. John and Francis' parish will shortly be opened on the South Side in Govan Street. This announcement was made by Canon MacInnes recently.

SWEET CHARITY'S SHARE.—An evidence of what may be achieved through the co-operation of the laity in charitable work may be inferred from the following:—

At the public annual meeting of the St. Vincent de Paul Society, held in the Diocesan Hall, Glasgow, presided over by His Grace the Archbishop, the annual report for the year was submitted. The income was £5,421, being an increase of £144 over the previous year, made up as follows:—Church door collections, £2,517; subscribers, £773; legacies and donations, £481; other collections, £112. The outlay totalled £5,494, £2,811 of this being given in cash, and over £1,000 in provisions. Grants were given to refugees, homes and asylums, while £95 went to pay rents, £33 in assisting the poor to help themselves, £48 in free dinners, and £12 18s. in funeral expenses, the expenditure being £70 above the income. There are 27 more active, and 61 less honorary members than last year. Families relieved, 4,677, numbering 20,746 persons, visits at home, 50,109; 12,568 free dinners supplied and 130 poor people sent to hospital, comprised the rest of the report, which was adopted on the motion of Canon MacInnes, seconded by Father Stewart.

His Grace, at the close of the proceedings congratulated the society

in its work. He wished he could see a conference in every parish, and that the society would go on and prosper.

ARCHBISHOP ILL.—Several alarming reports as to the state of Archbishop Maguire's health have lately been in circulation throughout the city of Glasgow. Happily, however, says the "Universe" correspondent, there is no immediate cause for alarm. His Grace has never been very robust in health, and having overworked himself has been ordered a rest. We may state that it is his Grace's intention to join the great Scottish pilgrimage which goes to Rome a few months hence.

### How Belgian Girls are Taught.

Frances O'Brien, in the "Quiet Hour" describes the work of Belgian school girls. She writes:

"The Sister suggested that we might like to see their laboratory, and on our way thither she explained to us that the ease and pleasure with which the girls carried out the work of this section was due to the foundation laid in the 'Ecole Primaire.' There, in the first year after entrance, the initiation in science began in the 'exercice d'intuition,' or Object Lessons, with which exercises in language were always coordinated. This immediate alliance of language with intuition is a fundamental principle of the Belgian system. These lessons were continued in the courses of Natural Science, which immediately followed, and here on their common basis, began the correlated studies of domestic economy, hygiene and agriculture. Lessons on the care of animals were combined with notions of zoology; study of the soil and the means of improving it, with notions of mineralogy; the culture of different plants and vegetables with the study of the vegetable kingdom.

"We remarked to the Sister that such training required a large amount of labor and patience on the part of the teacher. She replied, 'Our role of teacher is like that of a guide—we do not explain what is apparent, but we stimulate the child's spontaneous mental activity by a course of judicious questioning. This, we find, is the surest means of imparting scientific knowledge and inducing a habit of self-help. On every occasion we insist that the pupils shall themselves participate in each experiment and explanation.' She went on to tell us that in the 'Ecole Moyenne' more time was given to reflection and experimentation with regard to the facts which have been assimilated in the 'Ecole primaire,' where the 'positive' method of teaching was chiefly in use.

"We were now in the laboratory, a well-sized room, fitted with every appliance. It was here, we were told, that the pupils of the 'Ecole Moyenne' made their 'intuitive' study of the chemical notions applicable to daily life, and which were of special service to them in their studies of cookery, of hygiene, and of laundry work. Here also girls of the agricultural course made the experiments necessary to their particular branch, and the more advanced pupils followed a practical study of bacteriology, to aid them in the dairying processes. Apropos of a remark from us that the Sister must turn out a formidable supply of 'femmes savantes,' our guide remarked, 'Our idea is not to turn out learned women (with a stress upon the adjective) but girls with habits of observation and reflection, and with a solid store of knowledge useful for daily life. Besides these more obvious advantages, the studies of the works of the universe, shining with God's truth and the beauty of His eternal ideas, afford them an education that is deeply spiritual.'"

### A Wonderful Chapel.

In the great Church of Loreto, which stands on a hill overlooking the blue Adriatic sea, and about the middle of Italy, a Roman artist, Lodovico Seitz, has just finished painting a chapel. It is the chapel of the age, and the Catholic dioceses of Germany have contributed the funds to defray the expenses of glorifying with highest art this chapel dedicated to the Madonna. The shields or coats of arms of several dioceses contributing are painted on the borders of the fresco.

It seems as if the thoughts of the artist, Prof. Ludovico Seitz, were far from mundane themes; one might readily imagine he saw visions of celestial beauty and that his soul was dwelling amid other than earthly scenes. He is a member of the Commission of the Sacred Archaeology, and his counsel on questions of art to that body are invaluable. He was born at Rome, in 1844, but appears ten or more years

younger than this makes him out to be. When he was only 11 years old he obtained the prize at the Gregorian competition of the virtuosi of the Pantheon. His father was a painter who spent some time in Montenegro and delighted afterward in wearing in the streets of Rome the very picturesque costume of that country. Thus the young Ludovico may be said to have been born to art and to have had palette and brushes as the playthings of his childhood. From an early age he took to painting, but in this case the child was distinguished for his ability all along. Leo XIII took note of his work and determined to give him an opportunity of reaching his high aspirations.

### A Jesuit Astronomer.

The practical interest shown by Catholics in the new observatory that Harvard has established in a Catholic country is only an indication of the true interest our scholars feel in all scientific work, and of their readiness to show interest when such work is carried on in an honorable way. The affair is kindred to another which scientific Jesuits are about to undertake in South Africa, of which the Georgetown College Journal for February gives the following account: "Rev. Elmond Goetz, S. J., assistant astronomer in the observatory, left Georgetown on the night of Feb. 5. Father Goetz came to Georgetown about fourteen months ago from Sorbonne, the University of Paris, where he had spent three years in studying theoretical observatory work, geology, mineralogy, and other departments of science serviceable in a new country. His object at Georgetown was to study practical observatory work, and during his stay he has assisted Father Hagen in work upon the various publications in which the latter is engaged—in computing and publishing His Observations on Variable Stars, and in making a photometric survey of the northern sky. During the past year and a half Father Goetz has also been professor of calculus and tutor in French and German in the undergraduate school. He expects to sail from New York on 'La Bretagne,' on Feb. 12, for Havre. He will then go to London and Paris to purchase equipments for the observatory which he intends to organize at Bulawayo, Rhodesia South Africa. This is the central station of the Zambesi mission of the English province of the Society of Jesus. Two students from the Jesuit school there have been the first to qualify for the Cecil Rhodes scholarships at Oxford. Father Goetz intends to establish at Bulawayo a southern station of the Georgetown observatory to complete for the southern sky the work on the variable stars of the northern sky done in the Georgetown observatory. The photometric survey of the southern sky will also be begun and a meteorological and magnetic station be set up. The greatest need of the new observatory is a twelve-inch equatorial especially designed for work on the variable stars; the cost of this will be from four to five thousand dollars. Father Goetz hopes to find some one to donate this telescope. Before sailing he intends to consult Professor Pickering, of Harvard, about the work."

### Items of Interest.

The "St. James' Gazette" of London, printed the other day a paragraph headed "Wealthy Clergyman," in which, after a reference to Dr. Parker's wealth, it was stated: "That poor people of Glasgow will be surprised no doubt by the revelation that the late Roman Catholic Archbishop, Dr. Eyre, left all but £150,000, gross—almost exactly the same sum as was left a year or two ago by a clergyman at Brighton." Referring to the above, the "London Monitor and New Era" says: "Many poor people in Glasgow would not be a bit surprised. A great many of the poor people of Glasgow are Catholics, and the Catholics of Glasgow know, and had good reason to know, that Archbishop Eyre was a wealthy man. He was a son and heir of a wealthy family. He inherited the wealth of that family and passed on to the posterity of the family as much of the family trust as confided to him as he deemed it to be his duty to bequeath rather than appropriate. At the same time the Archbishop took a fair slice out of the funds of the Eyre family, for he built and bestowed upon the Archdiocese of Glasgow an ecclesiastical seminary which cost him in figures about £40,000. Added to that, during the long years of his tenure of the See of Glasgow he took not one brown copper from the archdiocese for menial expenses

as he would have been perfectly entitled to do. In other words, for over thirty years he gave the Catholic Church in Glasgow an incomparable service absolutely without financial fee or reward, discharging through all these years a stream of benefactions which God and His angels and the recipients may know of, but of which the world knows nothing and never shall know. So that the imputation in the St. James' Gazette is wholly groundless. Dr. Parker's wealth was acquired while he was in the Protestant ministry, and no doubt derived from his labors as a Protestant minister. We do not say one word against Dr. Parker for having amassed a fortune. Since the point is raised, however, it is only fair play to the Catholic priesthood to state that the Catholic priest usually dies worth as much as sufficient to bury him. Cases in point are numerous and ubiquitous, and have been frequently commented upon admirably by the Protestant newspapers. A notable case lately was that of Dean Donohy, of Melbourne, who died worth eight hundred thousand dollars, a fact which led a Melbourne Protestant paper to remark that the gentleman had always about eight hundred thousand, more or less, but that as soon as he found he had more, he parted with the surplus to the first poor man he met.

Touche reports of the desolation brought into the inner circle of the ruling family of Saxony are reaching the press. On Epiphany the Crown Prince attended the court chapel, and when the officiating clergyman at the end of the "general supplication" prayed for the conversion of the Crown Prince, the desolate husband wept abundantly. The congregation were overcome with emotion. Recently the young princesses, who have been told that their mother is away on account of sickness, knelt down at her bed and jointly prayed for their mother's restoration to health.

Five Sisters of Providence of Casimir have gone to Alaska from Montreal to attend to the needs of the miners.

The "London Daily News" is gathering statistics of church attendance in the metropolis. The work is not completed, but it tells a woeful tale. So far, out of a population of 2,469,416 souls, only 487,109, broadly speaking, go to a place of worship. What do the other two millions do on the Sunday?

The total number of founders of the New Westminster Cathedral—those who have given or promised £1,000 since May 1894—is now 89. The total expenditure up to date is about £175,000.

St. Mary's, Moorfields, England, has the "first fruit" of the secession of some of the members of the congregation of St. Michael's Anglican Church, Shoreditch. Father Chase has now entered on his books the names of eighty persons who personally requested instruction in Catholic theology at his hands. Some ten of these are children. Many are those of the heads of families in some cases representing from three to five individuals, comprising their wives and families. Father Chase anticipates 200 conversions altogether.

The learned, eloquent and courageous Bishop of Rotterdam has thrown a bombshell into the "liberal" Catholic camp by his speech, "Reform, True and False," of which ten thousand copies have been sold in Germany and which has been printed in the United States in English as a first number of the fortnightly, "The Catholic Mind." The more "reformers" became very angry and bitterly attacked the zealous Bishop for his timely utterance. But he had been richly rewarded by a letter from the Holy Father, by the unanimous adhesion of his own clergy of neighboring dioceses.

Keep Minard's Liniment in the House.

### Get the Most Out of Your Food

You don't eat and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have been troubled with dyspepsia for years, and tried every remedy I heard of, but never got anything that gave me relief until I took Hood's Sarsaparilla. I cannot praise this medicine too highly for the good it has done me. I always take it in the spring and fall and would not be without it." W. A. Nourse, Belleville, Ont.

## Hood's Sarsaparilla

Strengthens and tones the stomach and the whole digestive system.