

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUG. 28, 1901.

Vol. XXX, No. 34

Calendar for August, 1901.

MOON'S CHANGES.
Full Moon, 1st, 6h. 34m. m.
Last Quarter, 7th, 4h. 2m. m.
New Moon, 14th, 4h. 27m. m.
First Quarter, 22nd, 3h. 52m. m.
Full Moon, 29th, 4h. 21m. m.

D	Day of Week	Sun rises	Sun sets	High Water
1	Thursday	5 17	5 15	11 15
2	Friday	5 18	5 14	11 15
3	Saturday	5 19	5 13	11 15
4	Sunday	5 20	5 12	11 15
5	Monday	5 21	5 11	11 15
6	Tuesday	5 22	5 10	11 15
7	Wednesday	5 23	5 9	11 15
8	Thursday	5 24	5 8	11 15
9	Friday	5 25	5 7	11 15
10	Saturday	5 26	5 6	11 15
11	Sunday	5 27	5 5	11 15
12	Monday	5 28	5 4	11 15
13	Tuesday	5 29	5 3	11 15
14	Wednesday	5 30	5 2	11 15
15	Thursday	5 31	5 1	11 15
16	Friday	6 0	5 0	11 15
17	Saturday	6 1	4 59	11 15
18	Sunday	6 2	4 58	11 15
19	Monday	6 3	4 57	11 15
20	Tuesday	6 4	4 56	11 15
21	Wednesday	6 5	4 55	11 15
22	Thursday	6 6	4 54	11 15
23	Friday	6 7	4 53	11 15
24	Saturday	6 8	4 52	11 15
25	Sunday	6 9	4 51	11 15
26	Monday	6 10	4 50	11 15
27	Tuesday	6 11	4 49	11 15
28	Wednesday	6 12	4 48	11 15
29	Thursday	6 13	4 47	11 15
30	Friday	6 14	4 46	11 15
31	Saturday	6 15	4 45	11 15

LOOK LADIES

PURE Paraffine Wax

IS THE BEST THING IN EXISTENCE TO SEAL UP

JAMS, JELLIES and PRESERVES.

This Wax seals Absolutely Air Tight, and is a sure protection against mould or insects.

Sod in 1 Pound Cakes

with full directions for use.

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—AND—

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It would not matter where you buy. But the kind you find in THIS STORE is different. Different in appearance and finish; different in construction and design; different in workmanship and materials used; and different (that is a lot lower) in price. Call and see our large line of bedroom furniture.

John Newson

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Barristers, Solicitors, etc.

(Late of the firms of Charles Russ & Co., and E. V. Knox, London, Eng.)

OFFICES—Cameron Block, Charlottetown.

Aug. 20, 1899—y

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The best proof that

MINARD'S LINIMENT

has extraordinary merits, and is in good repute with the public, is that IT IS EXTENSIVELY Imitated. The imitations resemble the genuine article in appearance only. They lack the general excellence of the Genuine.

This notice is necessary, as injurious and dangerous imitations liable to produce chronic inflammation of the skin, are often substituted for MINARD'S LINIMENT by Dealers, because they pay a larger profit.

They all Sell on the Merits and advertising of MINARD'S.

One in particular claiming to be made by a former proprietor of MINARD'S LINIMENT, which simply is a lie.

INSIST UPON HAVING MINARD'S LINIMENT,

MADE BY C. C. RICHARDS' & CO., YARMOUTH, N. S.

Farm for Sale!

On Bear River Line Road.

This 'very' desirable farm consisting of fifty acres of land fronting on "The Bear River Line Road" and adjoining the property of Patrick Moriarty and formerly owned by John Pigeon. For further particulars apply to the subscribers, executors of the late William Pigeon, or to James H. Reddin, Solicitor, Cameron Block, Charlottetown.

JOHN F. JOHNSON, F. F. KELLY, Executors.

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North British and Mercantile INSURANCE COMPANY

ASSETS - SEVENTY MILLION DOLLARS.

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

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The Sun Fire office of London,

The Phenix Insurance Co. of Brooklyn,

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Combined Assets of above Companies, \$300,000,000.

Lowest Rates. Prompt Settlements.

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FOR SALE.

The House and Lot at Head of St. Peter's Bay, lately occupied by Charles McLellan, and adjoining the property of Leslie Anderson, E-q.

This would be a good locality for a mechanic or for a boarding house. Terms easy. Apply to

ENEAS A. MACDONALD, Charlottetown.

Oct. 10, 1901. f.

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Nov 1 1892—f

Going Out of the

Crockery - -

- - Business.

We will close out our entire stock of

Crockery, Glassware and General Merchandise

At Great Clearance Sale Prices.

Bargains in Tea Sets, Dinner Sets, Toilet Sets, Lemon

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Lamps, Fancy Goods, Silver Knives, Forks and Spoons, &c.

Many lines at half price. All at sweeping reductions.

Stock must be sold at once as I am going out of the Crockery business. Book accounts must be settled at once. All the above goods will be sold for spot cash, therefore you can depend on getting bargains.

P. MONAGHAN,

Queen Street.

Light Weight UNDERCLOTHING

For Warm Weather.

In Cotton, light, smooth and soft,

50 cents per Suit.

Nicely Finished Balbriggan, fine as silk,

90 cents per Suit.

Beautiful soft Merino,

One Dollar per Suit

Something extra fine in light weight natural wool, nicely finished, sizes up to 46.

Two Dollars per Suit.

GORDON & McLELLAN

Men's Outfitters.

WE ARE

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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.

Count Albert De Mun.

Among the prominent French Catholics of the present day, Count Albert de Mun holds a foremost place. It was he who, only a few months ago eloquently defended the religious orders against the violent and unjust attacks of their enemies; indeed, for the last twenty years, by right divine of his splendid gift of eloquence he has been, so to speak, the official champion of God and His Church in the French Parliament. From his father, Count Albert de Mun inherited the high principles and chivalrous sentiments of a long line of noble and gallant ancestors, some of whom fought for Christ in crowding days with the same tenacious courage that is displayed by their descendant in his hand to hand struggle with the freethinkers of the twentieth century.

His mother was that lovely, gifted and holy Eugenie de la Forouays, whose brightness and sanctity has been revealed to us in Mrs Craven's well-known book: "A Sister's Story," which has been so widely read in America as in Europe.

Eugenie's winning character, at once so fascinating and so holy, stands out among a singularly gifted family group, and, in one of her letters, Mrs. Craven mentions with pardonable pride how the memory of his young mother clung to the Catholic orator. In 1873 she writes thus: "My nephew, Count Albert de Mun, has lately been speaking very well indeed at an assembly of workmen and it is delightful to me to hear him and to hear people say around me: 'C'est bien la fils d'Eugenie.'"

In April 1839, Eugenie's first child Robert came into the world. His mother's fervent prayers had been that "he should ever love God, be pious and good and endowed with beauty both physical and spiritual," and in each particular her petitions were granted. Albert, her second son, was born on the 7th of April, 1841, at Limigny, in the department of Seine et Marne. The chateau had once belonged to the freethinking philosopher Helvetius, whose daughter married Count de Mun's great grandfather. Soon after the birth of her second child, Madame de Mun's health began to fail. By the doctor's orders she and her husband with their eldest boy went to Italy; the following year 1842, she died at Palermo, leaving to those who knew her the memory of an angel upon earth and in her sister's heart a void that nothing could ever fill: "As long as I live," wrote Mrs. Craven many years later, "Eugenie's death will be for me a grief unrelieved by any earthly consolation."

Both brothers were educated at home for some years, under the care of an excellent tutor; they completed their course of studies at a College at Versailles, and then, at a short interval, entered the military school at St. Cyr, whence Count Albert came out in 1862 as a sub-lieutenant. The first years of his military life were spent in the regiment of the "chasseurs d'Afrique" and in some of his subsequent speeches he revives, with evident pleasure, the reminiscences of those days of military life in Algeria. In 1867, he married Mademoiselle Sineone d'Andian, a distant cousin and he was the father of two children when the war of 1870 broke out. He served with General de Clermont around Metz and his coolness under fire attracted the attention of General Changarnier. When, many years later, Count de Mun resolved to enter public life, the older soldier wrote him a characteristic letter, in which he expressed his conviction that the "chasseur d'Afrique" of 1870 would encounter the perils of public life with the intrepidity and calmness that he displayed when facing the "Prussian cannon."

After the fatal battle of Sedan, Monsieur de Mun was sent as a prisoner to Aix la Chapelle. There he made the acquaintance of an old German Jesuit, Father Eoke, who seems to have had a most beneficial influence over him. He had always been a practical Catholic, but the tragic scenes through which he had passed, his country's misfortunes, the vicissitudes of the war and later the horrors of the Commune, which he witnessed, deepened his religious feelings, and increased his natural thoughtfulness. He had within him the instincts as well as the gifts of an apostle, and, on his return to France, he resolved to devote his energies to the regeneration of his country.

Reflection had convinced him that in order to apply an efficacious remedy to the social evils of the day, it was necessary to go to the very root of the evil itself, to bring light and truth to the working classes, among whom the freethinking theories of the revolution had undermined the confidence and authority of the Church.

When once his mind was made up as to the line he must follow to attain the object he had in view, Count de Mun descended into the arena with the hereditary courage of his crissading ancestors. He had to face, not indeed the "Prussian cannon" to which General Changarnier had alluded, but the prejudices, suspicions and fears of those in whose eyes anything that is new must necessarily be dangerous; he also had to struggle against the blind hostility of the men on whose behalf he laboured. His first and most devoted auxiliaries were his brother Robert, to whom throughout life he remained closely united and M. Rene de la Tour du Pin Chamilly, a cavalry officer like himself, who had fought by his side on the field of Froylato.

To use the words of Mrs Craven's biographer: "These three men, young, rich and independent * * * were possessed with the Christian thought of giving their hearts and minds, and in a due measure their purses, to 'levelling up' the working men of Europe. * * * They determined to found clubs where men of good will, in whatever class, might be welcomed by the title of common respect and Catholic faith."

Thus was founded the work of the "Cercles Catholiques"; in January 1873, Mrs. Craven, in a letter to a friend, describes how her nephew opened one of these clubs at Vaugirard: "Albert de Mun made a brilliant speech which I wish you had heard. I had never myself heard him speak in public before, and I was amazed at his eloquence, moved at his deep conviction and pleased at his wonderfully beautiful and fluent language. It was certainly most singular to look at this good looking young man, in his dragon's uniform, holding forth, * * * as if he had been preaching from the pulpit, with the name of our Saviour and that of Catholicism on his lips. * * *

Later on Count de Mun left the army, but, although he no longer wore the uniform that invested his first appearance as a public speaker with peculiar interest, he retained certain characteristics of a military orator courage, straightforwardness and a chivalrous love for the poor, the weak and the oppressed.

In a declaration, written some years later, he sums up the primary object of his work. This object is a noble one; he wishes to make the teaching of the Church on moral and social subjects known to those, whose faith has been undermined by the revolutionary spirit and who have been taught the "rights of man," but not the "rights of God." By enlightening and moralizing the lower orders, who are often more ignorant of than hostile to the doctrines of the Church, he hopes to reconstitute society on the basis of justice and of peace. The eloquence, which with him was a natural gift, was employed in expounding these views, and, as his aunt Mrs. Craven observes, it was an uncommon sight. Of noble birth, essentially aristocratic in his appearance and manners, he became the friend, teacher and champion of the working men and to their moral and material well-being, he devoted his time and efforts. One of his companions in these early days of his self-imposed mission, describes the impression that he produced upon the young men, whom he endeavoured to enlist in his crusade:

"The sight of this cavalry officer who could hold a meeting captive, fascinated by his voice, who preached devotedness, sacrifice, love of the poor and humble, and who held out as the reward of this awakening of faith and charity, the hope of happier times, the sight was to itself alone a lesson that necessarily impressed itself on our young imaginations."

It is difficult to estimate the results obtained by Count Albert de Mun in his social and religious work of the "Cercles Catholiques." Final results cannot always be measured by what meets the eye and it sometimes happens that the good seed requires time to develop and bear fruit. It is certain that many of the social and philanthropic works that have been established in France within the last quarter of a century owe their existence to the generous impulse that originated with Count de Mun. His conviction that men of the world have a mission to fulfil towards their poorer and more ignorant brethren has become the conviction of hundreds of devoted men in France and more especially in Paris. Some of these have continued the work of the "Cercles Catholiques," others have embraced tasks, different in their organization, but similar in their primary object; the moral and material well being of workmen, and among these there are many who gratefully confess that the heavenly spark of zeal and self-sacrifice was kindled in their hearts by the soldier-apostle, whose striking individuality impressed their youthful imaginations. In 1876, the electors of Pontivy in Brittany chose Monsieur de Mun as their representative in the Chambers, but owing to the unjust manoeuvres of those who dreaded his influence at the "Palais Bourbon" he only took his seat definitely in 1881. Since that day, in the stormy and generally hostile atmosphere of the French Parliament he has, on every occasion, proved himself an eloquent and fearless champion of all good causes. It was he who protested against the shameful desecration of the Church of St. Genevieve, called the Pantheon, which, in defiance of all justice, was transformed by the Government into a pagan temple, where the remains of Victor Hugo were laid to rest beside those of Voltaire and Rousseau. He eloquently demonstrated the iniquity of the act that drove from her Church "the most popular saint of the national history of France," the patroness at whose feet the people of Paris, for centuries past, had sought help in every calamity; the gentle shepherdess, whose name is still beloved and honoured after the lapse of years.

Count Albert de Mun is never more eloquent than when he touches on the social subjects, to which he has devoted much attention and study. He strives to bridge over the abyss that separates the rich and the poor, the employer and the workers, an abyss that is often widened by ignorance and prejudice rather than by ill will. He endeavours to point out to the rich their duties towards the toilers and sufferers of the world and to teach the latter patience and resignation. His voice has an indignant ring when he denounces the cruelty of the men, who by robbing the poor of their faith, rob them of their one consolation and joy; "Faith" he truly observes, "is the only safeguard against rebellion, * * * how can you preach resignation to those from whose walls you have torn the image of the Crucified Lord, Who, showing His bloody brow and torn limbs to sufferers, seems to say to them: 'I have suffered more than you have and I am keeping for you a place by my side in eternal glory.'"

Although so earnest in his defence of the working classes, Monsieur de Mun is not a socialist. In 1873, at Chartres, he protested that: "we are not and never will be socialists; we wish to see the social question solved, that is all."

By his birth and family traditions he belongs to the old French nobility, yet he keeps well abreast of the progress of the age and has more than once expressed his conviction that Catholics should play an active part in the transformations that are taking place around them; that they should endeavour to direct the advancing movement and never stand aloof to deplore what they cannot prevent. Thus, having recognized the social question as one of the gravest problems of modern times, he bravely set to work to grapple with it, bringing to bear on the question of the teaching of the Church, to whose motherly solicitude for the poor and suffering he continually pays reverent homage.

As an orator, Count de Mun possesses remarkable gifts; his handsome person, full of honour and voice, his aristocratic bearing contribute to the success of his eloquence. His speeches are well ordered, and clothed in language at once brilliant and elegant. He has extraordinary facility and one of the charms of his eloquence is that it apparently flows naturally without a trace of effort. Yet Monsieur de Mun is an indefatigable worker, and unlike many orators he does not rely solely on his natural gifts, but cultivates and improves them with close and constant study. Without intruding on the sacredness of his private life, we may add that he is a fervent and exemplary Catholic, the worthy son of a saintly mother.

Such is the man, who, at the present moment, stands before the hundreds of religious men and women, whom an atheistical and tyrannical Government may any day cast adrift on the world.

The next few weeks will tell us whether his noble efforts are crowned with success. The malice and folly

of men are great, but God's power is greater still and has proved itself in circumstances even more perilous than those that now surround the Religious Congregations in France. In any case, whatever may be the result of the struggle, Count Albert de Mun has now a new claim to the gratitude of Catholics, they have been able to judge that his splendid talents are unimpaired, nay that his eloquence has ripened with time and study; that his earnestness and ardour are as great as when, thirty years ago, he began his public career.—The Countess de Coursor, in Rosary Magazine.

Devotions to the Holy Face of Jesus.

(Translated from "French Annals of Tours," July number; read at Mount Carmel Chapel Sunday, July 21, 1901.)

The news which comes to us every day on the devotion to the Holy Face are always excellent and consoling. This work, which God wishes, is propagated more and more and receives everywhere a hearty welcome, thanks to the fervent prayers of the associates and to the zeal of pious persons who labor to make it known. The monthly account of the favors received and of the progress of this reparatory work excites in those who hear it or who read of it in the "Annals" a great confidence in Jesus suffering in His Holy Face. Many would never have thought of addressing themselves to Him if they had not learned thus the efficacy of the novenas and the anointings. That is the reason why we place every month under your eyes, dear readers, the numberless graces received by those who in praying remember the sufferings endured by our Lord in His dolorous Passion.

SOME FAVORS GRANTED.

Tours.—A religious who for a long time suffered great pains had found herself suddenly relieved after making a novena of prayers and anointings.

Again: A person to testify his gratitude for the cure of a very grave malady which afflicted him, and which cure he attributes to the anointings and to the prayers of the Holy Man of Tours, has sent us 50 francs for our chapel. May the thought of these contributions to the glory of God and make the devotion to the sorrowful Face be more and more loved.

Nantes.—My mother, very aged, has lately been attacked with bronchial pneumonia, which has placed her life in danger. God has heard my prayers—He has preserved her. I had promised to burn a lamp for one year before the Holy Image. I now fulfill my promise and request you to keep it burning."

Silesia.—A Carmelite writes that a mother of family who suffered much from her stomach, and to whom all the remedies ordered by the doctors had brought no relief, has found herself completely restored after having used the oil from the lamp of the Holy Face. "The son of this lady, aged 6 years," she continues, "had a terrible disease of the eyes for eight months. The doctors said he must lose his sight. During fifteen days the child could not open his eyes. When he had joined the devotion his mother and himself made a novena, accompanied with anointing. From the first days the child opened his little eyes, and now, completely cured, he is going to school."

Toulouse.—"Behold the month of the Holy Face terminated," writes our fervent zelanist. "What could I say to you for the edification of those who read your charming 'Annals? The Holy Image appeared in the midst of a large quantity of natural flowers; fifteen lamps were burning constantly before it. The effect was pious and imposing. This blessed sanctuary is become a true pilgrimage. At every hour of the day fervent associates are kneeling around the chapel and come to console our Lord as well as to solicit all sorts of favors."

Baltimore, U. S.—We have received excellent news from our branch at Baltimore. At the monthly meeting of May the Chapel of Mount Carmel was crowded with pious souls. The director made known the progress of the past month—214 new members, chiefly from Baltimore, Philadelphia, St. Louis, Washington, etc., etc. These results are a strong inducement to procure new members and promoters to propagate far and wide this sweet devotion. Extracts from the "Annals" of May were read to this reunion and sent afterwards to the Catholic journal of Philadelphia.

Baltimore, Md.—After reading the above extracts the director gave an account of his branch for the past month, viz: Increase, 106, chiefly from Philadelphia, Baltimore, Wilmington, Del., etc. Philadelphia was ahead. He exhorted those present to work hard and get up more members for the glory of the Blood of Jesus. Benediction followed the devotions.

Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition. It is generally and chiefly indicated by cutaneous eruptions: sometimes by paleness, 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. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 16 she had eleven running sores on her neck and about her ears.

These sufferers 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.