

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 28, 1900.

Vol. XXIX, No. 3

Calendar for March, 1900.

MOON'S CHANGES.
First Quarter, 7th, 9h. 46m. p. m.
Full Moon, 16th, 0h. 23m. a. m.
Last Quarter, 23rd, 9h. 48m. p. m.
New Moon, 30th, 0h. 52m. p. m.

Day of Week	Sun rises	Sun sets	Moon rises	Moon sets	High Water	Low Water
1 Thursday	6 38	5 48	6 27	10 40		
2 Friday	6 47	5 57	7 24	11 1		
3 Saturday	6 56	6 06	8 21	11 38		
4 Sunday	7 05	6 15	9 18	12 09		
5 Monday	7 14	6 24	10 15	12 40		
6 Tuesday	7 23	6 33	11 12	1 11		
7 Wednesday	7 32	6 42	12 09	1 42		
8 Thursday	7 41	6 51	1 06	2 13		
9 Friday	7 50	7 00	2 03	2 44		
10 Saturday	7 59	7 09	3 00	3 15		
11 Sunday	8 08	7 18	3 57	3 46		
12 Monday	8 17	7 27	4 54	4 17		
13 Tuesday	8 26	7 36	5 51	4 48		
14 Wednesday	8 35	7 45	6 48	5 19		
15 Thursday	8 44	7 54	7 45	5 50		
16 Friday	8 53	8 03	8 42	6 21		
17 Saturday	9 02	8 12	9 39	6 52		
18 Sunday	9 11	8 21	10 36	7 23		
19 Monday	9 20	8 30	11 33	7 54		
20 Tuesday	9 29	8 39	12 30	8 25		
21 Wednesday	9 38	8 48	1 27	8 56		
22 Thursday	9 47	8 57	2 24	9 27		
23 Friday	9 56	9 06	3 21	9 58		
24 Saturday	10 05	9 15	4 18	10 29		
25 Sunday	10 14	9 24	5 15	11 00		
26 Monday	10 23	9 33	6 12	11 31		
27 Tuesday	10 32	9 42	7 09	12 02		
28 Wednesday	10 41	9 51	8 06	12 33		
29 Thursday	10 50	10 00	9 03	1 04		
30 Friday	10 59	10 09	10 00	1 35		
31 Saturday	11 08	10 18	10 57	2 06		



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Spring & Summer, 1900

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We are prepared to do the high-class trade of the city. We employ only the best workmen.

THE FABRICS WHICH WE WILL SHOW FOR SPRING ARE THE FINEST EVER MADE, THE MOST VARIED AND BEAUTIFUL IN DESIGN AND COLORING.

The style of garment that is fashionable this season is by far the most artistic of the century.

The fly front Overcoat and the street-covert Overcoat will be more in demand than any other style of overcoat for spring wear.

More Sack Coats will be worn during the coming season than for many years. Almost everybody will wear a Sack coat of some kind. Three button sack, four button sack, straight-front sack, and double-breasted sack.

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The prices—well, that is what we want you to see when you are looking at our goods. Their lowness will surprise you.

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The experience of millions has demonstrated that Hood's Sarsaparilla is the perfect remedy for all troubles of the blood, stomach, nerves, bowels, liver and kidneys, and that it imparts strength, vigor and vitality. Every testimonial is the voice of experience to you.

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Hood's Sarsaparilla
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Gratitude for God's Benefits.

GENERAL INTENTION FOR APRIL, 1900.

Recommended to our Prayers by His Holiness Leo XIII.

(American Messenger of the Sacred Heart.)

Gratitude is the virtue by which we acknowledge gifts received from others and strive to make return for the same whenever it is in our power. Gratitude to our fellow men is part of the cardinal virtues of justice; gratitude to God, if not identical with the virtue of religion, is really one of its chief acts, and a work of prayer by which we keep our souls in submission to Him.

"The chief thing in the worship of God," says St. Augustine, "is that we should not be ungrateful to Him, and hence in the only true sacrifice offered to God our Lord, we are reminded to give thanks" (1) The Preface of this Holy Sacrifice begins: "It is truly proper and just, right and salutary, that we give thanks always and in every place to Thee, Holy Lord, the Father Almighty, Eternal God."

"In all things give thanks," wrote St. Paul to the Thessalonians, "for this is the will of God in Christ Jesus concerning you all." (2) And again, "giving thanks always, for all things, in the name of our Lord Jesus Christ, to God and the Father." (3) Members of the Apostleship of Prayer will recall the text of this great Apostle on which their organization is based: "I desire, therefore, first of all that supplications, prayers, intercessions, and thanksgivings be made by men." (4)

And if we ask why so much stress is laid on this virtue of gratitude, we need only consider how important it was in the eyes of Christ who exclaimed when about to raise Lazarus from the dead: "Father, I give Thee thanks that Thou hast heard me;" (5) who distributed the miraculously multiplied loaves only after He had given thanks; who gave thanks again, as He took the chalice to bless it; and who complained, after the ten lepers had been made clean: "Were not ten made clean? and where are the nine? There is no one found to return to give glory to God but this stranger." (6) And if we seek a reason beyond the Master's example, it is not right that we should acknowledge as the author of our very being, and of everything that we have, God from whom we received them all?

If we could judge by the language and manners of men it would seem that nothing is more common than gratitude. People thank one another profusely, even when refusing a service; a worldly politeness invents a thousand gracious ways of expressing gratitude; men readily, nay, greedily accept gifts, and thank God, these are often generously given; yet how few, after all, are noble enough to be grateful in the true sense even to their fellow-men on whom they feel themselves dependent? Fewer still have the ability to be truly grateful to God, and to say, as the Spanish phrase puts it, when someone thanks another: "No thanks to me; thank God." Now and then comes a solemn message from the head of a State bidding the people set apart a day for holding services of thanksgiving; but invariably the thanksgiving is proclaimed for benefits which are ascribed to the success of the State administration, or to the institutions and enterprise of the people, and the benefits for which men are asked to be grateful are the material good things of this world to the oversight of the spiritual good things for which God chiefly wants our appreciation and thanksgiving. The Pharisee and his race are not

extinct, and men still presume to mock God by thanking Him—that they are not as other men. Too many of them take His gifts, and affect to ignore their source; others make an outward show of thanking Him for the very fear of being considered ungrateful. How few study the gifts of God, and stop to reflect "that every creature of God is good, and nothing to be rejected that is received with thanksgiving." (1) In the words of St. Paul men have become "ingrates" and lovers of themselves, and would make it the boast of the new century that they can do without God.

Gratitude would never permit us to deny the receipt of a favor, to ignore, or overlook, or forget it in any way; it makes us first acknowledge, then make much of the gift, and, above all, keep it in mind. I is this memory of favors received, or rather of our benefactors, which prompts us to praise them, and when opportune let others know of their goodness to us. Love of our benefactors, and a true esteem of their favors, grow naturally out of gratitude, and inspire us not only to treat them with honor and reverence, but also to confer on them even far greater gifts than they have bestowed on us. Thus gratitude is not, as some have cynically described it, thankfulness for favors to come; for it is of such a hope that the S-Scriptures say: "the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water." Nor is gratitude the mere eagerness to return gift for gift, since this eagerness may spring from a desire to be rid of obligations. True gratitude accepts with simplicity, and while it makes us appreciate the gift, it also makes us value more the friendship and goodness of the giver, and quite as glad to remain his debtor as to meet our obligation when occasion offers, though for one who has ever been truly grateful the obligation is interminable, and the truly grateful is glad it should be so.

Nothing can incite us more to the love and practice of this virtue than the baseness of ingratitude. "A blighting wind," St. Augustine calls it; more unkind than the chilling blasts of winter, Shakespeare makes Lear describe it, most hateful to gods and men, as Xenophon terms it; so baneful that it can destroy all the power of prayer, and force heaven to close its gates against us. It is prayer without gratitude that St. Bernard blames for failing to reach God. It is of ingratitude only that Christ complained when He manifested to Blessed Margaret Mary the love of His Heart for mankind, and bade her urge men to make reparation for the coldness and indignity shown Him in the Eucharist, which is primarily the Sacrament and ascription of thanksgiving.

To be grateful to God should be very natural and easy for us all. It needs but to consider His gifts, their beauty, variety and usefulness, all created by His hands, and given to us by Himself actually present to confer them on us, and what is more, operating in them so as to effect through them what is best for our spiritual and temporal welfare. It is difficult enough for us to recall the gifts of God and estimate them at their true worth,—gifts of soul and body, all the treasures of divine grace lavished on us so abundantly, all our mental faculties, and our senses through which we derive the blessings of knowledge and the necessary motives to exercise the power of free will with which God has endowed us, briefly that we may choose to acknowledge His goodness and show ourselves truly grateful for it. When we look about us and consider the multitude of creatures made for our benefit, and study how each contributes something which is indispensable for our existence, or at least highly conducive to our welfare, the heavens and the earth, and sea and air, the stars of the firmament and the minerals of the soil, the brute, vegetable and inanimate creations, and the wonderful way in which they sustain our lives, and quicken our activities, and enable us to do things which God deigns to consider creditable in His creatures, honor able to Himself, and beneficial to our fellow men; when further we penetrate from the material to the spiritual world, and value, as best we may, the dignity and power of the human soul and the marvellous play of its faculties, and then rise from the natural plane in which God might have left us, soul and body, capable merely of what our power could naturally enable us to know or accomplish, to the super-natural plane, in which we contemplate the light of His own countenance, and with our minds enlightened enable us to look above the range of our natural reason by which we know Him as the Cause of all things, and to behold Him as he has

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revealed Himself in a vision darkly, with our hearts lifted up to aspire one day to behold Him face to face and dwell with Him in glory as the sons of His household; when further we consider how He restored to us this high estate when it had been lost to us, and renews our title to it again and again, when we ourselves have fallen from it, we should be impious not to cry out with Isaiah: "I will give thanks to thee, O Lord, for thou wert angry with me; thy wrath is turned away, and thou hast comforted me. Behold God is my Saviour, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and He is become my salvation. You shall draw water with joy out of the Saviour's fountain: and you shall say in that day: Praise ye the Lord, and call upon His name: make His works known among the people; remember that His name is high. Sing ye to the Lord, for He hath done great things; show this forth in all the earth. Rejoice with praise, O thou habitation of God, for great is He that is in the midst of thee, the Holy One of Israel." (1)

This is gratitude, the hymn of joy in the heart, mounting ever to the lips in words of praise and of blessing, abiding in the memory, illumining the intellect and quickening the will to do great things for the great God who is in the midst of us. Not a gift used and not a thing done, not a prayer uttered, but the grateful spirit utters thanks to God: "with thanksgiving, let your petitions be made known to God." Nor will it rest with the thought of its own gifts, needs and achievement, but is grateful because God has done great things, and because He is worthy of "Benediction, and glory, and wisdom, and thanksgiving, and honor, and power, and strength, for ever and ever." (2) We give Thee thanks, O God Almighty, who art, and who wert, and who art to come; because Thou hast taken to Thee Thy great power, and Thou hast reigned." (3) And since men do not return God's favors, since they conceal them from others, and forget them, or disparage and sometimes reckon them evil instead of good, the grateful spirit is prompted to repair their ingratitude by accepting as special blessings the afflictions which He sends for our trials, rejecting that they are considered worthy to suffer for Christ, and crying out with David, "Thy rod and Thy staff, they have comforted me."

As members of the Apostleship of Prayer we begin the day with thanksgiving as well as with reparation and petition, we live by devotion to the Sacred Heart of Jesus, which is manifested principally by our gratitude in protest against the ingratitude which He is treated in the Sacrament of His love, we have special means of honoring Him, and of repairing the outrages heaped upon Him in the Sacrament and sacrifices of thanksgiving. We have, therefore, special motives for praying that men may come back to God by recognizing His goodness and submit to His law in gratitude for benefits He bountifully bestows on them.

(1) Isaiah 12. (2) Apoc. 7, 12; (3) Ibid., 11, 17.

Midnight Mass at Making Christmas Day.

The Reuter correspondent at Mafeking, South Africa, describes the desperate struggle made from there on December 26 and prefaces his account with the manner in which Christmas Day was spent:

The Roman Catholics had arranged to follow the old custom of celebrating Mass at midnight. It was close on that hour when I wended my way toward the convent. The whole town was enveloped in Stygian darkness, and I could only find my road by the aid of flashes of sheet lightning reflected from an oncoming storm. The convent has suffered severely from the shell fire of the enemy. As I passed through the ruined portico and shattered pillars I entered the great empty building, pierced in half

down places by the shells of the enemy. Through these holes the wind sighed mournfully. At the far end of the room six great tapers gleamed through the darkness. The windows had been covered with the veils of the nuns, lest the enemy seeing the light should be tempted to open fire. Around the altar the black robed figures of the kneeling sisters contrasted strangely with the white silken vestments of the priest. Behind the nuns was a motley group, mostly of men. Many of us were booted and spurred, and if one had looked into the passage outside the chapel he might have found the rifled and bandoliers of the worshippers, ready for use at any moment. The Mass began with the "Adeste Fideles," and the grand old Christian hymn echoed through the ruined convent. At the chapel door a group of Cape policemen were gathered, wondering and not quite understanding what it all meant. Vivid flashes of lightning illuminated the room, piercing the veiling of the windows; hailstones rattled on the roof, and gusts of wind, rushing through the passages, made the tapers flicker, till total darkness was threatened. A few who had the opportunity made confession and were communicated. Then the priest gave us his blessing and we went out into the early morning of Christmas Day.

Prayers of the Sisters of St. Joseph.

"The Sisters of the Congregation of St. Joseph of the Archdiocese of Chicago," observe the pious custom of offering up to the Sacred Heart of Jesus all their prayers, mortifications, good works, special Masses, etc., during the entire month of March, May and June, for the spiritual and temporal welfare of all persons who may seek their aid in this way. Their suffrages are presented in particular for the benefit of their friends, enemies and benefactors; for the conversion of sinners, the spread of Christ's kingdom on earth, and for the release of the Poor Souls suffering untold agonies in Purgatory, who have no one to pray for them. Those persons who desire prayers, either for themselves or their friends, whether living or dead, including Catholics, Protestants, Jews and Atheists, are invited to write their request, sign the same with full name and address, and forward to Mother Superior, Convent of the Holy Saviour, La Grange, Chicago, Illinois. During the past year thousands of letters were received from all parts of the world expressing the gratitude of the recipient for favors obtained through the fervent supplications of God's devoted servants. The sick claim to have been healed in a miraculous manner; unhappy marriages have been reformed; the unemployed have procured lucrative positions; persons addicted to drink have become total abstainers; extraordinary vocations to the religious life have been obtained; sin has been overcome and virtue acquired.

May the Sacred Heart of Jesus, our Blessed Lady and St. Joseph be everywhere loved!

Mr. Andrew Carnegie, who has written an affecting essay on the blessedness of being poor, has been seen by a business partner for a petty sum of millions, and the legal proceedings have brought out the interesting fact that the net profits of the Carnegie Company this year will amount to over \$40,000,000. We hope we shall not be accused of socialist sympathies when we recall that it was this Company which could not afford to accede to the demands of the strikers for an advance of wages at Homestead a few years ago, when so many lives were lost in a riot. The annual revenues of the Standard Oil Company are said to reach the lump sum of \$80,000,000. It is hardly within the bounds of possibility for any "plant" in the world to earn such fabulous profits in a perfectly legitimate way, and we shudder to think of the national calamity to which illegitimate methods must inevitably lead. If the Holy Father's Encyclical on the Condition of Labor—the great document issued during his great pontificate—could have appeared at the present moment, there is no calculating what its effect might be.

—AVE MARIA.

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Tells the story. When your head aches, and you feel bilious, constipated, and out of tone, with your stomach sour and no appetite, just buy a package of

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And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work, cure your headache and biliousness, rouse the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

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This is a solid Walnut Suite of 5 pieces, well upholstered in Cotton Tapestry, trimmed with Velvet or Plush and with Spring Seats. The cash discount is 5 per cent., which makes the suite \$22.80 net. Just think, a real good Parlor Suite for \$22.80. We will be glad to show you this suite, whether you want to buy or not.

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CARD.

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