

Sisters of Charity.

But who are those guardians angelic that guide them In sable robe, solemn, their moving beside them? They are Sisters of Charity, daughters of Heaven, Whose hearts, in the cloister, to Jesus are given. O Sister of Charity, heavenly maid! Thy name is thy glory! If honor's paid To whom honor is due, then what is thy worth, —Thou angel of comfort, to men here on earth? What species of virtue to thee is unknown? What love for the suffering has not thy heart shown? What office of charity, of duty what call Is ignored by a daughter of Vincent de Paul? In saintly seclusion pass cheerful thy days In fasting and penance, prayer, psalmody praise! Yet not to the cloister thy deeds are confined; Nor yet to thy schools where the young heart and mind Are, by patient yet pleasing toil, copiously stored With wisdom and science and fear of the Lord; No farther range takes thy charity's aim, All classes, creeds, colors, thy sympathy claim! The friend of the orphan, thy tenderest cares Are exhausted to save thy young charge from the snares Of the wicked one. Patient, enduring thy sweet toil is given To rescue from Satan an angel for Heaven! To solace the sorrowful, comfort the weak, To soothe the afflicted, to tend on the sick; Where battles are raging, where bullets are flying, To whisper sweet accents of hope to the dying! In the plague-stricken town where the scourges' fell breath Bears the stench of disease, the contagion of death! Where friends are deserters, where stoutest hearts quail; 'Tis thine, holy woman, to stand without fall At thy post philanthropic.—No danger can move The resolve in thy soul in its mission of love. —Bishop Rogers.

The New Ottawa University.

(Montreal True Witness.)

On Tuesday morning, May 24, an event of great importance to Catholics of Ottawa, in particular, and of the Dominion in general, took place in the Capital. It was the laying of the corner stone of the new arts building of the Ottawa University. The highest dignitaries of Church and State and thousands of residents and visitors were present at the function.

The ceremony was preceded by solemn Pontifical High Mass at St. Joseph's Church. Cardinal Gibbons accompanied by the Archbishops and Bishops, drove in carriages from the Archbishop's Palace to the Church, being escorted there by the Garde Champlain. The streets along which they passed were lined with spectators, and the sacred edifice was thronged to the doors. The Cardinal robed in the sanctuary, and together with the prelates and a large number of the clergy, entered the Church by the main aisle, their appearance being the signal for the organ to peal forth a joyous procession.

The Cardinal assisted at the throne having on his right Rev. Dr. Fallon, former pastor of St. Joseph's, and on his left his private secretary. His Grace Archbishop Dabamel pontificated. Rev. Father Lalonde and Rev. Father Oursel acting as deacon and subdeacon respectively. Mgr. R. B. Butler, assistant priest, while Rev. John D. Wood, of the Seminary, acted as mitre bearer, and Rev. Father Archambault as master of ceremonies. The musical portion of the service which was rendered by a choir of fifty voices, composed of students of the Sobolaisiate under the direction of Rev. Father Blancher, was beautiful.

After Mass the procession reformed, and, led by his Excellency the Apostolic Delegate, proceeded to the scene of the ceremony. The massive corner-stone had been raised to its proper position and lay in readiness for the ceremony. Beside it were a silver trowel and hammer. In a copper basket which was deposited in the stone were printed and manuscript copies of the College charter, both ecclesiastical and civil, specimens of the silver coins of the Dominion of Canada of the stamp of 1903, and a gold dollar, a small statue of the Blessed Virgin; a copy of the Catholic Directory of the Dominion; copies of the three city papers, a copy of the United Review, and a script stating that the corner-stone was laid on the 24th of May, 1904, in presence of Cardinal Gibbons, of the Chancellor of the University, of his Excellency the Governor-General, of the Prime Minister of the country, of the Minister of

Education of the Province, and of the Rector of the University. His Excellency Mgr. Sbarretti, who, officiated, advanced, and after reciting the prayer usual upon such occasions, took up the trowel and tanner and crossed them upon the stone.

His Eminence, Cardinal Gibbons, delivered an eloquent address, of which the following is a summary. After briefly expressing his appreciation of the honor and pleasure it afforded him to be present on such an occasion, and dwelling on the fact that they had assembled in the cause of Christian education, his Eminence touched upon the history of the past. He said: "A traveller traversing the various states of the Union as I have done, and these provinces of Canada cannot fail to be struck by the splendor of the institutions of learning and religion which surround him on every side. And if I were to ask myself the question to what cause are we to ascribe these manifestations of Christian faith and piety you would all agree with me that we are indebted, under the providence of God, to those sturdy immigrants who in the past days and past generations have come from Europe and settled upon our shores.

"And among the nations which I would mention, coming as I do from Baltimore in the United States, I cannot omit to mention a nation to which we are personally indebted in the city of Baltimore, the first nation that I would mention is England. The disease of Baltimore to which I belong, of which I am a native, was settled by English Catholics. A colony of English gentlemen accompanied by their families set sail from the Isle of Wight in the year 1634, and landed on the banks of the Chesapeake Bay on the 25th of March of the same year. The vessels on which they sailed, the vessels which bore them, had the significant names of "The Ark," and "The Dove," fitting messengers to bear the fortunes of pious pilgrims to a distant and unknown land. The leader of this colony was Lord Baltimore, and one of the very first public acts of his distinguished career was to proclaim aloud the sacred doctrine of civil and religious liberty. He declared that in his colony no person should be disturbed or mistreated on account of his or her faith, or in its free exercise and thus was the greatest proclamation of religious freedom that was ever promulgated on the shores of America. You will all, ladies and gentlemen, agree with me that Ireland has contributed not a little to the spiritual and temporal prosperity of the United States and the Colonies. (Applause.) Whatever may have been the unhappy causes which led to the expatriation of so many of Ireland's sons and daughters, Divine Providence has regulated and moved their exile and made it subordinate to higher and nobler purposes. I may venture to say to-day that there is not a single town or city of the United States or in Canada or in Australia or in other portions of the British Dominions where the Christian religion has not been proclaimed, and supported by clergymen and laymen of Irish birth, of Irish descent (Applause.) Daniel Webster, one of our foremost statesmen, delivered an eloquent address in the Senate of the United States on the vast extent of the British Empire. He said these beautiful words: "England has dotted the whole surface of the earth with her forts and military posts. Her morning drum beat following the sun and keeping company with the hours, encircles the earth with one unbroken strain of the martial airs of England." (Applause.) "And may we not say with equal assurance that wherever England has planted her flag there the Irish missionary has endeavored to plant also the emblem of salvation; wherever England has proclaimed her laws there the Catholic missionary has announced the Gospel, and wherever England has built a fort or custom house there the missionary of Christ has raised a chapel or church to the service of Almighty God.

"But there is another nation, most reverend Fathers, Your Excellency and brethren, there is another nation that should be dear to the hearts of every Canadian, a nation which always sent her sons and daughters to this country centuries ago, who have been the pioneers of religion and civilization. For three centuries after the discovery of the American continent missionaries from France crossed the Atlantic, explored our rivers, our mountains, our lakes, carrying their life in the hands. They carried the torch of faith in one hand and the torch of science in the other, and charts and maps which they sent home to Europe are regarded, even at this day, as models of topographical accuracy and as evidence of the success which has attended their efforts.

"I may remark that there is today scarcely a single tribe of Indians in the United States or Canada which does not respect and honor the black robe (applause). "Now, reverend Fathers, you of Canada, I may say to you if these pioneers did so much in the cause of the Christian religion when they had no other ships except frail canoes, when they had no other roads except through eternal snows, virgin forests and desert wastes, no other compass except the fabled eye, and no other guide except faith and hope and God, how much now can you effect, you the missionaries of the Lord, by the aid of steamships, of railroads and other appliances of civilization? We bless you men of genius, we bless your inventions and we will impress you into the service of religion and make you the handmaids of the Lord. Sun and moon bless the Lord, fire and thunder bless the Lord, fire and heat bless the Lord and all the works of the Lord. Bless the Lord, praise and exalt Him above all forever. My friends this shall be ever memorable in the annals of Ottawa. This day is sacred to the memory of an illustrious Queen whose long and eventful reign has shed lustre over the British empire and whose domestic virtues have commanded the admiration of the civilized world. (Applause.) To-day is also a red letter day in the cause of Christian education. We are assembled today to lay the corner-stone in a new edifice, a new university, and I have reason to hope and believe that this new temple to be dedicated to science and religion, like the new temple of Solomon, will surpass the old temple in the majesty and beauty of its architecture, in the splendor of its appointments, and in the number of its patrons and students.

His Excellency the Governor-General was the next speaker. After an expression of welcome to Cardinal Gibbons, he touched upon the great educational work which the University had achieved in the past. He expressed the hope that the new University would send forth distinguished men to contribute to the history of the Dominion. His Lordship Bishop Emard followed in a touching and masterly address in French. He referred to the conflagration which in December last swept away the work of half a century, and paid a tribute to the Oblate Fathers, who, he said, instead of being discouraged, set to work without delay to restore the university on a larger and grander scale.

Space will not permit us at this hour to publish a report of the luncheon which was held after the ceremony of laying of the corner-stone, and at which nearly one thousand guests were present. His Grace Archbishop Dabamel presided, having on his right his Excellency Lord Minto and on his left his Eminence Cardinal Gibbons and Sir Wilfrid Laurier. Among those who proposed and responded to toasts were: The distinguished chairman, his Excellency the Governor-General, Sir Wilfrid Laurier, Hon. Richard Harcourt, Sir Sandford Fleming, Mgr. Mathieu, Mr. Justice J. J. Curran, Rev. Dr. Herdige, Consul General Foster, of the United States, and others.

Cardinal Gibbons and the visiting prelates were entertained by the Governor-General, Hon. Mr. Belcourt, Speaker of the House of Commons, and others during their stay in the Capital.

A Fourth Century Pilgrim. (Sacred Heart Review.) The April Nineteenth Century and After has an account, by M. L. McClure, of the very curious and once celebrated manuscript, found at Arezzo in Tuscany, containing the description of a lady's journey to Palestine in the far-off fourth century of the Christian era. As the first few pages were missing, the name of this venturesome pilgrim was for some time matter of conjecture; but Dom Ferotin, a Benedictine, has verified it as Egeria, and by this latter name she is called in Father Thurston's new book on "Lent and Holy Week," noticed by us some weeks ago. "Even in this twentieth century," says M. L. McClure, "when athletic women are the fashion, and lady travelers rush into print, her energy and endurance seem to us astounding. For example, she makes the ascent of Mount Sinai on foot, and, moreover, fasting, in order that she may communicate at the chapel on the summit; she seems indifferent to the omission of her breakfast, and in lieu of it is content with a little fruit given her by the monks after the service, which could not have been over till nearly noon. Then, apparently without waiting to rest, she descends from the peak, climbs Horeb, and continues her visitations of the holy sites till the late afternoon, when she partakes of a 'light meal' only, gains a few hours sleep, to rise soon after daybreak on the morrow and resume her journey. Such is her energy that we are quite relieved to find she is human, and to note that on emerging from the mountain group of Sinai and reaching Fara, she remarks, 'We had to stay there two days to recruit our strength.' One feels less surprise,

however, at Egeria's ardent zeal when one comes to read of the severe fasts observed in the Holy Land among some of the Christians there. This interesting paper is somewhat marred by the fact that M. L. McClure is plainly not a Catholic, but an Anglican, and fails in simplicity of statement in regard to religious events in those early times.

"Tramps." Poultny Bigelow in the National Magazine informs us why Germany has no tramps. "Today the lot of the laboring man in Germany," he says, "is in many respects better than that of ours. The German State recognizes the right of every man to live—we do not. When the German laborer becomes old or feeble the State pensions him honorably. In Germany the laboring man can ride on the electric cars for two cents—pay five. German cities have public baths, public laundry establishments, big parks, free concerts and many other features which soften poverty—although they may not remove it. The corollary to this is that the Emperor permits no tramps to terrorize his highways. The police is organized for rural patrol as well as city work, and every loafer is stopped and made to give an account of himself. In England vagrancy has been a public nuisance for generations—with us it has become of late years almost a public danger. Germany has no tramps. The man who is without work in Germany finds no inducement to remain idle. A paternal government sets him to such hard work that the would-be unemployed finds it decidedly to his interest to seek some other employment as soon as possible." This seems a very practical commentary on the injunction contained in the pages of Holy Scripture: "If any man will not work, neither let him eat."

Germany and the Pope. In "The Bankruptcy of Bismarckian Policy," a paper of twelve pages signed "Calchas" in the May Fortnightly Review, our eye is caught by these words: "Germany is, for all positive purposes, an isolated Power. The Triple Alliance exists as a superfluous safeguard against an attack upon her, which no one designs. For all the active objects of diplomacy, Germany has no ally whatever, except the Sultan and the Pope, neither of whom are sea Powers." The Bismarckian tradition has ended in German isolation. It is a matter of life and death for German policy to seek new combinations. The very collapse of Bismarckian methods must lead to the evolution of a new policy better adapted to the existing state of international facts." Possibly the enigmatical "Calchas" fails to remember that it was a Pope, though not "a sea Power," who brought Bismarck himself to Canossa not so very many years ago; and that it may be another Pope who will prove to be Germany's best friend now, in the highest sense, as the Popes would be the truest friends to any and all nations who were willing to give shelter and support to the Church's cause.

The Danger of Travel. The ever increasing passenger traffic makes any reference to statistics relating to the dangers of travel of interest to all classes, since in these days of trains and quick transit all classes travel. Taking everything into consideration it is not strange that there should be many lives lost each year as a consequence of railway accidents; the wonder is that there are not many more. Despite all the claims made for the superior equipment and system adopted by the American railroads there are more fatalities due to railway accidents in the United States than in any other country in the world. Commenting upon the lamentable death of Mr. Emma Booth-Tucker recently, Collier's Weekly gives some figures that show how much there is yet to be done on American railways to make travel as safe on them as on the British roads.

In one year 696 persons were killed and 6,111 injured in the United States by railroad accidents resulting from collisions, derailments, the parting of engines or cars. One hundred and ten of those killed, and 2,338 of those injured were passengers. Compare with this the record on the English railroads—killed, two passengers and fourteen employees; 1,900, 678 passengers and 380 employees; total killed, 16; total injured, 1,058. In Germany only France the figures are lower.

On their part American railway officials are quick to point out that the railroad mileage of the United States is 193,304, while all Europe has only 176,174 miles, and the total mileage of the United Kingdom is not more than 21,864, or a little more than one-ninth of the United States. But the length of the roads operated is not the only thing to be considered. The English roads carry 1,195,000,000 passengers a year. Look at that sum in another form, 1,195,564,478. It is immense. The total number of passengers carried by the American roads in twelve months is only 607,278,191. This

JUST A COLD SETTLED IN THE KIDNEYS, BUT IT TURNED TO DROPSY. IT WAS CURED BY DOAN'S KIDNEY PILLS. Read of This Wonderful Cure. It May Do You or Your Friends Some Good to Know About It. Miss Agnes Cressman, Tipper Smithfield, N.S., writes:—About 18 months ago I caught cold. It settled in my kidneys, and finally turned into Dropsy. My face, limbs, and feet were very much bloated, and if I pressed my finger on them it would make a white impression that would last fully a minute before the flesh regained its natural color. I was advised to try DOAN'S KIDNEY PILLS, and before I had used half a box I could notice an improvement, and the one box completely cured me. I have never been troubled with it since, thanks to DOAN'S KIDNEY PILLS. Price 50c. per box, or 3 boxes for \$1.25; all dealers, or The Doan Kidney Pill Co., Toronto, Ont.

MISCELLANEOUS. Maud.—That is Miss Ryno, the heiress. She was born, you know, with a silver spoon in her mouth. Mabel (inspecting her).—She looks as if it might have been a suppledike.

Muscular Rheumatism. Mr. H. Wilkinson, Stratford, Ont., says: "It affords me much pleasure to say that I experienced great relief from Muscular Rheumatism by using two boxes of Milburn's Rheumatism Pills." Price 20c. a box.

"Many a man," said Uncle Eben, "has discovered to his sorrow that a gal don't look no ack de same when she's cooking flap-jacks for breakfast as she does when she's dishing ice cream at a strawberry festival."

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"Gracious! It's an awful muddy walk this evening, isn't it?" said Mr. Backlotz, on the way home from the Lonesomehurst station. "Yes," replied Subbubs, "but I rather like it. We bought a new dog mat the other day and I want to see how it works."

Sprained Arm. Mary Ovington, Jasper, Ont., writes: "My mother had a badly sprained arm. Nothing we used did her any good. Then father got Hagyard's Yellow Oil and it cured mother's arm in a few days."

"Well, what do you think of the deadlock?" inquired the first Chica, a citizen. "O! I'm enjoying it hugely," replied the other; "but how did you hear about it?" "How did I hear about it? Why, the papers have been full of it ever since the convention opened."

"O! I thought you referred to the inability of my wife and daughter to agree on a place to spend the summer."

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THE WHOLE TROUBLE. "The Russians don't seem to have been prepared for this scrap," said the observant citizen. "No," replied the professional pugilist; "instead of starting training at once they put in too much time telling the Japs to go get a reputation."

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