

The Charlotteville Herald.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEBRUARY 15, 1899.

Vol. XXVIII, No. 8

NEW SERIES.

Calendar for February, 1899

Day of Week	Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Wednesday	1	2	3	4	5	6	7
2 Thursday	8	9	10	11	12	13	14
3 Friday	15	16	17	18	19	20	21
4 Saturday	22	23	24	25	26	27	28
5 Sunday	29	30	1	2	3	4	5
6 Monday	6	7	8	9	10	11	12
7 Tuesday	13	14	15	16	17	18	19
8 Wednesday	20	21	22	23	24	25	26
9 Thursday	27	28	29	30	1	2	3
10 Friday	4	5	6	7	8	9	10
11 Saturday	11	12	13	14	15	16	17
12 Sunday	18	19	20	21	22	23	24
13 Monday	25	26	27	28	29	30	1
14 Tuesday	2	3	4	5	6	7	8
15 Wednesday	9	10	11	12	13	14	15
16 Thursday	16	17	18	19	20	21	22
17 Friday	23	24	25	26	27	28	29
18 Saturday	30	1	2	3	4	5	6
19 Sunday	7	8	9	10	11	12	13
20 Monday	14	15	16	17	18	19	20
21 Tuesday	21	22	23	24	25	26	27
22 Wednesday	28	29	30	1	2	3	4
23 Thursday	5	6	7	8	9	10	11
24 Friday	12	13	14	15	16	17	18
25 Saturday	19	20	21	22	23	24	25
26 Sunday	26	27	28	29	30	1	2
27 Monday	3	4	5	6	7	8	9
28 Tuesday	10	11	12	13	14	15	16

1899
For the NEW YEAR you will require

Blank Books
We have a very large stock of Day Books, (long & broad) Ledgers, Cash Books, Journals, Minute Books, Memo Books.

400,000 Envelopes in Stock.
STAFFORD'S CARTER'S, AND UNDERWOOD'S INKS.

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Superior of Books and Stationery.

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Family Groceries.

Flour, Tea, Coffee, Fruit, Tobacco, Kerosene Oil, Confectionery.

And everything pertaining to a first-class Grocery Store in abundance, at the lowest possible prices.

Catering for Tea Parties and Picnics a specialty. Orders by mail promptly attended to.

We invite inspection of our goods and prices before purchasing elsewhere.

Peter Kelly & Co.
Queen St., Charlottetown.
July 15, 1898.

CARD.

ANTOINE VINCENT, Architect and Sculptor, Dorchester Street, West. Is prepared to execute orders for Monuments and Church-work, in Altars, Sarcophagi, Holy Water Fountains, etc. Work done promptly. August 3, 1898—50

If your sight is bad When walking the street, And you meet an old chum You look at his feet. He thinks he is slighted, For he knows no reason, And he looks not at you, For the rest of the season.

Many have come to us who could not recognize a friend six feet away, and after getting fitted by us with spectacles could tell them across Queen Square.

E. W. Taylor, OPTICIAN, CHARLOTTETOWN.

FIRE INSURANCE, LIFE INSURANCE.

The Royal Insurance Co. of Liverpool, The Sun Fire office of London, The Phenix Insurance Co. of Brooklyn, The Mutual Life Insurance Co. of New York.

Combined Assets of above Companies, \$2,000,000,000. Lowest Rates. Prompt Settlements.

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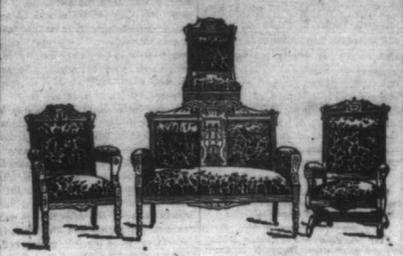
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REMEMBER THE OLD RELIABLE SHOE STORE

when you want a pair of shoes. Our Prices are the lowest in town.

A. E. McRACHERN, THE SHOE MAN, Queen Street.

CHEAPEST and BEST Parlor Suites IN CANADA



Our Own Make. MARK WRIGHT & CO. HOME MAKERS.

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New Cloth FOR FALL AND WINTER

We have opened a fine line of Nobby Cloths in

Suitings, Overcoatings And Trousering.

Call now and get first choice. A full line of Gents' Furnishings always on hand.

John MacLeod & Co., SARTORIAL ARTISTS.

D. GORDON, SIXUS McLELLAN.

High-Class Tailoring

Men's Furnishing Goods

1899 Is our second year in business, and we are proud to say that we have made everlasting friends with those who so liberally patronized us during the past year.

Our Tailoring Department,

Under the skillful management of Mr. Sixtus McLellan has been a complete success. We employ the best staff of workmen on P. E. I. We import our cloths from the very best houses.

Our Furnishing Department

Is always full and complete. Shirts, Collars, Cuffs, Underclothing, Neckwear, Bras, Gloves, Handkerchiefs, etc., at rock bottom prices.

GORDON & McLELLAN, Men's Outfitters.

Upper Queen St., Ch'town, P. E. I., next to McKay's.

Items of Interest to Catholic Readers In the Magazine.

IN MEMORIAM.

There are few writers who have given us more graphic and beautiful portraits of the papal city than Marion Crawford, whose intimate acquaintance with Rome enables him to write of the place in minutely detailed manner. In the story which he is contributing to the Century, Mr. Crawford tells us how the hero of his tale, Gilbert Ward, was evenly disappointed when, in the twelfth century, he entered Rome, in the train of Duke Geoffrey as Christenmas-tide. The half-ruined fortifications of the medieval city were a far different sight from what he had anticipated viewing there, and his disappointment was, consequently, large. Here is the Rome which Mr. Crawford's hero looked forward to see, as the novelist points it for us: "With little knowledge and hardly any information from the others who had journeyed by the same road," says he of Gilbert, "he had built himself an imaginary city of unapproachable beauty, wherein graceful churches rose out of sunlit streets and fair open places planted with lordly avenues of trees. There, in his thoughts, walked companies of men with faces like the face of the great Bernard, splendid with innocence, radiant with the hope of life. Thither, in his fancy, came the true knights of the earth, purified of sin by vigil, to the places of the East, to renew unbroken vows of chastity and charity and faith. There, in his dream, dwelt the venerable father of bishops, the Vicar of Christ, the successor of Peter, the spotless Head of the holy Roman Catholic and Apostolic Church. There, in his heart, he had made the dwellings of whatsoever things are upright and just and perfect in heaven, and pure and beautiful on earth. That was the city of God, of which his soul was the architect, and in which he was to be a dweller in a place that should pass understanding." Small wonder that one who had imagined such a Rome was disappointed when he saw the city which the Goth and the Saracen and the Greek had overrun and left half in ruins, as the Eternal City stood when the crusaders entered it.

AN IRRECONCILABLE CONTEST.

This paper furthermore shows the irreconcilable character of the war that is at present being waged between the "High" and "Low" churches of the Anglican Establishment. Its writer tells us that the "Low" churchmen maintain that at the time of the English Reformation all "the idolatries and priestly assumptions with which the great Catholic faith has been corrupted during the dark ages," were rejected and cast aside. The "High" churchmen, on the contrary, maintain that the Reformation introduced the diabolical heresy of Protestantism into the Anglican church, and he believes it incumbent upon him to cast that out and to restore the faith and practices of pre-Reformation days, chief among which he puts the peculiar practices to which the ritualists are addicted. These practices, especially those of confession, solitary communion, belief in the Real Presence, the "Liturgy" churchmen declare are idolatrous and repugnant to God and man. It will thus be seen that it is much more than a mere question of ritual ceremony which divides the Anglican body at the present time. And that being the case, it is difficult to see how any reconciliation is possible between the warring factions. The difficulty of the situation, and their conviction that the trouble with their church is in reality a doctrinal one, doubtless account for the evident disinclination of the Anglican bishops to render any decision on the points in dispute. The opposition of ritualism will, however, compel a decision if they possibly can do so; but even if they succeed in extorting one from the bishops, their troubles will not be ended. It will remain for them then to get the ritualists to accept and obey the decision; and that is something which the latter are not at all likely to do.

"THE VICAR OF BRAY."

In the "Literary Chat" of the current issue of Messrs' Magazine, the writer thereof, speaking of the late Harold Frederic, says that the firm belief which he appeared to have had in the so-called Christian Science must seem strange to people who read his "Damnation of Theodor Ware." For in that novel, Mr. Frederic, so this paragraph says, showed himself to be a close and careful student of certain forms of religious belief and their effect on individuals; and the wonder is that he himself should believe in a so-called Christianity whose influence proved so disastrous in his case. This same writer declares, furthermore, that the great fault of "Theodor Ware" is the character of the priest depicted in its pages; and he gives us this anecdote of a well known and widely lamented Irish priest: "It is related of Father Healey, wisely known during his life as the 'Vicar of Bray,' that he once had in his congregation a man who, while skeptical in regard to the tenets of his church, was nevertheless willing to believe in almost anything that touched upon the supernatural. 'What do you think of Judge Blank?' said a fellow-parishioner to the priest. 'I've just found out that he's a firm believer in the old superstition about sitting thirteen at a table.' 'I'm not at all surprised,' said Father Healey, philosophically. 'That man would believe anything except an article of faith.' The narrator pays a merited tribute to the priests of this country by declaring that such a cynical character as that which Harold Frederic makes the priest in 'Theodor Ware' appear, can not be found in their ranks.

THE STRENGTH OF RITUALISM.

We get an insight into the strength of the ritualistic body in the Anglican church from the article on "Ritualism" which appears in the latest issue of the Contemporary Review. The writer of this paper does not disclose whether any of the Anglican bishops are tainted with "papal practices," but it is an open secret that some of them look with no hostile eyes upon, if they do not openly approve of, ritualistic methods; and the stormy character of the conference these prelates are reported to have held the other day at Lambeth Palace is another indication that they are not by any means of one mind on this question which is now vexing the Establishment so sorely. From the Contemporary article we learn, however, that there are twenty-eight Angli-

can archdeacons who support ritualistic practices, and of these twenty-five hold canonries, and enjoy the large salaries attached to such positions. There are three hundred and eighteen honorary canons—the first mentioned twenty-eight are ritualists—who believe in imitating Catholic services and ceremonies, and seventy open members of the Anglican society known as the Confraternity of the Blessed Sacrament,—the name of which sufficiently indicates the religious opinions of its members,—hold lucrative livings; in the Anglican church, their united salaries amounting to nearly a quarter of a million dollars each year. Another noteworthy fact as indicating the extent to which ritualism prevails among the Anglican ministry, is the fact, as the writer says, that close upon five hundred ministers have signed a petition arguing that a canonry should be called to put into the book of common prayer an express statement of belief in the doctrine of the Real Presence. These statistics, which are not as complete as desired, nor as full as they might be, suffice to show that the virus of ritualism has permeated the Anglican body to no small extent. Indeed, so large is ritualistic influence now in the Anglican church the bishops, should they undertake to strip of the members whose practices offend Harcourt and Kennis so grievously, might be obliged to resort to the disastrous species of amputation that the individual employed who amputated his dog's tail by cutting him in two in the middle of his body.

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Important Items.

(From the Ave Maria.)

The question of Christian Science, in its present stage, is one to be fought out between the "peculiar people" and the physicians. Mrs. Eddy proclaims a new evangel, and appeals to the miracle she has worked in support of her doctrine. The medicine men have risen to the occasion, and offer to supply her with hospital full of patients afflicted with consumption, cancer, bores, and cancer; plugging themselves to be her willing followers if she can cure even one of these patients, and promising to defray all the expenses of the experiment. They say—and very reasonably—that so long as Mrs. Eddy's self-availed declaration upon her unapproved declaration, persons not afflicted with hysteria will refuse to believe in them. They agree, however, with an English editor, that Christian Science may be very useful in hysterical cases where the white of one eye and the green of another suffice for a cure.

We hear that two Jesuit Fathers stationed in Boston have received from the German government medals struck from canon captured in the Franco-Prussian war. The medals were conferred for spiritual

ROYAL Baking Powder leaves neither acid nor alkali in the food.

In raising food in the old-fashioned way, with cream of tartar and soda, there is either an acid or an alkali remaining. The cream of tartar and soda bought from the shops vary greatly in strength, so that no one but a chemist after analysis can use them in the proper proportions to obtain a neutral result. A little too much cream of tartar, and there is an acid residuum. A little too much soda, and there is an alkaline or soapy taste left. Royal is compounded by expert chemists who determine by analysis the quality of all ingredients and admit none but the most highly refined. The result of its work is accordingly pure, sweet, wholesome food which can be eaten without discomfort by those of most delicate digestion. The Royal saves labor to the housewife amounting to more than its cost.

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services rendered to the German people during the war. The medals were conferred for spiritual

The Holy Father has written a hymn in honor of the Redemption, and has asked Father Perod to furnish appropriate music for it. The prince of Roman correspondents, Mr. Conzellan, writes to the Filio concerning this remarkable young composer: "Many incidents connected with the career and the individuality of this phenomenal young priest are now to be learned. It is said, among other things, that he composes in one of the galleries of St. Mark's great church in Venice, in presence of the Blessed Sacrament. The very mention of this practice throws back the mind five centuries, to the time of Fra Angelico. In imagination, we behold that marvellous painter preparing to depict in line and color some event of the life of Our Lord; and we see him first in prayer and profound devotion. And if the subject is connected with the Passion of Our Saviour, the tears run down his cheeks as he paints his picture; hence no man has painted sacred subjects as he has. A future age may have to tell that the divine melodies of Perod have caught their inspiration from their composer working before the Blessed Sacrament in St. Mark's, where he was surrounded by the grandiose mosaic images of the prophets and the patriarchs of the Old Law and the saints of the New Law, gazing out darkly in the gloom against the gold ground that reflects every spark of light. It is told of him, besides, that in the excitement of composition, his skin, which by nature is very white, becomes all red, as if suffused with blood. He works with a sort of fury, writing as fast as ever the pen can go in his hand; and when his composition is completed, he is so fatigued as to be scarcely able to move. If he lives—and he looks strong and sturdy enough at present,—and his extraordinary faculty for work continues as it is now he will achieve wonders in the way of religious music. Father Perod has already composed three oratorios which have caused him to be acclaimed as a man of genius: 'The Transfiguration,' 'The Resurrection of Lazarus,' and 'The Resurrection of Christ.' A fourth, dealing with the Nativity, is nearing completion, and eight others are projected.

A recent catalogue from Rome said: 'Dr. Lippmann, physician to the Pope and secretary of the Holy See, renewed and incessant activity is the one thing that disturbs me. Can you conceive a man 89 years old working assiduously from twelve to fourteen hours daily? I beg him constantly to conserve his strength, but he will not listen to me, and he even gets a little angry when I dare to remind him of the strain he is enduring. He attempts to do everything himself. He wants no assistance because nobody quite satisfies him in the little details of affairs. He even corrects the proofs of his encyclicals and other works. Happily, all his illnesses in his advanced years have been slight and had their origin in his excess of work. Reports that his illness is suffering from increasing deafness are untrue. For the last ten years he has heard but feebly with his left ear, but the hearing of his right is still good and unimpaired.'

The Holy Father will celebrate the 21st anniversary of his election on February 20. His reign has already reached a goodly length, a far longer period than most people imagined it would when, in 1878, he was chosen the successor of Pius IX. Then his frail appearance caused it to be said that his pontificate would be a brief one, but in the long line of Popes there are not many who have filled the Apostolic See as long as he has already occupied it.

The present lamentable state of France has suggested to some ecclesiastics and laymen the idea of organizing a pilgrimage "of penitence and expiation" to Lourdes in April next. The Bishop of Tulle, M. Billere, is president of the committee. With him are Father Du Lac, S. J., Father Angier, O. M. I., Father Laurent, Mariet superior in Paris, and other heads or provincial heads of religious orders and congregations. The chief lay organizer is Count Albert de Mars.

FACTS ABOUT HEALTH.

It is Easy to Keep Well if We Know How—Some of the Conditions Necessary to Perfect Health. The importance of maintaining good health is easily understood, and it is really a simple matter if we take a correct view of the conditions required. In perfect health the stomach promptly digests food, and thus prepares nourishment. The blood is employed to carry this nourishment to the organs, nerves, muscles and tissues which need it. The brain governs all for good health, therefore, to have good health, the blood must be pure, rich, and full. Now it is certainly a fact that no medicine has such a word of power as Hood's Sanguiferina. It is the best blood purifier and general regulator of the system by use of thousands of people. This is because Hood's Sanguiferina makes the blood pure. This is the secret of the great success. Keep your system in good health by keeping your blood pure with Hood's Sanguiferina. 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