

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 19, 1901.

Vol. XXX, No. 24

Calendar for June, 1901.

SUN'S CHANGES.

Full Moon, 2nd, 5h. 53m. m.
Last Quarter, 9th, 6h. 0m. evg.
New Moon, 16th, 9h. 33m. m.
First Quarter, 23rd, 4h. 59m. evg.

D	Day of Week	Rises	Sets	High Water	Low Water
1	Saturday	4 10	7 41	10 23	3 30
2	Sunday	15	29	0 07	10 58
3	Monday	14	43	0 43	11 30
4	Tuesday	14	44	1 21	12 10
5	Wednesday	14	44	2 01	12 57
6	Thursday	14	45	2 44	13 50
7	Friday	13	46	3 30	14 54
8	Saturday	13	46	4 19	16 07
9	Sunday	13	47	5 11	17 24
10	Monday	13	47	6 07	18 48
11	Tuesday	13	48	7 08	20 07
12	Wednesday	13	48	8 05	21 17
13	Thursday	13	49	9 03	22 13
14	Friday	14	49	10 04	23 00
15	Saturday	14	49	11 04	23 38
16	Sunday	14	49	12 04	24 10
17	Monday	14	49	13 04	24 37
18	Tuesday	14	50	14 05	25 00
19	Wednesday	14	50	15 07	25 19
20	Thursday	15	50	16 10	25 34
21	Friday	15	50	17 15	25 45
22	Saturday	15	50	18 22	25 52
23	Sunday	16	50	19 31	25 56
24	Monday	16	50	20 42	25 57
25	Tuesday	16	50	21 55	25 55
26	Wednesday	17	49	23 10	25 50
27	Thursday	18	49	24 27	25 42
28	Friday	18	49	25 46	25 31
29	Saturday	19	49	27 07	25 17
30	Sunday	19	49	28 30	25 01

"Imitation is the Sincerest Form of Flattery."

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 Advantages 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. RICHARD'S & CO., YARMOUTH, N. S.

Farm for Sale!

On Bear River Line Road.

That 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 Pidgeon. For further particulars apply to the subscribers, executors of the late William Pidgeon, or to James H. Reddin, Solicitor, Cameron Block, Charlottetown.

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

Jan. 31-11

JAMES H. REDDIN,

BARRISTER-AT-LAW

NOTARY PUBLIC, &c.

CAMERON BLOCK, CHARLOTTETOWN.

Special attention given to Collections

MONEY TO LOAN.

North British and Mercantile

INSURANCE COMPANY

ASSETS - SEVENTY-MILLION DOLLARS.

The strongest Fire Insurance Company in the world.

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

P. E. Agency, Charlottetown.

HYNDMAN & CO. Agents.

Queen St., Dec. 21, 1898.

FIRE

INSURANCE,

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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, \$300,000,000.

Lowest Rates.

Prompt Settlements.

JOHN McEACHERN, Agent.

FOR SALE.

The House and Lot at Head of St. Peter's Bay, lately occupied by Charles McLean, and adjoining the premises of Leacock Anderson, Esq.

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

ENEAS A. MacDONALD, Charlottetown, April 10, 1901.

A. L. FRASER, B. A.

Attorney-at-Law.

SOURIS, P. E. ISLAND, MONEY TO LOAN.

ENEAS A. MacDONALD, BARRISTER AND ATTORNEY-AT-LAW.

Agent for Credit Foncier Franco-Canadian, Lancashire Fire Insurance Co., Great West Life Assurance Co.

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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, Lemonade Sets, Table Sets, Cups and Saucers, Parlor Lamps, Hall-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 Manufacturers and Importers 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.

TOPICS OF THE DAY.

Anti Catholic Disturbances in Spain and Portugal.

The London Saturday Review, one of the leading Protestant journals of England, gives the following explanation of the recent disturbance in Spain and Portugal: Our leading newspapers have either ignored the simultaneous outbreak of anti-clericalism in the three great Latin nations altogether, or else, believing implicitly the accounts sent to them by correspondents, have not hesitated to approve of it by describing it in their leading articles as a spontaneous outbreak, the result of a justifiable indignation on the part of the population at the gradual encroachment of the friars, and especially of the Jesuits, upon the liberties of the country. In reality, it is an artificially got up demonstration, organized by a certain Brotherhood which, although styling itself Masonic, is not in any way connected, so we are assured, with any of the lodges presided over by the honourable fraternity which, by its insistence on the recognition of the existence of the Supreme Being, its abstention from political and religious matters and its active benevolence, has won universal respect in this country. The Masonic lodges in the Latin countries are avowedly anti-religious, and do not for a moment conceal their intention to sap religious belief and replace it by some vague code of ethics which is infinitely superior to the teachings of the Gospel.

Somewhere about August last a certain class of Spanish and Portuguese papers, controlled and inspired by the Republican and secret societies which honeycomb the Peninsula, began to publish a series of articles directed against the religious orders. In this they evidently obeyed an inspiration emanating from the Grand Orient of Paris, where the eventual suppression of the regular clergy and the secularization of education was already being worked up into an anti-clerical crusade, the results of which became apparent at the beginning of the present year in the Parliamentary hubbub over the Associations Bill. Spain was the first country after France where the anti-clerical movement assumed anything like considerable proportions. Some few months ago a well-known dramatist produced a play at Madrid entitled "Elettra," on a subject of the Maria Monk order, which the Government thought fit to suppress owing to its being a pretext for an agitation which it provoked on its first representation. We have read the play, and it strikes us as a very indifferent work, both from the literary and the dramatic point of view. We doubt very much if it would have been allowed to pass the censor of plays in this country, not because it is glaringly immoral, but that it is calculated to offend the susceptibilities of a considerable section of the community. A well organized campaign broke out on the morrow of the suppression of this piece. Every Spanish town has one or more so-called Liberal Clubs, and these, being mainly composed of persons who have nothing to lose but might have something to gain by the fermentations of disorder, soon began to start anti-clerical demonstrations, which speedily degenerated into street riots. There was an incident of an extremely commonplace character, in which a young woman, twenty-six years of age, was not comfortable at home and who, if we are to believe all we are told, "was hypnotized by the eloquence of a Jesuit preacher" and entered a convent and elected to remain there against the wishes of her mother. The similarity of this adventure with the main incident of the plot of "Elettra" sufficed to induce an excited populace, in obedience to the outcry of its leaders, to clamour for the suppression of all the religious orders as a punishment for an offence committed by one of their members. We have read carefully a vast number of Spanish and Portuguese papers expressing the opinions of both parties and dating from the very beginning of this extraordinary manifestation, and we do not find therein one single definite charge brought against any member, male or female, of any monastery or convent, either in Spain or Portugal. The promoters of these demonstrations have confined themselves entirely to these loosely generalities which in this country we usually associate with such inventive geniuses as the person Rutherford who was lately condemned and punished by a Protestant judge and

jury for his gross attacks on conventional life and morality.

The Portuguese demonstration, however, is far more remarkable than the Spanish since it affords still greater proof of organized conspiracy. It started at Oporto, where an incident happened which, as usual, has been greatly misrepresented in this country. We are assured by some of our most influential newspapers that "a young girl, the daughter of the Brazilian Minister at Oporto, has been incarcerated by the Jesuits in a convent against the wishes of her father." The facts of the case are as follows: Dona Rosita Calmon is indeed the daughter of the Brazilian Consul at Oporto, but she is not "a young girl," being over thirty-three years of age. For a long time past the unfortunate terms on which this lady lived with her father were well known to her circle of friends and acquaintances. The specific charges which she brought against him are no concern of ours, but in the end they led to such scenes of violence between the pair that the gentleman threatened to shut his daughter up in a lunatic asylum, whereupon she appealed to law for protection, and even obtained it. After this, as may well be imagined, her home existence became less pleasant than ever. One day she went for a walk, met some friends, who were neither priests nor Jesuits, assured them that she was very miserable at home, and they advised her to enter a certain convent as a parlor boarder, which she did. The populace, misinformed as to the facts of the case, worked itself up to a frenzy of indignation, not only against the Jesuits of Oporto, but against the members of all the religious orders, the majority of whom were probably not even aware of Miss Calmon's existence. Instead of arresting and trying the accused monks individually or in a batch, the Portuguese Government has ordered the Jesuits and other religious orders straightaway to leave the country, which to their great inconvenience, some of them being very aged people, they have been compelled to do.

The highest indignation seems to have given much satisfaction to the vast majority of the English press, which usually prides itself upon its love of fair play. In this instance it has not hesitated to applaud an unjustifiable action, which, if the victims had been "Jew, Turk or infidel" instead of Jesuits, it would have stigmatized, and very justly so, as outrageous.

In Portugal there really was no reason for all this outcry, for, suppressed in 1834, the existing monasteries and convents may be counted on the fingers of both hands. The Jesuits were the first of the religious associations to return after an exile of nearly half a century. They did so about thirty-five years ago on the invitation of the Archbishop of Patriarch of Lisbon, and established a college at Oporto, just outside the walls of the capital. Since 1865 four or five other Jesuit Colleges have been opened in other parts of the kingdom. To these houses may be added two belonging to the French Fathers of the Holy Ghost (du St. Esprit) who are missionaries, three Franciscan monasteries and two very small Benedictine monasteries. The convents are not much more numerous and are nearly all educational and tenanted by Sisters mostly of foreign origin. Probably there are not more than a dozen Portuguese nuns all told, and these about as many monks. The Portuguese have and cry over the religious associations is a ridiculous but dangerous parody of the Spanish, which at any rate has a motive, for in that country there are a great number of monasteries and nunneries, Portugal is unfortunately a place where there are an amazing number of idle people who contrive to live on the smallest of incomes, and who use politics as a means to "arrive" and to add to their puny resources; hence this agitation, if not checked, it may eventually lead to the boiling up of one of those temporary republics which, after a good deal of blood-letting and blasphemy and a still greater degree of misgovernment, generally subside after a few months into that old order of things.

Simply "Catholicos."

(From the New Zealand Tablet.)

In the languages of Continental Europe no term is known corresponding to the official designation of "Roman Catholic" by which we are known in English-speaking countries. In French, Italian, German, Spanish, Portuguese, Dutch and other European languages the title "Catholic" is applied to, and only to, the Church of Rome. Were the word "Roman" added it would be understood to mean the Catholics of the city of Rome. The same statement holds good in the East. In his "Visit to the Russian Church," Rev. W. Palmer (Anglican) tells how, to his great annoyance, the "Orthodox" Russians persisted in calling the adherents of the Church of Rome "Catholicos" pure and simple. The "Russian Orthodox American Messenger" as in its issues of January 1-15, 1899—does likewise. And the following paragraph appeared in the "Catholic Times" a few years ago from a correspondent resident in Cairo (Egypt): "In the East no one is called a Catholic if not in communion with Rome; if not called himself (an Anglican Catholic) here he would be at once considered a 'Roman Catholic' from England. All churches united with Rome are called Catholic, such as the Coptic, Greek Catholic, Syrian Catholic and Latin Catholic. Those in schism are called Orthodox. The Anglicans are simply English Protestants."

Interesting Happenings

The World Over.

The situation in Portugal has not improved. Priests are savagely maltreated in the streets and the conduct of the inhabitants has been well compared to that of the Chinese Boxers.

The new Cathedral of Riphoe Diocese, situated at Letterkenny, was solemnly opened on Sunday, June 16. Cardinal Logue presided at the opening rites. Archbishop Kane preached at High Mass, and in the evening the Most Rev. Dr. McDermack delivered a sermon in Gaelic.

Ireland's religious census gives Catholics a decrease of 67 per cent; Protestants, a decrease of 3.5 per cent; Presbyterians, a decrease of 0.3 per cent, and Methodists, who number only sixty-one thousand, an increase of 10.4 per cent.

M. B. unciere, of the "Revue des Deux Mondes," is a very up-to-date Catholic and, moreover, one of the most valuable accessions to the Church of which French Catholicism can boast in this country, says the Paris correspondent of the "London Catholic Times." He brings to the good cause the weight of his learning, his modern spirit and his powers as a confessor. Lecturing recently at the Catholic University of Angers, and preaching upon the iniquitous persecution of the religious orders, he showed these orders to be as useful and as much at their work now as at any previous period. He showed each order or congregation to be the expression of some particular virtue designated in the Gospel. He said that they serve as bonds uniting together the churches of different countries, and also as a connecting link between each church and the Pope. He pointed out the fallacy of the notion that there is ground for rivalry between the secular clergy and the congregations. "The secular clergy," he said, "need the help of the regular. The two religious bodies are bound together by vital interests, and what is an attack on the liberty of one is an attack on the liberty of the other. The present persecution of the Church," said the orator, "is not so much to the machinations of the thirty or forty thousand Freemasons of which France is scourged as to the upholding of the different vices of which the Catholic religion is the avowed enemy. The secular and religious clergy, or, in other words, the Church, are the only rampart remaining against the heathenism of the world of science."

The monks of the Grande Chartreuse give daily in private charity more than 3,000 francs. The supply of charity does not equal the demand of the poor of the monastery. Dom Michel, receives daily upwards of a hundred letters containing requests which, if complied with, would mean the daily giving of about 300,000 francs. When a house is burnt down in the locality the monks rebuild it at their own expense. These men are at the providence of the country round. In a secondary sense also they benefit their neighbors, for the monastery is a point of attraction which draws to it about 40,000 visitors and tourists each year during the summer months. The influx gives a considerable impetus to trade in the locality. Hospitality and extreme fragility go together at the Grande Chartreuse. This sometimes John Bull objects to, for he cannot understand, after making a long journey to see the great Carthusian monastery sitting down to a supper of cheese and stewed prunes. But the monks themselves set the example in this matter of fragility, for from September to Easter the dinner consists daily of a piece of bread and half a glass of wine.

The following is reported from Brussels as an authenticated return of the foreign missionaries and mission workers killed during the disturbances in China last year: Catholics, French 18 priests, two nuns; Dutch, seven priests (including a Bishop), one nun; Italians, five priests (including two Bishops), two nuns; Belgians, three priests, one nun; Americans, one priest. In addition to these, six Catholic lay workers—five men and a woman were killed, making the Catholic total forty-six. Protestants, English, thirty-nine men, forty-three women, twenty-seven children; Americans and Swedes, twenty men, twenty-four women, thirty-four children; total, one hundred and ninety.

John Pollard, a bellringer at the Barley parish church, Linscombe, England, has had a most remarkable experience in regard to the reign of the late Queen Victoria. Born in the same year as the Queen, he rang at her accession to the throne, on her coronation day, and since then has never failed to take his accustomed place in the belfry on the occasion of her birthday celebrations, making his experience perhaps a record one by his taking a part in the ringing of a muffled peal on the receipt of the news of the Queen's death. Mr. Pollard is still very hale and hearty, and, with the exception of a little deafness, retains all his faculties unimpaired.

We shape ourselves the joy or fear, Of which the coming life is made, And fill our future atmosphere With sunshine or with shade. The theme of life to be We weave with colors of our own, And in the Hall of Destiny We so peruse have sown. J. G. Whittier.

A Story of Pius IX.

(From the Record, Louisvillle.)

In the days of Pius IX a priest went on a pilgrimage to Rome. On the eve of his departure a poor, hard-working woman came to him and requested him to take a sum of money along with him for the Holy Father as her Peter pence offering. It was a very considerable sum. The priest was surprised that a poor woman should offer for this purpose so much money—a sum altogether disproportionate to her condition in life. He was curious to know how she came by it, and questioned her.

"Father," said she, in her simple way, "I have saved it up."

"How old are you, my good woman?" asked the priest.

"I do not exactly know; I can neither read nor write. But I must be over 50 years."

"And how long did it take you to save up this sum?"

"Oh, very long; I have been saving out since I was 11 years old."

"And what had you in mind to do with the money before you learned that the Holy Father was in such straitened circumstances?"

"I intended to lay it aside for old age and times of sickness."

"But from what will you now live?"

"Oh, I shall continue to earn some more."

"True, but what if you take sick?"

"Oh, then I shall go to the poor-house."

The good priest endeavored to prevail on her to retain the money, but in vain. He had to take it along with him.

On his arrival in Rome he was granted an audience by the Holy Father, to whom he handed the money and explained how he came by it. As he spoke he noticed two large tears coursing down the cheeks of the much tried, venerable Pontiff.

Presently Pius IX. took from his finger his ring, placed it on top of the sum of money, and then handing it to the priest said: "Now bring this money back to the good woman with our Apostolic Blessing, and say to her for us, that as long as we have a mouthful of bread we cannot accept of such a sacrifice. Say to her also that the reward of her childlike and noble devotion to the Pope will surely not fail."

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