The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DEC. 25, 1901. Vol. XXX, No 52

ARE YOU DEAF? ANY HEAD NOISES?

ALL CASES OF

DEAFNESS OR HARD HEARING ARE NOW CURABLE

by our new invention. Only those born deaf are incurable.

HEAD NOISES CEASE IMMEDIATELY.

F. A. WERMAN, OF BALTIMORE, SAYS:

BALTIMORE, Md., March 30, 1901.

Gentlemen:—Being entirely cured of deafness, thanks to your treatment, I will now give you a full history of my case, to be used at your discretion.

About five years ago my right ear began to sing, and this kept on getting worse, until I lost my hearing in this ear entirely.

I underwent a treatment for catarrh, for three months, without any success, consulted a number of physicians, among others, the most eminent ear specialist of this city, who told me that my ear [illegible] that the noises would then cease, but the hearing in the affected ear would be lost forever.

I then saw your advertisement accidentally in a New York paper, and ordered your treatment. After I had used it only a few days according to your directions, the noises ceased, and to-day, after five weeks, my hearing in the diseased ear has been entirely restored. I thank you heartily and beg to remain Very truly yours,

F. A. WERMAN, 730 S. Broadway, Baltimore, Md.

Our treatment does not interfere with your usual occupation.

Examination and advice free. **YOU CAN CURE YOURSELF AT HOME** at a nominal cost.

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Blatchford's Calf Meal.

:o:

THE ONLY PERFECT MILK SUBSTITUTE.

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For sale, retail by all country merchants, and wholesale by

AULD BROS.

Charlottetown.

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:x:

We will sell the balance of our

China, Crockery, Glassware, &c.

At further reduced prices.

The assortment consists of China Tea Sets (44 pieces), China Dinner Sets, Semi Porcelain Dinner Sets, Lemonade Sets, Table Sets, Tumblers, Lamps, etc.

We are having a big run on our Tea Sets, Gold Band Sets, and very best value ever offered in town—never sold at such prices. Don't be content with mere words, Look into the matter.

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Queen Street.

WE ARE

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—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.

Mortgage Sale.

To be sold by public Auction, in front of the Law Courts Building, in Charlottetown, in Queen's County, on Saturday, the Twenty-first day of December, A. D. 1901, at the hour of twelve o'clock, noon, under and by virtue of a power of sale contained in an Indenture of Mortgage bearing date the Twelfth day of May, A.D. 1890, and made between Richard Cahill, of Cahill's Road, in Township No. Fifty-five, in King's County, in Prince Edward Island, Farmer, of the one part, and Credit-Foncier Franco-Canadien, of the other part:

All that tract, piece or parcel of land situate lying and being on Lot or Township No Forty-two, in King's County, in the said Island, bounded as follows, that is to say: Commencing on the South side of Bay River, at the northeast angle of land formerly in the occupation of John Ryan, and now in the possession of James Welsh; thence south fifty degrees west to the division line of Townships Numbers forty-two and fifty-five; thence east fifteen chains and fifty links; thence north fifty degrees east to the River; thence along the river to the place of commencement, containing an area of sixty-six acres of land, a little more or less.

Also all that other tract, piece or parcel of land situate lying and being on Lot or Township Number fifty-five, in King's County, in the said Island, bounded as follows, that is to say: On the east by land now or formerly in possession of George Robertson, on the south by land in the possession of John Cahill, and on the west by the Central Line Road of Lot fifty-five, and on the north by land now or formerly in possession of the aforesaid George Robertson, containing an area of fifty acres of land, a little more or less.

If the said property is not sold at the time and place aforesaid, the same will thereafter be sold by private contract.

For further particulars apply at the office of Æneas A. McDonald, Solicitor, Great George Street, Charlottetown.

Dated this Fourteenth day of November, A. D. 1901.

CREDIT-FONCIER FRANCO-CANADIEN.
Nov. 20—5t Mortgagees.

BOOKS

For the Holidays

Boys' Own
Girls' Own
Young England
Chums
Chatterbox
Our Darlings
The Prize
Sunday at Home
Leisure Hour
Henty and Ballantyne Books for Boys
Bibles, Prayer Books and Hymn Books
Beautiful new Binding in all the Poets
"The Right of Way," by Gilbert Parker
"The Eternal City" by Hall Caine
"The Crisis," by Weston Churchill

A few copies of last year's Girls' and Boys' Annuals at bargain prices.

Haszard —AND— Moore,

Sunnyside Bookstore.

Christmas Suggestions.

For a Lady.

A nice oak or ash Secretary is almost a necessity. At the prices we ask they cease to be a luxury. Beauties at $7.85, $8.95, $10 and $11.85.

For a Gentleman.

One of our Morris Chairs would be "just the thing." Comfortable to read or smoke in for the long winter evenings—nothing better.

We Have

A large variety of Cobbler and Rattan Chairs & fancy Tables any one of which would make a useful present. Call and have a look through our stock.

Goods bought new will be stored if necessary until Xmas. Call early and secure best choice.

John Newson

JOHN T. MELLISH, M. A., LL B.

Barrister & Attorney-at-Law,

NOTARY PUBLIC, etc.

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Collecting, conveyancing, and all kinds of Legal business promptly attended to. Investments made on best security. Money to loan

FOR SALE.

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

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

ÆNEAS A. MacDONALD.

Ch'town, April 10, 1901 tf.

Calendar for Dec., 1901.

MOON'S CHANGES.

Last Quarter, 2nd, 5h. 40m., evg.
New Moon, 10 h, 10h. 53m., evg.
First Quarter, 18th, 4h. 35m., evg.
Full Moon, 25th, 8h. 16m. m.

D M.	Day of Week.	Sun rises	Sun Sets	High Water morn	High Water After'n
		h. m	h. m	h. m.	h. m.
1	Sunday	7 32	4 9	2 09	15 51
2	Monday	33	9	3 10	16 41
3	Tuesday	34	8	4 21	17 38
4	Wednesday	35	8	5 48	18 31
5	Thursday	36	8	7 05	19 21
6	Friday	37	8	8 09	20 06
7	Saturday	38	8	9 03	20 47
8	Sunday	39	8	9 52	21 23
9	Monday	40	8	10 36	21 52
10	Tuesday	41	8	11 16	22 18
11	Wednesday	42	8	11 53	22 45
12	Thursday	43	9	12 29	23 19
13	Friday	43	9	13 06	23 59
14	Saturday	44	9	[illegible]	12 [illegible]
15	Sunday	45	9	0 4[illegible]	14 24
16	Monday	46	10	1 54	15 07
17	Tuesday	46	10	2 31	15 53
18	Wednesday	47	11	3 38	16 42
19	Thursday	47	12	4 49	17 34
20	Friday	47	13	6 04	18 30
21	Saturday	48	13	7 25	19 26
22	Sunday	48	14	8 43	20 16
23	Monday	48	15	9 48	21 03
24	Tuesday	48	15	10 47	21 50
25	Wednesday	49	16	11 41	22 40
26	Thursday	49	16	12 30	23 31
27	Friday	49	17	.. ..	13 15
28	Saturday	49	18	0 23	13 57
29	Sunday	49	18	1 15	14 38
30	Monday	49	19	2 11	15 18
31	Tuesday	7 49	4 20	3 12	15 59

Canadian Pacific Railway

Tourist Sleepers — Travel in Comfort.

Tourist Sleepers leave Montreal every Thursday at 9.30 a. m., through without change to

VANCOUVER, B. C.,

Carrying passengers for all points en route.

Eor rates to all points in the Canadian North West, British Columbia and Pacific Coast points, and to

CALIFORNIA,

Via British Columbia or via Chicago, also to all other United States points, write to

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Office, Great George St.

Near Bank Nova Scotia, Charlottetown

Nov 21, 1892—1y

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

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Aug. 30, 1899—y

JAMES H. REDDIN,

BARRISTER-AT-LAW

NOTARY PUBLIC, &c.

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Agents.

Queen St, Dec. 21, 1898.

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, $300,000,000.00.

Lowest Rates. Prompt Settlements.

JOHN McEACHERN,

Agent.

The Sunday School of Catholic Origin

Bishop Messmer, in his preface to "Spirago's Method of Christian Doctrine," says:

"It is commonly claimed that the modern Sunday-school owes its origin to Robert Raikes, the English printer, who established his first Sunday-school in Gloucester, England, in 1780. But the honor belongs to St. John De La Salle, who opened his 'Ecole Dominicale' at Paris in 1669, nearly a hundred years before Raikes. Seeing that so many boys engaged in work all the week received no instruction, either religious or secular, La Salle assembled to gather them on Sundays, their only free day. With his brethren he taught those boys from twelve to three o'clock the various secular branches, among them geography, drawing, geometry and book keeping, and always closed the class with religious instruction or the catechism. This was really the first Sunday School of this kind in Europe. Later on, the secular instruction as a feature of the Sunday School disappeared, just as it happened with the Protestant system, and we now understand by Sunday School, "a school for religious instruction on Sunday, more particularly the instruction of children and youth." (Century Dictionary.) Taken in this sense, the first notice of a formal school class in Christian Doctrine on Sunday is the programme published in May, 1557, for the Jesuit college at Cologne, which orders the pupils of the higher classes to attend instruction in the larger catechism of Canisius every Sunday afternoon at four o'clock, while the lower classes had to learn the smaller catechism of the same author every Saturday at 4 p. m.

"If by Sunday School is simply meant the special catechetic instruction given to children on Sundays and feast-days, it is surprising indeed to hear from our latest encyclopædias that Sunday Schools began only with the Protestant Reformation. It betrays a stupendous ignorance of the history of Christian doctrine in the Catholic Church, [illegible] in regard to the Middle Ages that 'hundreds of years then went by without any general effort on the part of the Church for the religious instruction of children.' Several synods of the twelfth and thirteenth centuries in Hungary, France and Italy ordain that on Sundays and feast days parents shall bring their children of from seven to fourteen years of age to church in order to be instructed in the Catholic faith. A similar ignorance is shown by the same writer when he says of the times following the Reformation that, 'although in numerous instances previously catechization had been practiced on the Lord's Day. . . . yet nothing like a general system of teaching the young on Sundays, whether in secular or religious learning, was known priror to 1780.' This in the face of the Council of Trent, St. Charles Borromeo, Popes Clement VIII., Benedict XIII. and the numerous sodalities of Christian doctrine, and the many provincial councils east and west, all repeating with one voice the old Catholic rule: Teach the children the Christian doctrine on Sundays and feast days."

The Sunday School as a school of religious instruction belongs, name and all, to the Catholic Church. We claim it with the same right as we claim the catechism, although Luther may have been the first to apply this name to the particular text book of Christian doctrine. But the book itself, the catechism, is ours. According to the Encyclopædia Britannica 'the earliest of the catechisms of this Church (*i. e.*, the Catholic) appear to be that of Kero, a monk of St. Gall, who lived in the eighth century, and that which is ascribed to Olfried, a monk of Weissenburg in the ninth century.'"

Testimony of Bayard Taylor.

"It is customary just now," says the Missionary, "to deride the administration of the friars in the Philippines, and to say all sorts of harsh things about the results obtained by the Church as a civilizing agency. As an offset to these loose and misleading statements it may be well to quote the testimony of one who will not be suspected of any partiality for the Church of Rome. Bayard Taylor was a staunch Protestant, and while he knew nothing of the inner spirit of the Catholic Church, he was a shrewd observer, and was able to bear veracious testimony of what he saw. He writes of the condition of things in Rome when the Papal States had been under the immediate control of the Popes for a long time. He says:—

"'I have read in various papers, the Papal States are the worst governed in Europe. The precise nature and extent of this despotism I am a little in the dark about. Our generous enlighteners, the editors, do not condescend to come down to the particulars. Still, a plain man may be permitted to ask a few questions. In what does this despotism of the Papal government consist?

"'Is it that clergymen hold office? For many years there has been a smaller proportion of clergymen holding office in the Roman States than in some of the states of this Union, and their salaries have been in a still smaller proportion to secular officers. Is it in the expense of the government? It is one of the most economical in Europe. The salaries of higher officers of state do not exceed $3,000 a year, and the whole civil list costs about $600,000.

"'Are the people ground down with taxes? The taxes in Rome are far less than in England, France or New York. Are they deprived of the benefits of education? The Papal States, with a population of less than 3,000,000, have seven universities; and the city of Rome has more free public schools than New York in proportion to her population, and, what is still better, a larger proportion of children attend them.

"Perhaps the poor are uncared for, and their sufferings treated with neglect? There are more and better free hospitals for the sick, the poor and aged, the suffering of every class in Rome, in proportion to the population, than in any other city in the world. It is not asked in Rome what is a man's country or creed. Perhaps the bad government has reduced the people to pauperism? Holland, France, the other free and enlightened countries, have from three to ten times as much pauperism in proportion to the population. Where, then, is the horrible despotism? The government is an elective monarchy. It has a liberal constitution, light taxation, very little pauperism, an economical administration, a cheap or free education for all classes, and abundant institutions of charity for the needy and suffering. I venture to assert that the single city of New York pays more taxes, is more plundered by dishonest officials, supports more paupers, has more undutiful children, etc., and suffers from more crime, year by year, than the whole (nearly 3,000,000) of the people of the states of the Church.'"

Old Time Punishment for Swearing.

An esteemed contemporary, the New Zealand Tablet, gives some interesting information on the subject of swearing and the laws which have been made from time to time to stop the bad habit. It says: "Civil and ecclesiastical law has scored considerably in the long tug-of war with profanity. But every inch of ground has been desperately contested. Some of the legislation on the subject in Christian times was, in all reason sufficiently drastic. Justinian made a certain current oath of his time—now happily forgotten—punishable by death. By statutes passed in Scotland by Donald VI. and Kenneth II., swearers were liable to have their tongues cut out. An edict of Philip II. of France made the penalty drowning in the Seine. The Council of Constantinople passed a sentence of excommunication against the swearers of heathen oaths. In the Scottish Parliament an act was passed in 1551—supplemented by the acts of 1567 and 1581—which made swearing punishable by banishment or imprisonment for a year. Legislation against the habit of italicising speech soon crossed the border. In 1606 an act was passed in England imposing a penalty of £10 on actors who used profanely the names of any of the three divine Persons. Owing to the exuberant verbosity (or 'gagging') of some actors in his 'Magnetic Lady,' 'rare Ben Johnson' was within an inch of a prosecution under this act, and was called out of his sick-bed and received an unmerciful ear-wigging from the Master of the Revels. In March, 1649, quartermaster Boutholmy was courtmartialed, found guilty of swearing and condemned to have his sword broken over his head, his tongue bored through with a red-hot poker—or other iron of some equally effective sort—and to be dismissed from the service. In the following year (1650)—according to Whitelock's 'Memorials'—a dragoon had his tongue branded with a red-hot iron for a similar offence, and in 1649 an act passed by the Parliament of Scotland made the offence of cursing a parent punishable by death."

Milburn's Sterling Headache Powders give women prompt relief from monthly pains and leaves no bad after effects whatever. Be sure you get Milburn's. Price 10 and 25 cents All dealers.

Minard's Liniment Cures Garget in Cows.

Do You Wish the Finest Bread and Cake

It is conceded that Royal Baking Powder is purest and strongest of all baking powders, absolutely free from alum, ammonia and every adulterant. "Royal" makes the best and most wholesome food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Montmartre.

An Italian writer, not at all in sympathy with the object for which it was erected, thus describes the great church which crowns Montmartre, in Paris:—

"Montmartre! At the very outset the stranger, moving about the most densely crowded city in the world, whether he be a wanderer amid the stress and stir of the central thoroughfares or a stroller through the quietude of the new quarters, can not, in the opening of a street or at some unexpected turn, avoid confronting a wondrous sight. Above the closely-packed dark houses, huddled away like flocks in endless succession, uplooms a white sanctuary, reminding one of the sort that crown subalpine heights. To him who, on the grand boulevards, smitten with the fever of that demoniac rush, submerged in the monotonous sea of a crowd where each individual elbows his lonely way, indifferent to every other in- [illegible] worn out from mingling in the most exaggerated excitement of modern life, glances northward far down some byway, the vision partakes of the miraculous—always enshrouded in some indescribable opaline veil, the church appears as though suspended above the houses like a tranquil benediction. And on a day when a yearning for stillness and forgetfulness urges you to flee from the pandemonium, you direct your steps, like the pilgrims hastening from all parts of France, towards the Sacre Cœur. . . .

"A building on a height (which, as it were, should be an aspiration towards the ideal for this city teeming with humanity and its passions) was needed, and hitherto religion alone has found means to supply that want. Even to one no longer imbued with dogmatic faith the appeal is far from mute. It draws one away from the dense, sober-tinted, absorbing preoccupation of the present hour to lift one for a moment into an atmosphere of beauty and serenity."

"The Emperor of Germany," says the Northwest Review, "has discovered quite lately, thanks to the researches of Stephen Michaelowitz, a genealogist of Budapest, that he 'is descended from Queen Elizabeth of Hungary, who was canonized by the Pope during the Middle Ages.' The tardiness of this discovery proves the disadvantage of not knowing anything about Catholic literature. Protestants like the Kaiser are necessarily shut out from all that is best in the literature of mankind. Catholics have been aware of Wilhelm's Elizabethan origin ever since they knew on the one hand that he is descended from the houses of Prussia and Hanover, and ever since they read on the other hand, in Montalembert's 'Life of Elizabeth of Hungary,' that the houses of Prussia and Hanover, with about thirty other royal houses are descended from Henry I., of Hesse, grandson of St. Elizabeth. Montalembert's work, first published in 1846, is as famous among Catholics of every tongue as Boswell's Life of Johnson is among English-reading people. The only difference is that the former is much better written and infinitely more learned."

The Western Watchman does not believe that the Federation of Catholic societies in the United States is going to succeed. It says that the movement is unwise. It makes at least one good point when it insists that Catholics should do their duties to their own parishes before attempting anything further. This suggestion it puts thus: "We should very much like to catechise the delegates to the coming Cincinnati convention and to ask how many of them belong to the St. Vincent de Paul Conferences in their parishes; how many of them subscribe for a Catholic paper. A man who does not provide a pew for his own children in his parish church had better not trouble himself about the naked papooses and the half-naked little redskins of the western states and territories. The man who does not read a good Catholic paper—and there are a few of them in the country—is no man to lecture his fellow Catholics on their duties to Church or country."

DICKENS IN CAMP.

Above the pines the moon was slowly drifting,
The river sang below;
The dim Sierras, far beyond, uplifting
Their minarets of snow.

The roaring camp-fire, with rude humor painted
The ruddy tints of health
On haggard face and form that drooped and fainted
In the fierce race for wealth.

Far one arose, and from his pack's scant treasure
A hoarded volume drew,
And cards were dropped from hands of listless leisure,
To hear the tale anew.

And then, while round them shadows gathered faster,
And as the firelight fell,
He read aloud the book wherein the Master
Had writ of "Little Nell."

Perhaps 'twas boyish fancy—for the reader
Was the youngest of them all—
But, as he read, from the clustering pine and cedar
A silence seemed to fall.

The fir-trees gathering closer in the shadows,
Listened in every spray,
While the whole camp, with "Nell" on English meadows
Wandered and lost their way.

And so in mountain solitudes, o'ertaken
As by some spell divine—
Their cares dropped from them like the needles shaken
From out the gusty pine.

Lost in camp, and wasted all its fire;
And he who wrought the spell?—
Ah, towering pine and stately Kentish spire,
Ye have one tale to tell.

Lost in camp, but let its fragrant story
Blend with the breath that thrills
With hop vines incense all the pensive glory
That fills the Kentish hills.

And on the grave where English oak and holly
And laurel wreaths intwine,
Deem it not all a too presumptous folly—
This spray of western pine.

—E. Bret Harte.

Heap on more wood—the wind is chill;
But let it whistle as it will,
We'll keep our merry Christmas still.

Each age has deemed the new-born year
The fittest time for festal cheer,
And well our Christian sires of old
Loved when the year its course had rolled,
And brought blithe Christmas back again,
With all its hospitable train.

—SCOTT.

For Cuts, Wounds, Chilblains, Chapped Hands Rheumatism, Stiff Joints, Burns, Scalds, Bites of Insects, Croup, Coughs, Colds, Hagyard's Yellow Oil will be found an excellent remedy. Price 25 cents. All dealers.

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MONEY TO LOAN.