

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 26, 1899.

Vol. XXVIII, No. 31

Calendar for July, 1899.

MOON'S CHANGES.

New Moon, 7th, 4h. 18.9m. p. m.
First Quarter, 15th, 7h. 46.5m. p. m.
Full Moon, 22d, 5h. 22.1m. p. m.
Third Quarter, 29th, 5h. 30.0m. a. m.

Day of Week	Sun rises	Sun sets	Moon rises	High Water
1 Saturday	4 19 49	11 53	5 40	6 28
2 Sunday	5 00	12 42	6 28	7 17
3 Monday	5 41	1 31	7 17	8 06
4 Tuesday	6 22	2 20	8 06	8 54
5 Wednesday	7 03	3 09	8 54	9 43
6 Thursday	7 44	3 58	9 43	10 32
7 Friday	8 25	4 47	10 32	11 21
8 Saturday	9 06	5 36	11 21	12 10
9 Sunday	9 47	6 25	12 10	1 00
10 Monday	10 28	7 14	1 00	1 50
11 Tuesday	11 09	8 03	1 50	2 40
12 Wednesday	11 50	8 52	2 40	3 30
13 Thursday	12 31	9 41	3 30	4 20
14 Friday	1 12	10 30	4 20	5 10
15 Saturday	1 53	11 19	5 10	6 00
16 Sunday	2 34	12 08	6 00	6 50
17 Monday	3 15	1 00	6 50	7 40
18 Tuesday	3 56	1 51	7 40	8 30
19 Wednesday	4 37	2 42	8 30	9 20
20 Thursday	5 18	3 33	9 20	10 10
21 Friday	5 59	4 24	10 10	11 00
22 Saturday	6 40	5 15	11 00	11 50
23 Sunday	7 21	6 06	11 50	12 40
24 Monday	8 02	6 57	12 40	1 30
25 Tuesday	8 43	7 48	1 30	2 20
26 Wednesday	9 24	8 39	2 20	3 10
27 Thursday	10 05	9 30	3 10	4 00
28 Friday	10 46	10 21	4 00	4 50
29 Saturday	11 27	11 12	4 50	5 40
30 Sunday	12 08	12 03	5 40	6 30
31 Monday	12 49	1 00	6 30	7 20



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The Cemeteries Question in Cuba.

It is now beyond doubt that General Brooke has used his military power in Cuba to transfer the control of the cemeteries in Havana from the Church to the municipal authorities. This step is an infraction of the terms of the Treaty of Peace, under which there was to be no interference on the part of the United States with the property of the Church. Treaty-breaking is an Anglo-Saxon hereditament, and as the Government and the people of the United States are now indiscriminately classified under that noble designation, it is not to be wondered at that we imitate our distinguished ancestors in their vices no less than their virtues. The Bishop of Havana has entered a solemn protest against the despotism of General Brooke, not only with regard to the cemeteries, but also in the matter of divorce and civil marriage. This latter case is a violation of the principle set forth in the declaration of Congress on which the late war was fought to be justified—that "the people of Cuba are and have a right to be free and independent." It is not their voice which demands these infractions of treaty obligations and the moral law, but the "ipse dixit" of an irresponsible military autocrat, dressed in a little brief authority. This is just now going on in Cuba and Porto Rico demands the earnest attention of the Catholics of the United States. Attempts are being made, under cover of improving moral and social conditions in these places, to introduce a secularism in education and to sap the foundations of belief in the people. Those who are making this effort are being warred by conscientious writers who know the country and the temperament of the population that these efforts can only have the effect of arousing a general aversion against this country, but the military martinet will not heed the warning, until perhaps it is too late. We know of nothing more horrible than the means by which the campaign against the Church's ownership of the cemeteries was carried on. It is comparable only to the work of ghouls and vampires. The foul contract was begun by the latter of the Methodist prelate, Dr. Chandler, whose slanders about the Bishop of Havana and Colon Cemetery we at once took up and refuted. A swarm of correspondents, whom we can liken only to turkey buzzards, since then settled down upon the scene, and they fill the air with the stench of their horrible banquet. One of the most shocking of these distortions appeared in the "Outlook" of the 10th ult., in the course of an instalment of a narrative of "The Regeneration of Cuba," by George Kennan. His animus may be judged of from this paragraph:

"For the priests of Cuba, as a class, I have very little respect; but I do not know anything that is more discreditable to them than their refusal to read the burial services without preparation, and their treatment of the bodies of their dead parishioners when no more rent can be collected from the ground in which such bodies lie. If they would only cremate the bodies that they dig up, it would be less ghastly; but to destroy the flesh with quicklime and then throw the bones into an open pit to bleach in the sun and rain is unnecessarily heartless and brutal."

There is much virtue in an "if," but there is far more meaning in a "but." The first "but" in the foregoing extract is a flesh light on the motives of George Kennan. We have the most unimpeachable testimony for declaring that there is no such place in the graveyard as a corpse-destroying house" where he says those things are done. There are osses in which lime is deposited on a coffin in filling the grave, and one can understand, from the climatic conditions and the deadly miasmas of a sub-tropical country, why this is sometimes necessary; but never is the body subjected to the process described by this sensation-monger. As for the so-called bone-pit, we dare say that there is hardly an old graveyard in any country where inhumation is the rule for disposing of the dead in which the same gruesome spasm is not to be found. It is an inevitable adjunct to the process by which the human body is resolved into dust. We can tell this correspondent that in the opening of new areas for streets and roadways in New York and many another large city the bones of thousands of past generations were dug up, trundled into wheelbarrows and carted off to some common receptacle. We can tell him, further, that in the heart of civilized England there was for long a large trade carried on in the bones of mummies from the ruined cities of Egypt. These bones were found very useful for manure!

and our distinguished Anglo-Saxon cousins had no particle of compunction in so utilizing them. We ourselves have seen graveyards, in places under control of the English Government, where we should have been vastly relieved had there been a "bone pit" and some attempt to collect together all the shuddering "di'je'a membra" of poor humanity dug up and unceremoniously buried. This evidence of barbarism may still be visible in the places we have in mind—for it is not many years since we beheld it. It is also stated by George Kennan that bodies are dug up and flung out if rent is not paid for their graves and other bodies put in. This is the reason, he says, why the priests have established a corpse-destroying house and a bone-pit. Now, the fact is that there is a law in Cuba forbidding the removal of any corpse from a grave within a period of five years from the date of interment, and prohibiting the opening of a grave for the interment of even a member of the same family within a period of two years. Mr. Kennan would have the "Outlook" readers believe that a body can be dug up and flung out in "a week or ten days" if rent is not forthcoming. No doubt a good many of them will so believe. But we deem it our duty to state that they would be believing simply that is false.

It may also be inferred from Mr. Kennan's statement that there was no such thing as the purchase of burial-ground in perpetuity in Cuba. We have it on unimpeachable authority that such is not the case. Our informant knows of one case in which four different plots in the Colon Cemetery appear, in fact, to have been managed on much the same principles as any other cemetery. But the people who are now buying themselves over the obsequies subject are not like any other people. They are ghouls—human ghouls—and they care not what horrible stuff they rake up, so that it serves the vile end of prejudicing the public here against a class and a system which these slanders hate with an infernal malignity. Whence and of what credit are the sources of Mr. Kennan's information may be judged of from what he himself volunteers on that important subject:

"The soldier who went through the cemetery with us had no literary culture, and was coarse and profane in language; but he seemed to be a man of strong, original character, and he held very clear and positive opinions with regard to Cuban priests and the Cuban Church. 'I'll show you,' he said, with feeling, 'how the black-robed cormorants treat their dead.' And he exclaimed, as we walked away from the flag-decorated mounds that marked the graves of the sailors of the Maine: 'I've been here at this gate for three weeks, off and on, and I've seen the whole infernal process. They won't even pray over the bodies unless they get their miserable fees; and in less'n a week they dig 'em up, eat all the flesh off 'em with quicklime and then pitch their bones into the bone-pile. Oh, they're a sweet lot, they are! Infernal cannibals, I call 'em.'"

"Don't they have funeral ceremonies at the grave?" I inquired.

"Ceremonies? Not much! If the relatives of the dead can pay a dollar or two, the black-gowned sounder in the house at the gate comes out with a basin and a clothes brush and slings a little holy water at the bier as it goes in, and that's all the ceremony there is. If the man's friends are rich and can pay the shaver-headed old cormorant enough, he'll read the whole prayer-book over the grave; but it's no pay, no funeral."

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The First Mass in Canada.

(Northwest Review.)

"La Semaine Religieuse" announces that Monsieur Hanotary, sometime Minister of Foreign Affairs in France, has decided to offer to the Cathedral of Montreal, in the name of his Government, a painting representing a memorable event in Canadian history—the celebration of the first Mass in Canada, June 25, 1615. The offer has been accepted and its execution intrusted to Ernest Lacouture, winner of the Roman prize of 1893. The painter, from a letter written by him, seems aware of the grandeur of his subject, and will test his capacity in its fulfillment. We clip this item from the N. Y. Catholic News. The date is wrong. It ought to be September 7, 1635, when the first Mass was celebrated on Ile-aux-oudres, on the north shore of the St. Lawrence about 50 miles below Quebec, during Jacques Cartier's second voyage to Canada. See "Jacques Cartier" by N. E. Dionne (Leger Brousseau, Quebec 1889) p. 57. And even before that date Mass was said on the coast of Labrador on June 11th, feast of St. Barnabas, 1634, and in a bay of the Gaspe country called by the natives Cheticou and which Jacques Cartier christened Jacques Cartier bay, we find in the discoverer's own notes that "one of the Chaplains" which implies that there were several. "sang" Mass on June 14th, 1534 "Ibid," pages 37 and 39. But perhaps the event mentioned by the "Semaine Religieuse" is the first Mass said in the island of Montreal, by Father Vimont Superior of the Jesuits in Canada, on the very day of his arrival there with Maisonneuve, May 17, 1642, the date of the foundation of Montreal, which Father Vimont called "Villevue" and for which he predicted a glorious future. In any case the "Semaine Religieuse" is wrong. Since writing what precedes we have found the event to which the "Semaine Religieuse" refers. It may be the first Mass said in the newly founded town of Quebec by Father D'Ibsey, a Franciscan of the order called Recollects. This is mentioned by Lavardiere as the first Mass since Jacques Cartier's time. But, if one is in search of the first Mass since Jacques Cartier's time, why not take the first Mass said by Father Briard, S. J., soon after landing in Acadia, which is a part of what is now Canada, May 22nd 1611?

Items of Interest

(From the Ave Maria.)

The special interest of "Intimate China," by Mrs. Archibald Little, also a recent publication, lies in the fact that the writer passed many years among the Chinese and became thoroughly familiar with their home-life. She does not conceal her admiration for the Italian nuns, whose self-sacrificing life she describes; and the pig-tailed French missionaries, whose lot is harder than most of us have any idea of. "Nor, indeed, does one quite see what they have to make them happy—except, of course, always the love of God. By comparison, the life of Protestant missionaries seems so joyous; indeed I have never been able to see why it should not be an exceptionally pleasant one—barring illnesses always." China is often referred to as an ungrateful soil for missionary enterprise, and the common opinion is that the Church is making very little progress there. But Mrs. Little speaks of one hundred thousand converts won to the faith by Jesuit missionaries in Kiangnan alone. "In some instances they have whole villages of Christians."

The friendly eye of the Rev. Dr. Barry, who is a learned and loyal priest, sees danger ahead for the Church in Italy. His impressions are not those of the average globe-trotter, who learns about a new country from the top of an omnibus, but are the fruit of much journeying and sojourning in Italy. He says, writing in the London Catholic Times: Italy is now much as England was during the first period of the Reformation. Not that she has to contend with a novel form of Christianity, nor that the Protestant influence will take hold of her people; though it may detach children, as in Florence, from the authorities who do so little to protect them in their tender age. But there is a spirit of unbelief abroad; the government fosters it; literature and science, too, often express it; the schools and universities welcome it; and the whole country requires and demands all that missionary effort can do if the next generation is to be saved from downright heathenism. . . . Humily speaking, the faith is in the blood of Italians, and they know no other. But who can reckon upon instinct alone where the supernatural is at stake? Englishmen were all Catholics in 1530—more so than Italians now are in 1899—yet within sixty or seventy years they became Protestants; and their clergy, so far as historians tell the tale, were passive and unresisting, and "waiters upon Providence" from first to last. They had martyrs among them too late, they had ceased to be apostles and evangelists. Happily, a lesson had been learned, as well as given; and Italy, a Catholic in heart, though exposed to the most searching temptation she has never known. The most effective machinery of Italian statecraft and sectarian zeal is being employed to pervert the people, and only a zealous, learned and broad-minded clergy will avail to protect their faith. "Our parochial activities—house-to-house visitation, frequent sermons, catechising in school, collections for social and religious objects—would seem quite the thing in most parts of Italy," says Dr. Barry. More's the pity, then; and more, too, is the shame; for it is not for lack of ecclesiastics that our parochial activities are comparatively unknown in Italy.

The conferring of the degree of D. C. L. on a Jesuit by Oxford, and the appointment of a Catholic to a professorship in the University of Geneva, are significant events. The priest thus honored is the Rev. Father Ehrle, librarian of the Vatican; the professor is M. de Girard, of Erlangen, who will fill the chair of natural philosophy.

General Otis, so the daily papers say, has secured one thousand men for the two regiments of volunteers which he is organizing in the Philippines. "Skeleton regiments," he calls them, and the name is suggestive and significant.—S. H. Review.

The fool-killer must be off on his annual vacation, or he is neglecting his business badly. Otherwise we should before this have heard of the gleeful application by him of his snicker-see to the necks of the egregious idiots who constitute President McKinley's insular commission. Listen to this recommendation which those astounding fools put into the report they made regarding Porto Rico: "Priests and others who have taken the vow of celibacy may be permitted to resume said vow and enter into marriage relations, the same as other persons!" The names of the idiotic trio who made this recommendation should be given all possible publicity. Here they are: General Robert F. Kennedy, Mayor Charles W. Watkins and Judge H. G. Curtis. Imagine the broad smile of contempt that must have come over the faces of European statesmen when they read the report of these insular commissioners. And where, oh where, can the fool-killer be that they still survive!—S. H. Review.

Admiral Sampson may be a very accomplished naval officer, and to him may belong the lion's share of the credit of the destruction of Cervera's fleet off Santiago, but his qualifications for the honorary degree which Harvard conferred upon him at its recent commencement were certainly not placed in evidence by his appearance at Cambridge. Of that Zion's Herald says:—Admiral Sampson is a pitiable failure as a speech maker. He had written out his brief address, and if he had only read it, it would have been less humiliating. Endeavoring to read enough for a starter, he floundered between the attempt to read and to extemporize, and the result was the most conspicuous failure we ever saw. It seemed cruel to place this good man, of such proud achievement as a naval commander, in such a dilemma. If an academic honor must be won at the great cost of Admiral Sampson's aid for his LL. D., it were much to be regretted to possess it. Perhaps our contemporary went to Cambridge in too exulting a mood. Granting error W. 1891's utterances in full, to prove it, characters his address as "a brief and indifferent one," lacking in intellectual grip and spontaneity.—S. H. Review.

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