

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MAY 6, 1896.

Vol. XXV. No. 19

Calendar for May, 1896.

MOON'S CHANGES.
Last Quarter, 4th day, 11h. 12. 8m. a. m.
New Moon, 12th day, 3h. 34. 0m. p. m.
First Quarter, 20th day, 2h. 8. 6m. a. m.
Full Moon, 28th day, 5h. 44. 1m. p. m.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat	High Water	Low Water
1 Fri	5 17	3 30	1 12	11 22	9 34	7 46	6 00	1 22	1 22
2 Sat	4 51	3 03	0 30	9 34	7 46	6 00	4 14	2 13	2 13
3 Sun	4 35	2 47	0 14	8 10	6 22	4 34	2 48	3 7	3 7
4 Mon	4 19	2 31	0 0	6 56	5 06	3 16	1 32	4 10	4 10
5 Tue	4 03	2 15	0 14	5 40	4 00	2 00	0 14	5 18	5 18
6 Wed	3 47	2 00	0 28	4 24	3 04	0 48	1 00	6 26	6 26
7 Thur	3 31	1 44	0 42	3 08	2 08	0 32	1 16	7 34	7 34
8 Fri	3 15	1 28	0 56	1 52	1 04	0 16	1 32	8 42	8 42
9 Sat	3 00	1 12	1 10	0 36	0 48	0 32	1 16	9 50	9 50
10 Sun	2 44	0 56	1 24	0 20	0 32	0 16	1 00	11 00	11 00
11 Mon	2 28	0 40	1 38	0 04	0 16	0 00	0 44	12 10	12 10
12 Tue	2 12	0 24	1 52	11 48	0 00	0 16	0 32	1 20	1 20
13 Wed	2 00	0 12	2 06	11 32	0 16	0 32	0 48	2 30	2 30
14 Thur	1 44	0 00	2 20	11 16	0 32	0 48	0 64	3 40	3 40
15 Fri	1 28	11 44	2 34	11 00	0 48	0 64	0 80	4 50	4 50
16 Sat	1 12	11 28	2 48	10 44	0 64	0 80	0 96	6 00	6 00
17 Sun	1 00	11 16	2 34	10 28	0 80	0 96	1 12	7 10	7 10
18 Mon	0 44	11 00	2 20	10 12	0 96	1 12	1 28	8 20	8 20
19 Tue	0 28	10 44	2 06	9 56	1 12	1 28	1 44	9 30	9 30
20 Wed	0 12	10 28	1 52	9 40	1 28	1 44	1 60	10 40	10 40
21 Thur	0 00	10 12	1 38	9 24	1 44	1 60	1 76	11 50	11 50
22 Fri	11 44	10 00	1 24	9 08	1 60	1 76	1 92	1 00	1 00
23 Sat	11 28	9 44	1 10	8 52	1 76	1 92	2 08	2 10	2 10
24 Sun	11 12	9 28	0 56	8 36	1 92	2 08	2 24	3 20	3 20
25 Mon	11 00	9 12	0 42	8 20	2 08	2 24	2 40	4 30	4 30
26 Tue	10 44	8 56	0 28	8 04	2 24	2 40	2 56	5 40	5 40
27 Wed	10 28	8 40	0 14	7 48	2 40	2 56	3 12	6 50	6 50
28 Thur	10 12	8 24	0 00	7 32	2 56	3 12	3 28	8 00	8 00
29 Fri	10 00	8 08	11 44	7 16	3 12	3 28	3 44	9 10	9 10
30 Sat	9 44	7 52	11 28	7 00	3 28	3 44	3 60	10 20	10 20
31 Sun	9 28	7 36	11 12	6 44	3 44	3 60	3 76	11 30	11 30

A SNAP TIES AND HOSE

Three Ties for 25 cents,
Three Pairs of Hose for 25 cents,
Good Wearing—Guaranteed all Cotton.

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Canada's Famous Tailoring Establishment.
Charlotteown, May 6, 1896.



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It gives new strength and vigor to Nerves, Brain, Stomach, and Blood, and all weakened organs.
All Druggists sell it. 50c a Bottle. Six for \$2.50.
Made only by Hawker Medicine Co., Ltd., St. John, N.B.

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I have prescribed Menthol Plaster in a number of cases of neuralgia and rheumatism and in very many cases with the most successful results. I have used Menthol Plaster in several cases of neuralgia, sciatica, and rheumatism, and in every case it has given almost instant and permanent relief.
It Cures Sciatica, Lumbago, Neuralgia, Pains in Back or Side, or any Muscular Pains.
Price: DAVIS & LAWRENCE CO., Ltd., Sole Proprietors, MONTREAL.

Local and Special News.

A SHAM-ROCK—the blarney stone.
THEY DO NOT DESPAIR.
An utter loss of hope is not characteristic of consumptives, though no other form of disease is so fatal, unless the progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream.

If the human race was evolved from the apes, it is at least with the satisfaction of knowing that its ancestors were intelligent—they were educated in the higher branches.

SPRING REQUIRES that the impurities which have accumulated in your blood during the winter should be promptly and thoroughly expelled if good health is expected. When the warm weather comes these impurities are liable to manifest themselves in various ways and often lead to serious illness. Unless the blood is rich and pure that tired feeling will afflict you, your appetite will fail, and you will find yourself "all run down." Hood's Sarsaparilla tones and strengthens the system, drives out all impurities and makes pure, rich, healthy blood. Hood's Sarsaparilla is the one true blood purifier and the best spring medicine. Be sure to get only Hood's.

The reputation of Ayer's Sarsaparilla, as a blood medicine, is maintained by daily cures.
Minard's Liniment cures burns, etc.

NORWAY PINE SYRUP is a combination of healing throat and lung remedies which cures coughs, colds, hoarseness, croup and sore throat, even in the most obstinate cases.

Dr. Low's Pleasant Worm Syrup removes worms of all kinds from children or adults.

I KNOW MINARD'S LINIMENT will cure diphtheria.
JOHN D. BOUTILLIER,
French Village.

I KNOW MINARD'S LINIMENT will cure croup.
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Minard's Liniment cures dandruff.
Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors a brown or black. Any person can easily apply it at home.

Out of weakness comes strength when the blood has been purified, enriched and vitalized by Hood's Sarsaparilla.

Minard's Liniment relieves neuralgia.
Leading medical authorities endorse Ayer's Sarsaparilla as the best blood medicine.

A Western paper tells us that two freight cars can so press a man that he won't be over two inches thick at any spot. That's too thin.

DO NOT TRY.
Do not be induced to try any other if you have made up your mind to take Hood's Sarsaparilla. Remember that Hood's Sarsaparilla cures when all others fail. Do not give up in despair because other medicines have failed to help you. Take Hood's Sarsaparilla faithfully and you may reasonably expect to be cured.

HOOD'S PILLS are purely vegetable, carefully prepared from the best ingredients. 25c.

WINTER COUGH, sore throat, asthma, bronchitis, croup, etc., are more quickly cured by Wood's Norway Pine Syrup than by any other means.

Bachelors and old maids are naturally quite self-possessed.

The Stations in Rome.

(Rome Correspondent of S. H. Review.)

On every day of Lent some one of the Roman churches is set apart as a point of pilgrimage to the faithful; and an indulgence attached to visits paid this church during that day. These are called the churches of the "Station." On the day of the Station the church is decorated with crimson hangings and lights innumerable; its relics are exposed to the veneration of the people, the marble floors—for there are no pews in the Roman churches, and their floors are handsomely laid out in mosaics or tile—strewn with branches of box or olive, or sweet-scented bay and laurel leaves. The High Mass is sung by a Cardinal, and a constant stream of the faithful passes in and out all day, paying their devotions at the different shrines and reciting the necessary prayers for gaining the indulgences. On certain great days the Pope's choir sings at the church of the Station, and in olden times the Pope himself often officiated. The Station is at St. John Lateran on Palm Sunday and Holy Saturday, at Holy Cross in Jerusalem on Good Friday, at St. Mary Major's at Easter, and so forth. Stations are also appointed for the principal feasts of the year; thus St. Peter's on Ascension, Whit Sunday and Epiphany, St. Mary Major's on Christmas and feasts of the Blessed Virgin, St. Paul's Without-the-Walls on Holy Innocent's, Sexagesima, and during Easter and Whitsun weeks. By the way, the name of this magnificent basilica has given rise to a curious misconception. Some good American Protestant Episcopalians seeing this fine church, dedicated to the Apostle of the Gentiles, standing in a lonely spot on the road, about a mile outside of the city walls, jumped to the conclusion that the Church of Rome wished to snub St. Paul and keep him out of sight for fear of his overshadowing St. Peter. They immediately conceived a great admiration for the neglected apostle and named their new American Church, in the Via Nazionale, in a most pointed manner, St. Paul-Without-the-Walls! This was very amusing to the Romans, for they were proud to look up evidences of his stay in Rome, the account of which, being contained in the New Testament, they can not reasonably doubt. If they had had affection enough for the apostle to trace out the spot where he himself tells us that he lived and taught they would have found a church of St. Paul-Without-the-Walls standing on the site since many centuries. This church of San Paolo alla Regola is small, but it has the rank of a basilica, and the feasts of St. Paul are celebrated there with great devotion.

Besides this there are four chapels dedicated to St. Paul within the city; one is the chapel of the Popes at the Vatican, another the chapel of the Quirinal, formerly the Pope's residence in Rome, a third is the subterranean church of St. Paul, under the Church of St. Mary in Via Lata, on the Corso, the principal street of Rome. This marks the scene of the apostle's imprisonment. The fourth chapel is attached to the church of St. Mary of Peace, and is the confraternity chapel of the secular priests of Rome, who have all been placed by the Pope under the special patronage of St. Paul. Aid to these facts that St. Peter's is dedicated to St. Paul equally with St. Peter, and that the feasts of the two apostles are celebrated on the same day, beside St. Paul having two feast-days especially his own, January 25 and June 30, and it does not look like a severe snubbing on the part of the Popes, or any over-great anxiety about St. Peter being thrown in the shade! A study of the history of the great basilica without the walls would prove, if anything, how loyal is the devotion of the Romans to St. Paul, and how lovingly they cling to all traditions concerning him. In the early Christian centuries, when a great church was erected over the burial-place of this apostle, it then stood in the midst of the most thickly settled population of Rome on the Ostian Way, which has for its whole length from Rome to Ostia, the seaport—fourteen miles—an unbroken row of habitations. During the numerous invasions of Rome these gradually disappeared, and the grand pile that marked the resting-place of the apostle was left standing alone in a desert place. There was no need of a church there to eye that only looks on the practical. In Boston the property would have been sold, and a new church erected on the Back Bay, but the Romans had more reverence for history and tradition. Not only was the lonely basilica kept there, but when it burned down, about sixty years ago, instead of

leaving the ruins to their fate, the shrine of St. Paul was at once rebuilt in greater splendor than before by the Popes and the Roman people, sided by Catholics throughout the world. It was decorated at enormous expense in the most sumptuous manner; they felt that, cost what it might, their beloved St. Paul must have his own home on the old spot with the best of everything in that art and wealth could supply. I do not know a more striking example of disinterested devotion in this century than the rebuilding of that "useless" church. The great rulers of that day felt that they could pay no greater compliment to the Pope than to contribute to his new church, and some of the most beautiful portions of St. Paul are the superb mosaics and porphyry pillars and tables given by the schismatic emperor of Russia and the Mohammedan viceroy of Egypt. But there were no contributions from American Protestant Episcopalians for the rebuilding of the tomb of their patron! The splendid Abbey Church of St. Paul of the Three Fountains is another instance of disinterested love. St. Paul was beheaded on that spot, therefore, though it is a lonely, dreary spot far from the city, and so malicious that it is almost certain death to live there long, the church is maintained and a community of monks supported there at the cost of precious lives as well as of money. Poor, snubbed, neglected St. Paul!

As a matter of fact it is not St. Peter to whom the most numerous or the foremost churches of Rome are dedicated. It is not, as many suppose, St. Peter's, but St. John Lateran's that, as the cathedral church of the Roman See, has the proud title of "Mother and Head of all the churches throughout the world." The apostle who has the greatest number of churches dedicated to him is St. John the Evangelist with ten, next to him St. Andrew with nine, St. John Baptist and St. Peter following with six each. The most popular saint seems to be St. Lawrence, if the building of churches in his honor is any test, twice bearing his name. But the tender charity of the heart of Rome speaks in the fact that one hundred and twenty of its four hundred churches and chapels are named in honor of the Queen of Apostles and Saints, the lowly handmaid of the Lord whom all generations shall call Blessed.

Church Union.

While the matter of Church Union appears to be still the theme of discussion and of proposition, the plans proposed are at times ambiguous, if not even appalling. We quote a recent plan from the Herald of Gospel Liberty: "True union can only be secured on this basis: Fellowship of Christian character; the Bible the only statement of doctrine; liberty of individual interpretation; Jesus Christ the leader; Christian the name." The meaning of the first item may not be entirely intelligible to every reader, and, as regards the last, it can hardly be considered an absolutely essential matter that, in the present state of inquiry into means, we become troubled about the name of the united churches. The fourth item is admirable. If that could be adopted, there would be an instant end to all discussion. For this leader has said, "I am the Good Shepherd. I know my sheep, and mine know me." And his wish is to have one fold and one shepherd. But how reconcile this leadership with that other item, the liberty of individual interpretation? What a beautiful army, and what storied victories, when every soldier put his individual construction on the mind and the commands of his general! And how happy and endowed with authority must such a general esteem himself! Surely the enemy smiles and awaits only the disruption of forces so constituted. And how admirably has been illustrated this manner of obedience to leadership in the history of the Protestant sects. There is no glory for God, no gain for religion in a divided church. This truth is becoming recognized. But that last thing which man is willing in his pride to surrender, his private judgment, opposes unity, opposes the purposes of the world's Redeemer. The home, the society, the army, the state can in no way subsist unless there preside over the destinies of each one a recognized authority. The children of this generation are wise in their ways, and why shall not the children of light acknowledge an authority for spiritual matters? Is it reasonable to suppose that for the furtherance of life, of life of bodily necessities and comforts, of temporal prosperity and safety, authority is needed, and then to claim authority is unnecessary in religion, when the interests of the soul are weighed, and these interests eternal?

Highest of all in Leavening Power.—Latest U.S. Gov't Report.
Royal Baking Powder
ABSOLUTELY PURE

When Jesus was on earth he was a teacher. "This man spake not as the scribes and the Pharisees, but as one having authority." And his teachings live. They live not only in books written by a few of his followers, books of which he himself never saw a line, but they live in the teachings of his disciples, of those whom he chose to continue his work, and to whom he gave the order: "Go ye, therefore, into the whole world, and preach the doctrine (not write it) to every creature; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days even to the consummation of the world." Is there not command here, is there not authority in him, and conveyed by him who prefaced the order to go and teach, by this word: "All power is given to me in heaven and on earth, go ye, therefore." Salvation is for us to-day as for the people among whom Jesus lived and died. And as salvation came not to them except through the living Voice, not otherwise shall it come to us. Not the gospels which were unwritten, but the word of him who is the uncreated Word guided men; were the epistles of St. Paul that were unwritten, but the word of him who changed Saul into Paul, the living Voice of Jesus of Nazareth saved men. The word of God is blessed for evermore, written or unwritten, but unwritten as well as written. The Catholic Church, and she alone, has given us the written word. She gives the unwritten word as well, and with the same right, the same authority. To accept the one and to reject the other is not of wisdom. And the authority with which she discerns the word of truth must be acknowledged and accepted not only as to the word itself, but even as to its meaning. So unity is not possible of the churches, while the "Bible is the only statement of doctrine," and to this is added the "liberty of individual interpretation." From one floating ice-block to another they are leaping who insist they shall find solid footing on such precarious bases. They must desert these shifting, unreliable holds, and place themselves on the firm, unalterable ground of truth. The stone of authority that men reject is the head of the corner. On that alone is built unity. All who fall on that stone shall be dashed to pieces; while all those on whom it shall fall shall be ground to atoms. The leader is Jesus Christ, but he has left his Vicar on earth, and the gently winning voice of Leo has invited a return to unity. The Protestant churches may not, can not unite among themselves. The "fellowship of Christian character" will not harmonize the discordant, jarring notes of private interpretation. The only substantial, permanent unity to be found must be in alliance with the Catholic Church, and on the basis of a divine authority, a living Voice proclaiming to men what they must believe and what they must do to be saved. This authority, this Voice, Catholics believe, is not only in the Person of the Lord Jesus Christ in heaven, but conveyed by him to Peter on earth, to Peter who died long ago, and to each Peter who has lived since, and to our present Peter, glorious and noble Leo XIII.—Sacred Heart Review.

The Hospitals of Florence.

Many institutions now engaged in active charitable work in Florence date their origin from the twelfth and thirteenth centuries, and successive generations of Florentines have carried it on, in many cases without intermission, down to the present day. Hence we find bacteriological research and modern methods of treatment, antisepsis and hygiene, carried on side by side with traditional usages in buildings which carry the mind back to early medieval times. There is not a single modern hospital in Florence; the new hospital for children is without the walls. Among the records of early charitable institutions of Florence are those founded by the Knights of the Order of St. John of Jerusalem in the twelfth century. The principal hospital of the present day, Santa Maria Nuova, was founded in 1288, and about the same time the captains of the Bigallo determined to preside over the hospitals in order that the sick should be tended with brotherly love; the captains of Or San Michele took into their charge orphans, the destitute and widows, and the brotherhood of the Misericordia undertook to transport invalids to the various hospitals

and the dead to their last resting place. This brotherhood is still performing the same work of mercy and may be daily seen robed in long white gowns which completely cover the head, and are only pierced by eyelike holes, traversing the streets of Florence with their living or dead burden. In 1340, Villani's history records that there were more than 1,000 beds for the sick poor in Florence. At the end of the fifteenth century there were thirty-five hospitals, some special, some general, and some to give shelter to the destitute. All these institutions were established by the various guilds or privately endowed, and if all the wealth left to Florence had been preserved to its original destination, it is said that half Tuscany would belong to institutions for the relief of the poor. In early days the monies left to the poor generally reached their destination, a contrast, says Pastarini, with present times, when much of that which was intended for the poor finds its way into the pockets of the employes of charitable institutions. Many of these charities were suppressed by the Council of Regency in 1750 and many more by Peter Leopold, who wished to centralize public institutions in the State. At the present day most of the hospitals are directly under government control.—Sacred Heart Review.

The following case was published in 1880 in a Bonn (Prussia) newspaper: "About twenty years ago, the Rev. Abbe Kobylowicz, rector of Oratow, near Kiew, was arrested under an accusation of murder. A farmer of the locality had been shot to death. The teacher of the commune, organist of the parish, deacon, and the priest, were invited to make an investigation in the church and vestry. A gun recently discharged, and belonging to the rector was found. The priest, after an examination by the bishop of Zytomir, Menseigneur Borowsky, was excommunicated. He was then condemned to hard labor for life, and died in the penitentiary. During the trial and until he died he always protested that he was innocent. Some weeks ago his accuser, the organist, also died. When he was about to die, he sent for the judge and the mayor of the commune, and confessed that he had assassinated the farmer himself in order to marry his victim's wife. To cover his crime, he had stolen the gun of the priest, which he placed in the vestry, so that it might be found by the authorities. He added that in order to prevent the priest from defending himself, he had declared his crime to the priest in confession. The rector was then bound by the secret of confession, and faithful to his duty, he had become the victim of an infamous hypocrite. After the revelation of the dying organist, the authorities of Oratow telegraphed to St. Petersburg to ask that the priest be liberated. They received, in answer, the news that the Abbe Kobylowicz had died several months before that. The heroic priest had taken with him to the grave the sacred secret of confession."

Here is a striking example of Parosell's method of "telling the truth" about Manning. To prove his theory of the unity between Newman and Manning, he says that while Newman mentions by name and with respect all his friends, whether Protestant or Catholic, in his Apologia, he does not once mention Manning's name. The truth is that Newman does publish three of his letters to Manning and that these letters, occupy nearly four pages of the Apologia.—Exchange.

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and nervous

Dyspepsia

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, is the true remedy for all nervous troubles.

Hood's Sarsaparilla

Is the One True Blood Purifier. 50¢ per bottle. Prepared only by C. I. Hood & Co., Lowell, Mass. cure Liver ill; easy to operate. 25¢