The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 14, 1899. Vol. XXVIII, No. 25

Calendar for June, 1899.

MOON'S CHANGES.

New Moon, 8th, 2h. 8.0m. a. m.
First Quarter, 16th, 5h. 34.0m. a. m.
Full Moon, 23rd, 10h. 8m. a. m.
Third Quarter, 30th, 0h. 33m. a. m.

D M	Day of Week.	Sun rises	Sun Sets	Moon rises	High Water Ch't'n
		h. m	h. m	morn	even.
1	Thursday	4 16	7 40	0 21	5 15
2	Friday	16	41	0 46	6 04
3	Saturday	15	42	1 11	6 53
4	Sunday	15	42	1 38	7 41
5	Monday	14	43	2 10	8 30
6	Tuesday	14	44	2 47	9 19
7	Wednesday	14	44	3 30	10 08
8	Thursday	14	45	4 35	10 57
9	Friday	13	46	5 32	11 46
10	Saturday	13	46	6 30	m 0 35
11	Sunday	13	47	7 28	1 24
12	Monday	13	47	8 22	2 12
13	Tuesday	13	48	9 21	3 01
14	Wednesday	13	48	10 11	3 50
15	Thursday	13	48	11 07	4 39
16	Friday	14	49	ev 0 6	5 27
17	Saturday	14	49	1 05	6 16
18	Sunday	14	49	2 06	7 05
19	Monday	14	49	3 10	7 54
20	Tuesday	14	50	4 15	8 42
21	Wednesday	15	50	5 30	9 31
22	Thursday	15	50	6 32	10 20
23	Friday	15	50	7 40	11 09
24	Saturday	16	50	8 49	11 58
25	Sunday	16	50	9 26	ev 0 47
26	Monday	16	50	9 57	1 36
27	Tuesday	17	49	10 24	2 24
28	Wednesday	18	49	10 49	3 13
29	Thursday	18	49	11 15	4 02
30	Friday	19	49	11 43	4 51

Croquet SETS!

50 FIFTY SETS

Just Received.

4 Balls,
6 Balls,
8 Balls.

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Croquet Set

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CARD.

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August 3, 1898—6m

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.

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OPTICIAN.
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Everybody should see these SNAPS.
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SARTORIAL ARTISTS.

FERTILIZER FACTS.
—:o:—

The value of all Fertilizers consist in the amount of soluble Phos. Acid, Nitrogen and Potash they contain, and the brand which shows the greatest value in these is the one to buy, on the same principle that Milk testing 4 per cent. butter fat is more valuable than 3 per cent. milk ENGLISH MANURES costing the same price, contain 20 per cent. to 25 per cent. more Phos. Acid, Nitrogen and Potash than any other complete Fertilizer on the market.

Or in other words the Plant Food contained in a ton of other Fertilizer costing, say $35, can be purchased from us for about $28. All Fertilizers are sold under a guaranteed analysis enabling any who may, to verify the above, and the superior quality of these Manures being shown by actual test year after year [illegible] wherever sold.

AULD BROS.
Charlottetown, April 18th, 1899.—2m

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"EAGLE"	Parlor Matches,	200 s
do.	do do	100 s
"VICTORIA"	do do	65 s
"LITTLE COMET"	do do	
The finest in the world.	No Brimstone.	

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With a large, choice selection of Suitings, Trowserings and Overcoatings, with Mr. Sixtus McLellan as Cutter, and the best staff of workmen on P. E. Island, for good solid tailoring we can't be beat.

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MEN'S STYLISH OUTFITTERS.

The Good Father.

The greatness of a good mother's influence upon her children is something which the world is not apt to forget or to lose sight of, so often is allusion made to it in print and speech. And a good mother's influence can not well be be exaggerated or overpraised. Next to the grace of God it is, perhaps, the most salutary influence that can be exerted in, the greatest blessing that can be bestowed upon, any household. But our admiration of a mother's influence should not cause us to lose sight of the fact that a good father is also a very potent and beneficent agency in the household. When the father is bad, vicious, neglectful of his religious duties, it is still possible—and it sometimes happens—that the children are model boys and girls. But very often the case is otherwise. And naturally so, too. For children take after their parents as a general rule; and when the parents are not what they should be, the children usually prove the same; though, as we have said before, they are frequently, through the grace of God, exception to the rule. Who is the good father, though, from the Catholic point of view? He is first of all a practical Catholic himself; a man who attends to all his own religious duties, and who sees that all his household do the same. He never misses Mass on Sunday or holyday unless he is prevented by illness or some other grave cause from being present. He does not content himself with mere outward compliance with the laws of the Church, but he endeavors to enter into the spirit of them. He frequents the sacraments regularly at fixed periods. He goes to confession and Communion once a month. He rents his pew and pays for it when his pew-rent is due. He contributes as generously as his means allow him to do so to the support of his religion and church. He does not grumble at special collections when they are ordered, but recognizes their need and does what he can to make them a success. He is never heard criticizing his pastor because of this or that thing. On the contrary, he has always a good word to say for the priest and the [illegible] in all these things he sets a good example to his children, who will endeavor, as they grow up, to imitate his example and show themselves the same sort of a practical Catholic their father was. The good Catholic father does not consider the daily paper and the latest novel the only literature which his children need. In fact, there are some daily papers and very many of the latest novels which he will not allow his boys and girls to read at all. He sees to it that at least one Catholic paper pays a visit weekly to his household. If his means permit of it he takes one or more Catholic magazines; and he always manages to have some good Catholic books about the house, so that his children may read them. He takes care to instruct himself as well as he can in his religion, so as to be able to give a reason for his faith when asked about it, and defend it in his children's hearing, and for their enlightenment when he hears it assailed. He is punctilious, too, in paying for his Catholic paper when its subscription falls due; and when he reads a good thing in its columns he does not keep it all to himself, but mentions his discovery at the tea-table or around the evening lamp, and thus invites his children to discuss the matter among themselves. The good Catholic father is not forever quarreling with his children or with their mother. On the contrary, he is noted for his kindness, his cheerfulness, his patience. He can always be relied upon to say the word which will avert a threatening storm in the domestic circle. When things go wrong—as they often will in the best regulated households—he is the first to move in the direction of putting them right again. When sorrow enters and trials come, he bears them with equanimity and in the true Christian spirit and thus sets the rest of the family an encouraging and inspiring example. He may be but a daily toiler to the world at large, but he is one of nature's noblemen to those who know him as he shows himself in the bosom of his family. He may be unlearned in book learning, his social standing may not be recognized by the world, but he possesses celestial wisdom; God and the angels are his companions, and his children will honor him living and recall his memory with blessings and benedictions when he has passed hence to his eternal reward. (Sacred Heart Review.)

The Church in China

Some of the pictures most familiar to our childhood and which memory over a long lapse of years can still bring before us, were representations of Catholic missionaries preaching to heathens and receiving the crown of martyrdom at the hands of barbaric people. One picture, in particular, represented the Chinese killing little children, murdering mothers, and torturing priests. Possibly these scenes may have been drawn from imagination; but they were nevertheless the general results of all attempts made to carry the true faith into the land of the Mongolian. The history of Catholic missions in China is one of the greatest interest imaginable; it bristles with deeds of exalted heroism and with triumphs that are not of this world. Even until the last year or so, it was almost certain death for a Catholic missionary to go beyond very limited fields of labor, in that land of superstition and paganism. Consequently the decree of the Chinese Imperial authority, issued last month, is one of great significance for the future, and of the least importance for the present. Without further comment we produce a letter, from Mgr. Fairer, of China, to the "Missions Catholiques de Lyone." It is from Pekin and runs thus:—"An important edict has just been published here, and I consider it my duty to send you a copy of it. By this edict their Imperial Majesties motu proprio recognize that the Catholic religion and its worship are spread throughout the empire, and in order to protect it more effectively a law, consisting of five articles, has been drawn up. The bishops are recognized as of equal rank with the Viceroy or Governor of the Province, and the missionaries as of a rank proportionate to their dignity. Both bishops and priests are authorized to visit the Chinese authorities and treat with them on religious matters. The Sovereign Pontiff is designated by the name Kiao Hoang, Emperor of the Religion. The Protectorate is recognized with all its privileges. The French Minister alone is to have the right of treating officially on behalf of the Church, and the bishops will be always obliged to appeal to him when they have not been able to settle things amic[illegible] it becomes necessary to he[illegible] recognized offic[illegible] that the clauses of the arrangement are carried out. While preserving the Protectorate intact, the Bishops possess to-day a rank and power which they have never had till now in China. Our intelligent Minister, M. Pichon, perceiving the advantages of this Convention for France, as well as for religion, has given his approbation, and has himself sent the decree to the bishops. This edict will not deliver us completely from partial persecutions. The bandits and rebels will always exist, but, at least, the Imperial Government, by this convention, gives tokens of good-will, for which we must feel grateful. True Witness.

Litany of the Sacred Heart.

"The Supreme Pontiff, our Holy Father Pope Leo XIII, by a decree of the sacred Congregation of Rites of the 27th June last, approved the Litany of the Sacred Heart of Jesus, and was graciously pleased to permit it to be publicly recited, or sung, in the churches and oratories of Marseilles and Autun and in the convents of the Order of the Visitation of the Blessed Virgin Mary. Since that time, the petitions that have come to the Holy See from the Most Rev. Bishops, the Right Reverend Prelates, and the very rev. Superiors of religious orders, and from pious confraternities, manifest clearly the universal belief that it would be to the greater glory and praise of the Sacred Heart, and would contribute much to the increase of piety amongst the faithful if the Litany of the Sacred Heart were approved, and were made part of the authorized prayers in the Roman Ritual, as is the Litany of the Holy Name, for public recital by the Christian people throughout the world. Besides, the special devotion of our Holy Father Himself towards the Sacred Heart, and his desire to provide an effective antidote to the ever-increasing evils of the day, have moved him to consecrate the entire world to the Sacred Heart of Jesus. And that this consecration may be held with more than ordinary solemnity, his Holiness has decided to announce very soon a Triduum of preparation, during which the above-mentioned prayers shall be recited or sung. Wherefore it will appear, that the Holy Father has deigned to grant that henceforward the Litany of the Sacred Heart, already enriched with three hundred days' indulgence, may be recited and sung, both privately and publicly all over the world, anything to the contrary notwithstanding.

"2nd April, 1899.

"CAMILLUS CARDINAL MAZZELLA S.J.
"Bishop of Palestrina,
"Pref. S. R. C.

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It is to be hoped that the address delivered at Orleans on the occasion of the Jeanne d'Arc celebration by Archbishop Ireland will be read throughout the length and [illegible] of France. It is an admirable discourse. The lessons which the story of the heroine of Domremy teaches to her countrymen were indicated and emphasized with a keenness of perception and a vigor of expression that must have astonished those whose prejudices had led them to regard the speaker as an enemy of France and a less than loyal son of the Church. No Frenchman could have spoken with more affectionate enthusiasm of the glories of his country; and no one that is not swayed by prejudice or hopelessly purblind could fail to discern in one who expresses such sentiments as these a spirit of intense devotion to the Holy See: Jeanne d'Arc teaches unreserved submission to Christ's Church and to Christ's Vicar; and she teaches, together with this submission, unreserved consecration of each one's forces of mind and heart that work for the glory and the extension of the Church. The spirit of Jeanne d'Arc, so strong in its gentleness, so gentle in its strength, living again in millions of soldiers of the Church—how quickly should be made the conquest of the new age for the Church of Christ!... With a view to captivate more easily the age, we must not dare take an iota from the deposit of faith, or in any manner turn the teachings of the Church from their fulness and directness. This were deception to the age and treachery to the Church. Nought but the full and explicit truth will satisfy or save the age. Nor have we the right to conceal what God has revealed, or to reduce in the smallest degr[illegible] must we, [illegible] culating upon this message, or exaggerate its meaning by giving out as divine faith what is but our own ideas and interpretations, or as the infallible teachings of the Church things that in her history were merely accidental and contingent. There is done much harm by such misstatements and exaggerations. The Spirit of God in the Book of Revelations threatens penalties upon those who take from and add to the Divine Word.—Ave Maria.

The premature announcement that the grain shovellers of Buffalo had won one of the greatest victories in the history of labor has happily come true. The revolt of the men against the iniquitous system of saloon bosses and other disgraceful abuses practically suppressed the lake commerce from Erie to Superior. Enormous capital was tied up, many thousands of men were thrown out of employment; and, though the workmen bore themselves with superb self-control, an outbreak of violence was possible any time. At this critical juncture Bishop Quigley came forward to champion the cause of the men; and in a short time every point claimed by labor was yielded by capital. The wages of the men were advanced from twenty-five to forty-nine cents per hour; the saloon-boss system was abolished; the workmen were given the privilege of appointing the time-keepers—a notable concession; tally sheets and bills of lading are to be inspected by a representative of the shovellers, to prevent fraud in estimating the amount of grain elevated; and a number of minor points were conceded, one of which, according to the Chicago Times-Herald, represents a saving to the men of from ten to twenty thousand dollars a year. Bishop Quigley was accepted by both sides as permanent overseer of the Buffalo docks, with power to appoint an inspector, and to discharge him if he fails to dispense justice and redress wrongs. That this is one of the most remarkable successes in the history of labor will easily be realized when it is known that many thousands of men employed on the docks in Chicago were restored to work by the Bishop of Buffalo. The whole episode contains an obvious but most important moral for both clergy and laity.—Ave Maria.

A writer in the Dublin Review calls attention to a curious practice, some traces of which are found in the history of England and France as late as the days of Cardinal Wolsey. The practice was that of ceasing treaties of peace between nations by administering Holy Communion to plenipotentiaries with "a divided Host." Thus George Cavendish, quaint old "Life of Cardinal Wolsey" records that when the great English Cardinal went to France in 1527 to conclude a treaty of peace with Francis I., "at the aulter byfore theme bothe a byshope devyded the sacrament bytwen the Kyng and the Cardynall, for the performance of the peace concludyd bytwen theme." And later on, when the French Ambassador arrived in England, the Sacred Host was divided between Henry VIII. and the Ambassador representing the French King, "as a firme oathe and assurance of this perpetuall peace." By thus uniting in the supreme act of religion, our Catholic ancestors sought to give sanction of the most sacred kind to the treaties between states. Ave Maria.

A French correspondent assures us that the great pilgrimage to Lourdes last month was attended by sixty-six thousand men. Women, children and the sick were excluded from the pilgrimage, which was planned as an act of faith and of reparation for the evils brought upon the Church by the men of France. It is considered a remarkable thing when the world's cathedral—St. Peter's in Rome—can assemble fifty thousand persons of both sexes a few times in a century for some extraordinary religious function, and among the fifty thousand that it takes to make a crowd in St Peter's many are mere sight-seers; while the men of France went to Lourdes, earnest and penitent. It was a glorious object-lesson to the world, that April pilgrimage; and it is now in order for those who declare that religious faith is exclusively a female possession in France to explain away these figures.—Ave Maria.

According to the Congregational- [illegible] bouts is suffering [illegible] teachers and a [illegible] of pulpits. Last year Congregationalism gained but six churches, while a hundred and sixty-four candidates found their way into the ministry. Our contemporary contends that "either there must be more churches or fewer ministers, or a larger number of men waiting long for work." Perhaps this condition of things in its church explains why the Congregationalist is such an ardent advocate of the policy of expansion. Some of the surplus preachers, if that policy prevails, can be shipped to our new possessions, and even if they fail to get a hearing there, they can write home letters telling of the glorious work they are accomplishing.—S. H. Review.

The spread of the delusion best known as Christian Science leads the editor of the Medical Record to declare that "people who will not protect themselves against 'faith cure,' 'Christian Science,' and the like, by the exercise of some rudiments of intelligence, should be taken in hand and protected nolens volens." A woman who had been ill for three months with "dropsy" died lately in Mount Vernon, N. Y., without medical treatment, and apparently without accurate diagnosis. The attendant who claimed Heaven-sent ability to cure the patient failed. According to the husband, the load of original sin in his wife, manifested by dropsy, was too much for the female healer; and the sufferer, therefore, had to die. Could folly go further than this? Ave Maria.

The most unheard-of things are being done nowadays in the name of the "American idea." Filled to the brim with this patriotic "American idea," General Brooke, according to the Boston Journal, has introduced into Cuba "civil marriage and divorce." The Boston Transcript advertised last week Patriotic Wines. Soon, unless a man has two or three wives in as many weeks, turns his back on God, and drains a bottle of champagne every day at dinner, his patriotism will be open to suspicion. S. H. Review.

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