# The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 10, 1901. Vol. XXX, No. 15


## Calendar for April, 1901.

MOON'S CHANGES.

Full Moon, 3rd, 9h. 20m. evg.
Last Quarter, 11th, 11h. 57m. evg.
New Moon, 18th, 5h. 37m. evg.
First Quarter, 25th, 12h. 15m. 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 | Monday | 5 38 | 6 28 | 10 04 | 22 10 |
| 2 | Tuesday | 36 | 29 | 10 38 | 22 54 |
| 3 | Wednesday | 34 | 31 | 11 08 | 23 31 |
| 4 | Thursday | 32 | 32 | 11 36 | .. .. |
| 5 | Friday | 30 | 33 | 0 06 | 12 04 |
| 6 | Saturday | 28 | 35 | 0 40 | 12 30 |
| 7 | Sunday | 26 | 36 | 1 16 | 12 52 |
| 8 | Monday | 25 | 37 | 1 54 | 13 14 |
| 9 | Tuesday | 23 | 39 | 2 37 | 13 41 |
| 10 | Wednesday | 21 | 40 | 3 26 | 14 19 |
| 11 | Thursday | 19 | 41 | 4 23 | 15 13 |
| 12 | Friday | 17 | 42 | 5 29 | 16 25 |
| 13 | Saturday | 15 | 44 | 6 45 | 17 59 |
| 14 | Sunday | 14 | 45 | 7 46 | 19 26 |
| 15 | Monday | 12 | 46 | 8 36 | 20 38 |
| 16 | Tuesday | 10 | 48 | 9 22 | 21 40 |
| 17 | Wednesday | 8 | 49 | 10 05 | 22 36 |
| 18 | Thursday | 7 | 50 | 10 46 | 23 29 |
| 19 | Friday | 5 | 52 | 11 23 | .. .. |
| 20 | Saturday | 3 | 53 | 0 19 | 11 55 |
| 21 | Sunday | 2 | 54 | 1 07 | 12 26 |
| 22 | Monday | 5 0 | 56 | 1 56 | 13 01 |
| 23 | Tuesday | 4 58 | 57 | 2 48 | 13 45 |
| 24 | Wednesday | 57 | 58 | 3 45 | 14 40 |
| 25 | Thursday | 55 | 6 59 | 4 48 | 15 53 |
| 26 | Friday | 54 | 7 0 | 5 55 | 17 17 |
| 27 | Saturday | 52 | 2 | 6 57 | 18 43 |
| 28 | Sunday | 51 | 4 | 7 54 | 20 04 |
| 29 | Monday | 49 | 5 | 8 41 | 21 03 |
| 30 | Tuesday | 4 48 | 7 6 | 9 19 | 21 50 |


## Magazines

—FOR—

## APRIL.

**Ladies Home Journal**
**Strand**
**P. E. Island Magazine**
**Frank Leslie's**
**Puritan**
**Argosy**
**Nickle**
**Metropolitan**

And other leading magazines.

## NEW BOOKS

coming every day

## Haszard —AND— Moore,

SUNNYSIDE.

## WE WANT Your Trade

But we want to feel that we deserve it. That's why we give you the **most** and **best** for the **least money**.

**This is a good Time** to buy Parlor Suits. We have a fine assortment at from $24.00 for a solid walnut suit—up to $85.00—Quality as usual—right.

## John Newson

A. E. ARSENAULT. H. B. McKENZIE.

## ARSENAULT & McKENZIE

Barristers, Solicitors, etc.

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

OFFICES—Cameron Block, Charlottetown.

Aug. 20, 1899—y

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

Barrister & Attorney-at-Law,

*NOTARY PUBLIC, etc.*

CHARLOTTETOWN, P. E. ISLAND

OFFICE—London House Building.

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

## "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 advertising 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,
Jan. 31—tf Executors.

**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. I. Agency, Charlottetown.

**HYNDMAN & CO.**
Agents.

Queen St, Dec. 21, 1898.

## HOW IS THIS?

Ladies' Hockey Boots with straps, warm lined, worth $2.35; now $1.25; now is your chance to secure a bargain; cost us far more money; want to clear them out. Headquarters for Ladies' Gaiters. We have them as low as 20 cents a pair.

**A. E. McEACHEN,**

THE SHOE MAN.

## 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.

**ÆNEAS A. MACDONALD,**

BARRISTER AND ATTORNEY-AT-LAW,

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

*Office, Great George St.*

Near Bank Nova Scotia, Charlottetown

Nov 892—1y

# CARTER'S Seed Catalogue For 1901

## "20th Century Edition."

## WHAT DO YOU GROW?

Flowers or Vegetables, Grain, Grasses or Roots, much or little? In any case we want you to write for our new

**20th Century Seed Catalogue.**

It describes the latest and best in Grain, Roots, Vegetables and Flowers. It is

## The Best Seed Catalogue.

It is sent FREE, but write at once, or call at Store.

## GEO. CARTER & CO.,

The Seedsmen.

Charlottetown, P. E. I. Established 1879.

# New Spring Goods

## Arriving daily at the Hub of Fashion

**New Suttings**
**New Trouserings**
**New Overcoatings**
**New Colored Shirts**
**New Collars and Cuffs**
**New Neckwear**

Call and see the grand show open from 8 a. m to 9 p. m daily (Sunday excepted)

## GORDON & McLELLAN

Men's Outfitters.

## WE ARE IN THE Monumental Business

We devote all our time and energies to this line only. We employ tradesmen who thoroughly understand their business—some of them having served their time with the old reliable firm of Cairns & McLean.

Proportion is one of the most particular branches of our trade; without it a Monument cannot look well. This is one of the places where some competitors are continually going astray.

We do not import condemned stock full of cracks and stains because it is cheap, but we pay the right price and get the right goods.

## THE BALANCE OF OUR STOCK

WILL BE CLEARED OUT

**AT COST**

To wind up the season's business and make room for our large Fall Stock for winter cutting. Come quick if you want a bargain.

We don't advertise very much, but when we do we mean just what we say.

## CAIRNS & McFADYEN,

Cairns & McLean's Old Stand, Kent Street Charlottetown.


## TOPICS OF THE DAY.

### Church Property in Cuba.

From the "Memorial of St Augustine's Chapel," Havana, Cuba, we receive important information regarding Church property in that island, which imaginative Americans have been referring to as something enormous. This article explains how mistaken is the view which holds that the Church in Cuba is wealthy.

In beginning it is necessary to understand that a number of charitable institutions have been established in the diocese of Havana, whose maintenance is provided for by legacies administered by the bishop. For instance, the Women's Hospital, the St. Francis de Sales College for girls, and the St. John Nepomucene Shelter. Because of successive wars and other causes over which the present administrators have had no control, the capital of these institutions has decreased. At the same time, increased poverty has increased the demands for additional outlay in the support of these enterprises, until now their current expenditures are in excess of the actual income from all their properties.

There are also in the city of Havana three communities of religious women observing cloister under its most strict regulations, who have flourished here for the past two centuries, depending entirely for their maintenance upon the dowries which the individual members brought to their respective convents on receiving the religious habit. The Spanish government, in its repeated spoliations of the Church in Cuba, refrained from robbing these helpless women of their only means of support. As a consequence, considerable property in Havana is lawfully owned by these respective communities.

These, however, have no part in providing for the maintenance of the bishop nor the clergy of his diocese—both secular and regular—who today depend almost entirely upon the charity of the faithful.

The churches of Havana, with few exceptions, are poor structures whose appearances belie their reputed claim to material wealth.

In the year 1841 Spanish officials in Cuba, taking advantage of the disturbed political conditions, forcibly suppressed eleven religious communities of men and appropriated their property without any warrant or authority from the home government. The property thus confiscated was situated in the centres of the most populous cities of the island, chief of which was the present custom house, at that time owned and occupied by the Franciscans. Eight communities of men were allowed by that arbitrary decree to still exist in Cuba. In the following year, however, the property of three of these, namely, the Dominicans, Augustinians and the Brothers of the Congregation of St. John of God, in the city of Havana, was forcibly appropriated by the state, and the members of the respective communities practically compelled to abandon the island or apply to the Holy See for secularization. At the same time endowments belonging to these convents were also seized on the pretext that the state was in financial need. The official gazette of Havana demonstrates that the government is in actual possession of more than one million dollars interest-bearing securities which unmistakably belonged to these convents.

While a misconception of facts doubtless explains in part this prevailing error of belief regarding the financial conditions of the Catholic Church in Cuba, it nevertheless is certain that designing enemies of our religion have industriously propagated the falsehood, for the purpose of forestalling the rightful claims of the Church to certain property which the state has heretofore administered in her behalf.—S. H. Review.

### The Suppression of Profanity.

Our laws are very strict in preventing people from fighting with each other either in public or in private. There are other things that ought to be prohibited with equal strictness, and two of them are—public profanity, and public obscenity. People are shocked when they see two men engaged in a fight on a public highway or street; and yet, there is less harm to morality in such an occurrence than there is in a group of men walking or standing on the street and uttering hideous oaths and blasphemy, or polluting the ears of young and old with obscene language. Fighting is stopped on view, and punishment follows speedily; but public profanity and indecency of language are winked at, too often laughed at. Again, there is that public nuisance, the drunken man, and that pest the half-drunk man. They are to be met with everywhere with the vacant look and the silly drivel of temporary lunacy, and they are treated with marked consideration. If a man who was sober attempted half the insane freaks and antics perperated in public every day by drunken men, they would quickly be stopped short. But let a man swallow some liquor and he can be as great a blackguard, and as great a nuisance to his neighbours as he chooses, and, so far from being promptly suppressed, he will be rather encouraged and then there is the scandal to our boys and girls. If boys grow up to feel an amused half-admiration for men "on a spree," it is all very well to blame their parents for allowing them to be on the streets. Parents have their responsibilities in this matter, and we are not minimizing them; but the evil lies deeper than that. No power or authority can keep the children off the streets altogether. Our streets ought to be made reasonably safe for the morality of the public, and this is surely entitled to as much consideration as the keeping of street safe for life and limb. It is no answer to public demands of this kind to say that the morals of citizens, cannot be protected by law. It is the duty of lawmakers and law-enforcers to back up and assist parental authority and religious authority as far as possible, and a great deal of such assistance is possible, and is badly needed.—Casket.

### A Lenten Friday at the Vatican.

The great event of the week during Lent, says the Rome correspondent of the "London Catholic Times," is the sermon preached every Friday by the apostolic preacher, Father Paul of Pieve di Coutrone, of the Minor Capuchins. On these occasions the throne room, draped with hangings of somber violet damask, presents a most striking appearance. All the members af the Sacred College in Rome, accompanied by their secretaries, occupy the front row, the other places being taken by Patriarchs, Archbishops, Bishops, heads of religious orders, prelates of the Pontifical Court, etc., in heirarchical order, all the members of the Papal household, from the prefect of the palace down to the "bussolante," being also present in their varied and gorgeous uniforms and robes, forming a dazzling ensemble which contrats strangely with the humble sackcloth of the man whose voice all this imposing assemblage awaits in reverent silence. The Pope himself listens to the sermon from a sort of little alcove opening on to the throne room. He is seated on an armchair of red damask, and can only be seen by the preacher and by the Cardinals in the front row. Before commencing his sermon the apostolic preacher advances towards the Pontiff, kneels before him and, kissing his hand, implores the Papal Benediction, which having been granted, he ascends the low pulpit and after a short prayer, in which the Pope and all present join, he begins his discourse. Although not gifted with the fiery almost flashy eloquence of a Padre Agostino da Montefeltro, Father Paul is possessed of many gifts which entitle him to one of the foremost places among sacred orators. In his preaching Father Paul carries the true Franciscan spirit, humility enhanced by a spiritual fearlessness, an earnest frankness not in the least impaired by the consciousness of his hearers' rank and quality. A sermon of his on the duties of the hierarchy, full of warnings against pride and worldliness, will long be remembered at the Vatican. In short, Father Paul is exactly a man after Leo XIII.'s own heart. But it is rumored at the Vatican that the present course of Lenten sermons is the last that Father Paul will ever preach before the Pontifi and his Court, as Leo XIII. has decided to give the apostolic preacher's ability and piety a wider scope by promoting him to a bishopric.


## Torpid Liver

Is sometimes responsible for difficult digestion, that is, DYSPEPSIA.

When it is,
What headache, dizziness, constipation,
What fits of despondency,
What fears of imaginary evils, conduce with the distress after eating, the sourness of the stomach, the bad taste in the mouth, and so forth, to make the life of the sufferer scarcely worth living!

Dyspepsia resulted from torpid liver in the case of Mrs. Jones, 2320 N. 12th St., Philadelphia, Pa., who was a great sufferer; Her statement made in her 77th year is that she was completely cured of it and all its attendant aches and pains, as others have been, by a faithful use of

**Hood's Sarsaparilla**

That acts on all the digestive organs, cures dyspepsia, and give permanent vigor and tone to the whole system.

Minard's Liniment cures Dandruff.

## My Lady's Breakfast is Well Served

when the hot-bread, hot roll or muffin is Royal Baking Powder risen.

Stale bread for breakfast is barbarous; hot, yeast-risen rolls are dyspeptic.

## ROYAL BAKING POWDER

adds anti-dyspeptic qualities to the food and makes delicious hot-bread, hot biscuit, rolls, muffins or griddle cakes whose fragrance and beauty tempt the laggard morning appetite, and whose wholesome and nutritive qualities afford the highest sustenance for both brain and body.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

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


## Interesting Happenings The World Over.

The "Church Times," a leading Anglican journal, declares that at the "Simultaneous Mission" held by the Dissenters throughout England unconscious testimony has come from nearly every quarter of the deep-seated need in human nature to unburden itself to a human being in order to obtain assurance of God's pardon. Multitudes have had recourse to the confessional. The penitents are termed "inquirers" and the confessional boxes in some cases "inquiry rooms" and others "compartments." But the principle is there all the same. It is noteworthy that similar Protestant testimony in behalf of the confessional is offered in Berlin. The "Reichsbote," a well-known Protestant paper of that city, says: "What our Church has need of, as of its daily bread, is the restoration of confession. Whoever has behind him a long pastoral career knows that our Church is full of people who desire, yea, sigh to make their confessions. There are thousands of people whom the past pursues like a dark phantom. They would like to blot out with their tears and their blood the stain which sullies the book of their lives. To heal their suffering souls they require the Divine pardon imparted personally to the sinner through human lips." This language, used by a Protestant, may be described as the cry of the human conscience.

An aspect of the association bill, which we do not remember to have seen commented upon, is the loss to the French revenue which would result from the suppression of the monastic industry of liqueur making, says the "London Weekly Register." The monks of the Grand Chartreuse have, we believe, for years been making provision against their probable expulsion from French soil, and to be doubly secure have acquired land both in Spain and Austria, where they have constructed convents to which they may retreat. But if they go they take with them a welcome windfall for whichever of these countries may be the future home of the manufacture of the liqueur that bears their name. They purchase each year no less than 90,000 hectolitres, or nearly 2,000,000 gallons of wine, from which they make the brandy that they use, and the yearly duty that they pay to the State amounts to about 2,000,000 francs. Were they to be expelled their loss would doubly affect the nation, both as consumers and as contributors to the revenue. In return the Government will obtain the confiscated property of the monks. When the religious orders were swept out of France at the Revolution, the Jacobin Government tried to sell the Grand Chartreuse, but such was the poverty of the soil that no one would bid for it. It does seem killing the goose that lays the golden eggs.

The Cavaliere Federico Fabbri, Right Worshipful Master of an Italian Masonic lodge and editor of "La Patria," the Masonic paper of Rome, has been taught a lesson which he will not soon forget. "La Patria," says the Rome correspondent of the "London Catholic Times," published a sensational article on the 8th of February last entitled "The Black Scandal," purporting to be a revelation of wrongdoing in connection with the now dissolved Convent of St. Benedict, and openly accusing Mgr. James Campbell, formerly rector of the Scots College and afterwards chaplain in the above-mentioned convent, of participating in these scandals. Needless to say that the article was an ignoble invention from beginning to end. Mgr. Campbell very promptly sued the journal for libel, and the case was to have come on before the Roman tribunal on the 18th instant, but the editor and "Right Worshipful Master" published a groveling retractation and prevailed upon Mgr Campbell, who would certainly have recovered substantial damages, to withdraw his "querele." The editor's retractation, most humbly begging Mgr. Campbell's pardon, thanking him for his magnanimity in not pursuing him and declaring that the article was a libelous invention has been published at Signor Fabbri's expense, in all the leading papers of Italy. When called upon to sign the apology Fabbrie said in a dismal voice: "This is suicide."

Signs of decay have appeared in the ancient north wall of the parish church at High Wycombe, England. Part of the stonework injured is associated with the Norman church consecrated there in 1076 by St. Wulstan, the last Saxon Bishop of Worcester. The present church was completed in 1273. In the churchyard there is a stone to the memory of Ahmuty Mayne's three wives. When he married the fourth he had engraved on the wedding ring: "I've buried three to marry thee. If I survive, I'll marry five."

It is pleasant to record that the Sisters in charge of the French hospital in Pekin owe their narrow escape from the fury of the Boxers to the heroic courage of a Protestant friend. One of the Sisters writing to her family in Marseilles states that this gentleman, accompanied by his wife and eleven of his employees, all armed like himself, fought his way to the hospital, and at three o'clock in the morning succeeded in conveying the inmates to one of the legations. Hardly had they left the hospital when it was invaded by a swarm of Boxers shouting, "Let us kill, let us burn them all!" So intent were these fanatics on discovering the whereabouts of the Sisters that they fell on their knees and besought their devils to help them in their search. "We should all be dead were it not for Mr. Chamot, who bravely rescued us, and has also fed us during the two months' siege."—Ave Maria.