

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DECEMBER 11, 1895.

Vol. XXIV. No. 50

Calendar for Dec., 1895.
MOON'S CHANGES.
Full Moon, 2nd day, 2h 25m. a. m.
Last Quarter, 9th day, 2h. 56m. a. m.
New Moon, 16th day, 2h. 17m. a. m.
First Quarter, 23rd day, 1h. 8m. a. m.
Full Moon, 31st day, 4h. 18.2m. p. m.

| Day of Week | Sun | Mon | Tue | Wed | Thur | Fri | Sat | Sun | High Water | Low Water |
|-------------|---------|----------|-------|-------|------|-----|-----|-----|------------|-----------|
| 1 Sun | 7 29 10 | 3 18 | 6 50 | 10 21 | | | | | | |
| 2 Mon | 30 | 10 4 3 | 8 4 | 11 14 | | | | | | |
| 3 Tues | 31 | 9 8 12 | 9 13 | 11 57 | | | | | | |
| 4 Wed | 32 | 9 6 29 | 10 24 | 41 | | | | | | |
| 5 Thurs | 33 | 9 7 40 | 10 53 | 1 26 | | | | | | |
| 6 Fri | 34 | 8 5 53 | 11 28 | 2 12 | | | | | | |
| 7 Sat | 35 | 8 10 25 | 12 2 | 3 4 | | | | | | |
| 8 Sun | 36 | 8 11 35 | 1 13 | 4 6 | | | | | | |
| 9 Mon | 37 | 8 10 50 | 2 8 | 5 10 | | | | | | |
| 10 Tues | 38 | 8 2 14 | 3 59 | 6 53 | | | | | | |
| 11 Wed | 39 | 9 1 15 | 5 16 | 8 33 | | | | | | |
| 12 Thurs | 40 | 8 3 34 | 7 30 | 9 37 | | | | | | |
| 13 Fri | 41 | 8 4 53 | 9 37 | 10 59 | | | | | | |
| 14 Sat | 42 | 8 6 11 | 11 52 | 12 18 | | | | | | |
| 15 Sun | 43 | 9 7 25 | 1 17 | 1 10 | | | | | | |
| 16 Mon | 44 | 9 8 26 | 3 11 | 2 40 | | | | | | |
| 17 Tues | 45 | 9 9 52 | 5 26 | 3 19 | | | | | | |
| 18 Wed | 46 | 10 10 22 | 7 34 | 4 57 | | | | | | |
| 19 Thurs | 47 | 11 11 10 | 10 54 | 6 28 | | | | | | |
| 20 Fri | 48 | 11 11 58 | 1 10 | 8 2 | | | | | | |
| 21 Sat | 49 | 11 11 59 | 3 47 | 10 20 | | | | | | |
| 22 Sun | 50 | 11 11 10 | 5 54 | 12 48 | | | | | | |
| 23 Mon | 51 | 11 11 58 | 8 32 | 1 53 | | | | | | |
| 24 Tues | 52 | 11 11 59 | 11 11 | 3 53 | | | | | | |
| 25 Wed | 53 | 11 11 59 | 1 11 | 6 30 | | | | | | |
| 26 Thurs | 54 | 11 11 59 | 3 49 | 8 49 | | | | | | |
| 27 Fri | 55 | 11 11 59 | 6 17 | 11 45 | | | | | | |
| 28 Sat | 56 | 11 11 59 | 8 46 | 1 40 | | | | | | |
| 29 Sun | 57 | 11 11 59 | 11 14 | 3 36 | | | | | | |
| 30 Mon | 58 | 11 11 59 | 1 41 | 5 18 | | | | | | |
| 31 Tues | 59 | 11 11 59 | 4 10 | 7 57 | | | | | | |

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Jan. 21, 1895.—ly



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A Boys' Suit—A Man's Suit—A Fur Coat—Underwear.
A Boys' Coat—A Man's Coat—A Fur Cap—Shirts.
A Boys' Reefer—A Man's Reefer—A Fur Glove—Tweeds.
We guarantee to supply them at as reasonable a price as can be had on this Island of ours.

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Nov 9, 1895.—ly

YOU CAN BELIEVE
The testimonials published in behalf of Ayer's Sarsaparilla. They are written by honest people, who have actually found in their own experience that Ayer's Sarsaparilla purifies the blood, creates an appetite, strengthens the system and absolutely and permanently cures all diseases caused by impure or deficient blood.

Catholic and Protestant Missions Contrasted.
By CARDINAL MORAN.
(Continued from last week.)

Ceylon next invites our attention. It has been styled the gem of the East, the island of jewels, the rarest pearl in India's crown, the land whose flora and fauna are the paradise of those engaged in such pursuits. Throughout the greater part of the seventeenth and eighteenth centuries that beautiful island was a forbidden field to the Catholic missionary. As early as the year 1638 the Dutch, on the defeat of the Portuguese fleet, entered into alliance with Rajah Singha, the native ruler, stipulating among other things the expulsion from Ceylon of all "priests, friars and Catholic clergy." From that date till the close of the eighteenth century a bitter persecution raged against everything Catholic throughout the island. The British rule may be said to date from 1695, when Colombo and Jaffna were captured, but the island was not formally surrendered till 1802. It was not, however, till the 27th of May, 1806, that civil rights were restored to Catholics in Ceylon, and the census made three years later (in 1809) gave the number of Catholics as 83,595. It was only in 1828 that full liberty was given to the Catholic clergy, the Act of Emancipation being extended to Ceylon. The Anglican and Presbyterian churches continued to be regarded as the established churches till 1881; and the salaries of the ministers continued till 1886. We are, therefore, in the presence of a missionary field in which all the odds are with the Protestant missionaries. The census of 1891 gave the Catholic population of Ceylon as 184,399. According to the census of 1891, their number had increased to 246,214. What is remarkable, the Catholic schools in the public examinations held the first place and bear away the highest prizes of the Government. Haeckel, writing in 1883, gave the number of "Protestants, chiefly Europeans, as 50,000." The census of 1891 gives the whole number of all the various Protestant denominations as 55,913.

We must now turn to India, that vast empire which, with its area as extensive as all Europe, its population of 287,000,000, and its manifold, distinct races, would require a volume to place its missions in their true light. British rule in India may be said to date from the victory of Plassey in 1757, and the imperial authority was permanently secured throughout the whole of its vast territory in 1857. Nothing could be more sad than the condition of the Indian Catholic Church at the close of the last century. Tipu Saib, in the twenty years of his devastating career, had put to death about 100,000 Christians in South India. In one day at Tanjore he had forced 40,000 to be enrolled as Mohammedans. The churches and schools and every vestige of the Catholic religion that came within his reach were swept away. For upward of sixty years, that is, from 1780 to 1840, there were scarcely any European missionaries to replace their martyred or exiled brethren. In the beginning of the present century, outside of the Portuguese territory, there were only the two Bishops and twenty missionaries, with two or three native priests. There remained of the scattered flock of Catholics throughout India about 150,000. At present the Indian hierarchy consists of eight Archbishops and twenty-one Bishops, with their dioceses fully equipped as to clergy and nuns and brothers. The number of Catholics in 1891, not including Barma and Ceylon, was considerably over 1,620,000. For some years the annual number received into the Church had been over 180,000. The growth of religion in the Lower Provinces of Bengal, and their federates—at one time the least hopeful field for Indian mission work—was most striking. During the decade from 1881 to 1891 the Church of England increased by something more than 62 per cent, from 23,141 to 38,231. But the Catholic Church during the same period increased more than 236 per cent, the advance being from 26,653 to 89,794, or more than four times that of the Church of England. On the other hand, the Baptists show a falling off of more than 13 per cent. The Church of Scotland had declined from 3,883 to 2,970, and unaffiliated Christians had also decreased from 20,210 to 7,078. The change in Timorally merits special mention. That district had long been pointed out as the typical district of Protestant missionary success. In the decade from 1891 to 1891, the Protestants of all denominations decreased 8 per cent, while the increase of the Roman Catholics is

registered at 22 per cent. At Madura the Bishop, Mgr. Canoz, died in 1888. He had labored there as missionary and Bishop for forty-nine years. He built a college, in which at his death there were 1,000 students. He trained several native priests, one of whom prepared his funeral panegyric. He personally received into the Church 20,000 converts. At his death the Hindoos, Mohammedans and Protestants vied with the Catholics in showing how they loved and revered the saintly prelate. India is the oldest of the Protestant missionary fields, and throughout all this century it has had not only the prestige of the governing power, but also the richest endowments for its missionaries and chaplains and catechists. There are at present sixty-five Protestant missionary agencies doing work in India, and, according to the census of 1891, the number of Protestants, not including Barma and Ceylon, was 599,661, about half of whom were Europeans or of European descent. The total number of communicants was only 182,722.

From India proper we must hurry on to Barma and Siam and the Malay Peninsula. In all these countries the progress of religion has been considerable during the past fifty years. In 1850 Barma had only 8 missionaries and about 5,000 Catholics. When England two years later seized on a portion of the territory, the Government avenged itself on the Christians. The churches, presbyteries and schools were destroyed. One missionary was put to death; another fell a victim to the hardships of his imprisonment. At the present day there is the fullest religious liberty, and religion is flourishing. There are 45 missionaries, with brothers and nuns, besides 13 native priests, 96 schools and 32,000 Catholics. A letter from East Barma, addressed to the Allahabad Morning Post, in the beginning of last year, passes a high eulogy on the Catholic missionaries, and contrasts them with the agents of Protestant societies: "The Roman Catholics have established a mission here and are working with a self-sacrificing self-denial found nowhere outside the Church of Rome. Their work and self-denial are in strong contrast to the pretence of another foreign mission whose members (some of them) live continuously in Tongoo, varied by trips to a sanitarium or the seashore. Many of the members of this precious set have gone in for filthy lucre, and make no secret of foisting upon the Karens patent medicines put up by their impetuous relatives in the home land. To this they add sweets, soap, cheap calico, and even betel nuts." Siam, too, has its record of progress. In 1840 it had about 10,000 Catholics, with 19 priests and 16 schools. Its capital, Bangkok, which is called the Venice of the East, has now a grand cathedral, scarcely surpassed by any other church in the Eastern countries, while there are 25,000 Catholics, 41 missionaries, 14 native priests and 66 schools. The Malay Peninsula, in 1840, had only three missionaries, 2 schools and 3,000 Catholics. In 1890 it had 27 missionaries, two native priests, 42 schools and 12,580 Catholics. It is a truly arduous mission, but it is nobly worked by the Society of the Missions Etrangeres of Paris. We come now to the Seychelles Islands, which are perhaps the most interesting group in the Indian Ocean. The population of the group is 18,000 and of these 16,300 are earnest and devoted Catholics.

We will pass by the Island of Mauritius and Bourbon, with their flourishing churches and 279,000 Catholics, as we hurry on to the continent of Africa. This vast continent is colossal in its proportions being as large as North America and Europe put together. Its teeming population may be roughly estimated at about 160,000,000. What has been achieved by the Catholic missionaries in this vast and heathen continent? In the beginning of the present century North Africa, once the flourishing church of St. Augustine, was indeed the land of desolation, there being no longer any trace of a Christian church. To-day there are in North Africa more than 500,000 Catholics. Need I recall the name of Cardinal Lavigerie, the venerable prelate who ruled that Church, who by his indomitable and successful efforts to suppress the slave trade won the applause of all right-thinking men even in London and Manchester and other great centres of Protestant public opinion in England? In Western Africa, as late as 1850, there were but 11 missionaries, 5 schools and 1,700 Catholics. There are to-day 156 missionaries, with 94 schools and 38,610 Catholics. And who can realize the heroism by which such a religious triumph has been achieved? Suffice it to say that within this last

half century the territory of Congo has been the grave of 500 members of one religious congregation alone, the Congregation of the Holy Ghost. In South Africa, in the beginning of the century under Dutch rule there was no toleration for the Catholic religion, and far in the present century the same persecuting policy was pursued by the British agents. To-day there are five dioceses with flourishing native settlements of 40,000 Catholics. Along the eastern coast, in Madagascar, at Zanzibar, throughout Abyssinia, around Nyaza lakes, the Church has been almost unceasingly upon the battle field, her missions have won unostentatious praise even from the bitter opponents of the Church. Who ever heard in European circles of the Oubanga mission? And yet when Mohammedans and Protestants and pagans made a combined attack upon the Catholic district there a few months ago, we learn from the official report that it numbered fully 50,000 native Christians. It would take too long to refer to the many important religious works carried on by the Catholic missionaries throughout Egypt. The Franciscan Fathers alone have in lower Egypt 60 priests and 40 lay brothers, and there are 44,000 native Christians under their care. The number of Catholics in Egypt at the beginning of this century was 7,000. In 1890 there were over 80,000. The whole African group of missions, not including the Spanish and Portuguese Islands of the West coast of Africa, numbers about 60,000 Catholics. We now ask what are the results of the Protestant missions. They claim in all their scattered missions throughout Africa 101,202. It is not easy, however, to know how far the reports of such missionary success can be regarded as conformable to truth. The colonial settlement at Sierra Leone, and its neighboring republic of Liberia may be said to have organized under Protestant missionary control, and the missionaries have now for a hundred years cultivated that spiritual field. Dr. Toghian, Protestant bishop of Sierra Leone, in his recent work, "Sierra Leone, After a Hundred Years" (London, 1894), refers to the unblushing immorality that prevails, and adds: "Is it a wonder that kings and chiefs around Sierra Leone, instead of wishing their people to come and see how well we do things, dread them to come to this country on account of the danger to their morals?" It was only last year that the republic of Liberia, though Protestant, sent a petition to Rome for priests and hospitals. The reason assigned is the low condition and ignorance of the Methodist missionaries, of whom a German traveller writes: "How can ex-military grossers or ex-coolies preach a faith they do not understand? They are a disgrace to civilization." (Concluded next week.)

From the Mother Country.
(Interesting items gleaned from exchanges.)
ENGLAND.
A memorial signed by Cardinal Vaughan and the Duke of Norfolk (Postmaster-General), as Chairman of the Catholic School Committee, has been addressed to Lord Salisbury, as Premier, on the elementary school question. The memorial proposes the Government will at an early date carry out the educational policy in support of which a large number of members were returned at the general election, and which shall place all public elementary schools in England and Wales on a footing of perfect equality as to payment for the education given within their walls. Such a system should pay out of public funds all elementary schools satisfying the Education Department for the secular education, and should frankly recognize the right of parents to have their children educated in schools of their own religion without incurring, as now, pecuniary penalty. The memorial declares that since 1870 there has grown up an anomaly, one set of schools being wholly supported by public funds, and another set doing the same works largely depending on alms. After mentioning the special difficulties under which Catholics laboured in obtaining these necessary subscriptions reference is made to the fact that despite the manner in which their schools have been handicapped as compared with Board schools they have obtained better results in the lower standards. It is noted with regret that the opposition to their just claims has been dictated not by a noble interest in the education of voluntary school children but by a determination to extinguish denominational schools, which as undenominational are not acceptable to the majority of the population. Whatever the motive of this hostility, had not children attending voluntary schools as good a right to receive full payment for

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

their education from the State as those in Board schools? Were they not all equal in the eyes of the State? Coming to the financial side of the question the memorial says Catholics are prepared to bear their share in the additional public burden arising from a remedy to the present inequality, but goes on to suggest that some economies might be effected, as for example classifying the schools and varying the capitation grant. There is to wish to cut down the quality or quantity of the secular education demanded by the people, but rather a desire to see each district given power, subject to the Education Department, to fix its own standard. The memorial also suggests that County Councils should be given control over school board expenditure. Regarding religious instruction the memorial urges that outside the four hours daily set apart by the code for secular instruction, it shall be lawful for the School Board, in the case of Board schools, and for trustees and managers, in the case of voluntary schools, to direct such religious instruction as is deemed suitable, and according to the intention of the parents, but no scholar shall be compelled to attend any religious instruction against the expressed wishes of its parents.

SCOTLAND.
A few weeks ago His Grace Archbishop Macdonald of Edinburgh laid the foundation-stone of a new chapel, which is presently being built in Kerse Road, Grangemouth, from the plans of Mr. Pags, Falkirk. A large company of clergy and laity attended the ceremonial. The sacred edifice, will cost about £1000, and will be constructed so that it will be available as a school when required. The memorial stone laid. His Grace delivered an address, in which he pointed out the great benefit to be derived from having a place of worship which could also be used for educational purposes, and proceeded to impress on his hearers the great necessity for religious knowledge which should be imparted simultaneously with secular instruction, for the tendency of the age was to overlook the spiritual requirements of the people in the great struggle for advancement in material knowledge. The Rev. Archibald Campbell, S. J., who quite recently returned from the Highlands is to undertake another tour for a like spiritual purpose shortly. Gifted with fine physique and blessed by unquestionable energy, allied to Gaelic fluency of tongue, this zealous Jesuit performs a work in scattered districts as meritorious as it is unique. Highland Catholics hail his presence among them with indescribable pleasure and regard him in the light of an apostle of the Gael. Mr. Matthew Grant, a clever newspaper controversialist, recently initiated a correspondence in the Glasgow Herald on boycotting Catholic charities. Week by week lists are printed intimating subscriptions by employees (Catholic and Protestant) to various charities, and there is an unenviable uniformity about them. They persistently exclude Catholic institutions. Mr. Grant naturally inquires the grounds of exclusion, but we fear he will not get them. Increased facilities for gaining money out of barren past bog are now being adopted by landowners. Early in 1894 a syndicate, since expanded into a company named "Peat Products, Limited," began working a new patent system without compression or artificial heat at Kellowater, Ardrim. Later in the same year a factory on the system was erected for Sir John Stirling Maxwell, on Rannoch Moor, Perthshire, 1720 feet above the sea level; and, in spite of climatic disadvantages, a supply of excellent household fuel was produced in the course of two or three weeks from the barren moor, which is very difficult of access for coal. Later on a similar factory was established for Colonel Malcolm on his great moor in West Argyleshire—another exposed place remote from a coal supply. Colonel Malcolm has since added a factory to produce charcoal from the peat, which has proved excellent for welding and other purposes. Great and costly efforts had previously been made to reclaim this barren moor.

IRELAND.
The annual meeting of the Diocesan Synod of Derry and Raphoe (Protestant) was held on the 12th

ult., in the Synod Hall, Derry, at noon, the Bishop, Right Rev. Dr. Alexander, presiding. The Lord Bishop on rising to deliver the opening address was loudly applauded. Referring to the subject of elementary education, he said a very serious controversy affecting the interests of Protestants of all denominations had divided the Board of National Education for some years past. The majority of the board seemed to be prepared to administer two systems of education—denominational and undenominational. The Church Educational Society declined a concession clause, not consenting to withhold instruction in Scriptures from any child under their care. (applause) On the subject of the corporate reunion of Christian churches and bodies he said it was desirable if the Church was to conquer the world and witness for the truth, it was necessary and yet impossible but they should remember what was impossible to man was possible to God. The Pope's encyclical letter deserves to be spoken of with moderation, from its evident tenderness of feeling (hear, hear.) But reunion upon the condition of Platonic Christianity could not be tolerated out of Christendom (applause.) It could not close its Bible, unless a trilateral and self-dependence. Among separated Protestant churches the desire for reunion was a yearning, and some day corporate reunion would take place, as the High Priest's prayer, "that all may be one," must be fulfilled. The Irish News says: "Rev. R. R. Kane, D. D., Rector of Christ Church, speaking at the graveside of a man named Hale, who died in a Catholic house in Barrack street, Belfast, and who was buried in the Borough Cemetery, said that he attended the funeral at considerable inconvenience to himself personally in order that he might say how gratified he felt at the very great attention shown by his Roman Catholic neighbors to this man, who spent the closing days of his life amongst them. They had shown the greatest concern that he should have the administration of his own religion, as they also took a great deal of trouble to secure the services of a clergyman of his own church to perform the funeral oration. Such feeling was very gratifying, indeed, to him, and reflected the greatest credit on them. He had heard of a very painful case, in which a man was disrespectful to a clergyman of another communion, who was attending on a sick man but his church, and none of them but could feel the utmost reprehension for conduct so uncharitable and altogether condemnable.

As a memorial of the centenary of Maynooth, it is proposed to complete the church and build a tower and spire at the great college. In a joint pastoral, the Bishops say: "The church, when completed, will be the most perfect and most beautiful of its kind in the whole world. That alone is something of which Maynooth and all Catholic Ireland may well be proud. But we must complete the work, and complete it so that all the parts may harmonize in their perfect beauty. A large sum of money will be needed for this purpose; for the tower and spire will rise, crowned with the sign of our faith, and towering over the College, to a height of 320 feet. A national effort must be made to raise that soaring spire in strength and beauty; and therefore, we now appeal to the priests and people of Ireland to contribute liberally to this holy purpose, and thus give sterling proof of the sincerity of their love for the grand old Alma Mater of the Irish priesthood." Maynooth supplies at the present time fully four-fifths of the Irish priesthood and this year it has on its rolls the names of six hundred and fifty-one students.

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