

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 9, 1898.

Vol. XXVII No. 11

Calendar for March, 1898.

MOON'S CHANGES.

Full Moon, 8d 4h 59m m.
Last Quarter, 15d 2h 48m m.
New Moon, 22d 3h 37m m.
First Quarter, 30d 2h 40m m.

D	Day of Week.	Sun	Mon	Tue	Wed	Thurs	Fri	Sat	Moon
M	Week.	rise	set	rise	set	rise	set	rise	set
1	Tuesday	6 39 54	2 40						
2	Wednesday	6 37 58	3 27						
3	Thursday	6 35 50	4 07						
4	Friday	6 33 51	4 42						
5	Saturday	6 31 52	5 11						
6	Sunday	6 29 53	5 33						
7	Monday	6 27 55	5 53						
8	Tuesday	6 26 56	6 10						
9	Wednesday	6 24 57	6 23						
10	Thursday	6 23 58	6 32						
11	Friday	6 22 59	6 38						
12	Saturday	6 21 59	6 40						
13	Sunday	6 20 59	6 40						
14	Monday	6 19 59	6 37						
15	Tuesday	6 18 58	6 30						
16	Wednesday	6 17 57	6 19						
17	Thursday	6 16 56	6 05						
18	Friday	6 15 55	5 48						
19	Saturday	6 14 54	5 28						
20	Sunday	6 13 53	5 05						
21	Monday	6 12 52	4 38						
22	Tuesday	6 11 51	4 07						
23	Wednesday	6 10 50	3 32						
24	Thursday	6 09 49	2 54						
25	Friday	6 08 48	2 13						
26	Saturday	6 07 47	1 29						
27	Sunday	6 06 46	0 42						
28	Monday	6 05 45	0 0						
29	Tuesday	6 04 44	0 23						
30	Wednesday	6 03 43	0 50						
31	Thursday	6 02 42	1 20						

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The Sun Fire office of London,
The Phoenix Insurance Co. of Brooklyn,
The Mutual Life Insurance Co. of New York.

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72 acres in Milltown, Lot 40, known as the "Guilfoil Farm," 45 acres clear, 35 of which are ploughed and ready for cropping, balance covered with hard and soft wood. A large Marsh of Alder Mud on rear of farm. The land is of excellent quality and very dry, convenient to Shipping, Manure, Schools, Churches, &c. The farm will be sold cheap and on easy terms. For particulars apply at office of

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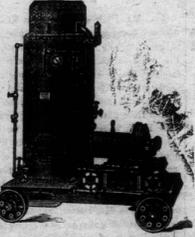
We have lately removed to the Connolly Building, Queen Street. Our new store is much better suited to the wants of our business than the old quarters were. Two large SHOW ROOMS filled with all the latest designs of world-famed makers of

Organs, Pianos and Sewing Machines.

We have a large stock of second-hand Organs and sewing machines at almost any price you may require. First-class repair shop in connection, from which all work that goes out is FULLY WARRANTED.

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Hay Presses, THRESHING MILLS,

PLOUGHS AND PLOUGH EXTRAS,

Our Improved Hog Feed Boiler

Our Improved Steam Friction Hoist is winning great favor with those who use them.

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Sparkling as it does with NEWNESS, STYLE and SKILL. Everything that is conducive to the making of the par excellence of a Tailoring Establishment is here. Cloths from the looms of England, Scotland, Ireland, Germany and Canada. Gentlemen's outfittings of every description, and artists in their line.

Our Cutting and Tailoring DEPARTMENT

Is under the management of Mr. Sixtus McLellan, a graduate of the cutting school of New York, and also has a practical experience which, as an artist, has left him without a peer in the Maritime Provinces. We offer the citizens of Charlottetown and country a chance to be as nicely clothed as the elite of any of the larger cities of the continent, and at the same time give genuine worth of material at a very moderate cost. Soliciting at least a trial of our merits, we thus make our debut.

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Fashion Leaders, Upper Queen St., next door to McKay Woolen Co.

Items of Interest to Catholic Readers

In the Magazine.

the Sacred Heart Review,

Our Great Problem.

February Catholic World with a contribution from the pen of Rev. Morgan M. Sheedy, the Pittsburg priest, who, his theme "Spiritual At vs. Materialism and considers from various points of view the educational problem which, just at the present time, is attracting attention in many quarters. Premising, what no person will deny, that the well-being of the individuals composing it, and the well-being of individuals depends largely upon the soundness of the principles wherewith they begin life, Father Sheedy goes on to distinguish between the two theories of education that find favor with Americans today. "There is the theory of Christianity," he says "which holds that man is made up of body and soul, that he is spiritual as well as material in his being, and that consequently his spiritual must be educated; that he is made according to the image and likeness of God, destined for an immortal end, and there is the other theory, not always openly put forward, but existing nevertheless and daily put into practice, that man is not an immortal spirit made into the likeness of his Creator and destined for immortality, but a material organism, wonderfully fashioned, it is true, but made up of physical atoms, bone and tissue, muscle and the gray matter of the brain." The reader will have no difficulty in discerning what the Pittsburg priest means by the educational systems which he thus describes, and he will, speaking generally, admit the correctness of the descriptions. If the welfare of society depends, as it certainly does, upon that of the individuals who compose it, and the well-being of those individuals upon the principles which they imbibe in their youth, how, asks Father Sheedy, is it going to be with the future of our beloved country, in which so many of its future citizens are at present being educated in schools wherein only the most shallow Christianity is taught, if any at all, and where materialistic principles so largely prevail? The answer to that question is as apparent as it is alarming.

From Another Point of View.

This country, Father Sheedy goes on to say, is just at the present time suffering from the social unrest and discontent with their condition in life of the masses of the people. This discontent shows a trend in some places in the direction of dangerous sorts of socialism, and the Pittsburg priest points out a significant fact, which ought to win more attention than it probably does get, when he says that not a single socialist of any prominence in any part of the world obtained his early education in schools where the Christian system of education is followed. He quotes Herr Babel, the German socialist, as saying that the Catholic clergy, by their teaching, have done more to prevent the spread of socialism in Germany than any other agency; and passing to other fruits of irreligious education, such as the growth of crime and the multiplicity of divorces, he cites other remarkable evidences. Especially noteworthy seems the declaration made last December, at the National Prison Congress held at Austin, Texas, by General Brinkerhoff, its president, who said that, in order to lessen our criminal population,—"first and foremost," what is essential is to revolutionize our educational system from top to bottom, so that good moral, good citizenship and ability to earn an honest living shall be its principal purposes, instead of intellectual culture as heretofore." Equally striking is the message which Mr. Gladstone sent Father Sheedy two years ago, when, acknowledging the receipt of an article dealing with the alarming growth of divorces here, the sage of Hawarden wrote: "It is deplorable to read of the state of lay and facts with regard to divorces in America. But I am glad that your Church gives no countenance to them. If we sap the idea of the family, we destroy the divinely-given foundation both of society and of religion." Mr. Thornton's paper in last month's North American, already noticed by the Review, is also quoted from, and other signs of awakening on the part of non-Catholic Americans to the dangers of our present public school system are cited. Last anybody should conclude, however, that Father Sheedy, in articulating, as he does, the public school system, attacks those school themselves, it may be pointed out that he de-

Our school system is

good in as far as it is free and universal. Education is good. But our school system is radically defective inasmuch as it lays no stress on morality." That defect he would have remedied, so that this country, which has taught the rest of the world so many lessons in this country, may, in the coming years, point out how a republic that is founded upon the intelligence and patriotism of its citizens can, through Christian education, be saved from the perils of materialism and socialism.

A Question of Time.

Not so very long ago a prominent Englishman, Lord Rosebery, told certain Anglican dignitaries, it will be remembered, that the less they agitated the question of religious holdings in England the better it might be for them, intimating that if that question were pushed, it might be found that the English Catholics had the best right to many churches now held by the Establishment. That question is discussed more at length in the paper, "The True History of an Irish Cathedral," which Thomas Arnold contributes to this same magazine. Doctor Arnold points out that when St. Patrick's Cathedral, in Dublin, was originally built and endowed, it and its possessions were given and dedicated to God, the Blessed Virgin and St. Patrick, and inquiring what that donation and dedication meant, he concludes that practically they signified that this church, with its endowments, was given to the Catholic Church, its administration being vested in the cathedral chapter and its successors, under approved regulations and for clearly defined purposes. He points out various ways wherein the exercise of its proprietary rights was to be used by this chapter, and how it was limited, the written and unwritten law entitling the archbishop and chapter to use the church under the authority of the Catholic Church and under that of no other institution; the people of Dublin having just expectations that the services of the Catholic Church would continue in the church while it stood, and honest members of the chapter having reasons based upon law for believing that the cathedral would be open to them and all Catholics for worship in the future as in the past. The Reformation, we know, contradicted all these anticipations; but Doctor Arnold says the whole question comes to this: Have the queen and parliament, as they did in 1560, or has any human authority, the moral right to set contrary to such law and to compel people to change their religion? If such right be allowed, then St. Patrick's may be said to have been made justly a Protestant cathedral; but if it be denied—and what sane person will claim that a parliament or queen may order people to change their faith?—then a different conclusion must be drawn regarding the ownership of the church.

Aubrey de Vere's Conversion.

A cousin of the English poet, Aubrey de Vere, Miss J. A. Taylor, contributes to this number of the Catholic World a very interesting paper entitled "The Recollections of Aubrey de Vere," which may be said to be a comprehensive character sketch of the poet. From it we learn that the same cause which contributed so largely to bringing into the Catholic fold de Vere's intimate friend, Cardinal Manning, operated also in effecting his own conversion. Miss Taylor tells us that from his youth up her cousin was a constant student of theological questions as they arose in the Anglican church. A high-churchman by profession, de Vere's attachment to Anglicanism was ardent, but when the Gorham decision was rendered his allegiance was rudely shaken, and he recognized that unless he could bring himself to remain in an ecclesiastical establishment that had peacefully surrendered its principles, there was no other alternative for him but to go over to Rome and become a Catholic. He did not act hastily, though. It took him two years to make up his mind fully; but his conscience finally asserted itself and he made his submission by becoming a Catholic. He had to conquer not a few obstacles in order to do this, and the step he meditated was discountenanced by many of his Protestant friends. Among those who "monstrated" with him, it seems, was Carlyle, and de Vere's reply to his remonstrances, Miss Taylor says, took this form: "I will tell you in a word what I am about. I have lived a Christian hitherto, and I intend to die one." De Vere, his cousin informs us, did not escape altogether those actual personal sufferings which conversion in his day entailed upon those Englishmen who abjured Protestantism; and she attributes the poet's better fortune

Under Russian Rule.

Among the other papers in the latest issue of the Fortnightly Review appears one over the signature of Doctor E. J. Dillon, who has taken as his subject "The Struggles of Religions and Races in Russia." From this paper the reader learns that of all the elements, outside the membership of the Russian national church, which make up the empire's

to the fact that the...

twenty-nine millions of souls, the Jews appear, from statistical showings, to be the most prolific people. The number of Jews resident in the czar's realm, Doctor Dillon says, has steadily increased of late years, while the strength of the Catholic and Lutheran population has decreased. It may be that religious persecution has contributed to the latter result, though why it should not have the same effect upon the Jewish population in Russia is not clear; for the Jews are certainly not exempt there from such persecution. Doctor Dillon intimates that one cause of the larger strength of the Orthodox church in Russia may be found in the enactment of the realm which requires that the children of all mixed marriages, i. e., between a member of the Greek church and one of any other faith, shall be classed as belonging to the Orthodox sect and shall be brought up accordingly. The drastic methods employed by the Russian government against all who profess any other than the faith of the Orthodox church have long been a disgrace to the empire; and the new law, if it be true that it intends religious reform, might well begin by abrogating this law affecting the offspring of mixed marriages which Doctor Dillon mentions. To be an Orthodox Greek in Russia means much in a worldly sense for a talented man, just as belonging to the Catholic Church signifies the contrary for him. The Catholic World, in the sketch it prints this month of "Quo Vadis?" remarks that if, instead of remaining loyal to the Catholic Church, Sienkiewicz had joined the national one, he might be governor of Warsaw instead of being liable to suspicion from the officials of that city, as he is.

HOW TO KEEP WELL.

Without regular action of the bowels good health is impossible. Lee's Liver Pills regulate the bowels, cure constipation, dyspepsia, biliousness, sick headache and all affections of the organs of digestion. Price 25c. All druggists.

Germany Favors Our Missionaries.

From the Literary Digest. The Vatican and the German Government are on excellent terms just now, partly, no doubt, by reason of the Emperor's vigorous efforts to secure "satisfaction" from China for the death of the Catholic missionaries. Cardinal Kopp has given Prince Henry his blessing, Bishop Anzer has been knighted, and the Pope is said to have advised the German Catholics to assist their Government in its foreign policy of expansion. He praises the Emperor for the prompt support given to Roman Catholic missions, and it is even rumored that all Catholic missionaries in China will be placed under German protection, so far as the Church has the power to do so. Orthodox Protestants do not like this; they fear that the Kaiser is too ready to enter into a compact with the Church. But the Government organs declare that all favors extended to Catholic missionaries by the German authorities are earnestly and honestly earned. The Kolnische Zeitung, Cologne, which always denies that it has any connection with the Government, but which rarely publishes anything likely to give dissatisfaction to the administration, declares in a recent article that it is impossible to deny the beneficial effects of the work of the Catholic missionaries. We quote from this article, which is said by the paper to be written by a "Protestant perfectly conversant with the subject." He says: "We Germans cannot help acknowledging that the quiet, earnest work of the Catholic missions in our African colonies arouses our sympathies and proves to be a blessing to our possessions. The manner in which the blacks are educated to work, as well as to pray, the simplicity and faith of the missionaries, are truly admirable. Their maxim, 'Ora et labora,' is followed at all their stations, hence their success. It is of evident advantage to the natives that they are taught to handle the chisel, the hammer and other tools. We often hear it said that the Catholics can show better results because they have more mercy. We rather doubt the truth of this assertion. Near a trading sta-

Royal makes the food pure, wholesome and delicious.



tion on the coast is a Protestant mission established ten years ago. It has a nice home and a handsome chapel. A Catholic mission was established in the neighborhood two years ago, and the work of these fathers is so remarkable that it strikes not only the natives, but every stranger who visits the place. The priests not only lead in prayer, but they show the negroes how to work. Handsome buildings have been raised and furnished by the natives under their direction, all with material found in the neighborhood. Our Protestant brothers try to belittle these efforts. Yet how simple, how modest is the life of these Catholic missionaries! They never give offense by joining in gossip. They do not drink whiskey and soda in public places. And if a colonist is ill, he will be Protestant or Catholic, he will always find the priests ready to attend and comfort him. We can only hope that the Protestant missionaries, who no doubt do their duty nobly in some places will vie with the Catholics.

It should be remembered that

the Kolnische Zeitung invariably opposes the Roman Catholic Church in her endeavors to extend her political power. Its testimony to the modesty of the Catholic missionaries cannot, therefore, be prejudiced. Similar praise has often been extended to the priests who carry on their work in the unsettled and unhealthy districts of the Northern Transvaal.

Some days ago at the Ecole De

Bienfaisance of Beckheim, Belgium, which is under the care of the Daughters of the Cross, was celebrated the fiftieth anniversary of the religious profession of one of the nuns, Sister Apolline. The whole population of the town joined with the personnel of the establishment in offering a tribute of respect and gratitude to the venerable religious. Among other remarkable episodes in the life of this worthy Daughter of the Cross, reference was made to the services she rendered to the sick; the wounded and the dying on the battlefield of Konigraatz and of Sedau and under the walls of Sedan. Like many other heroines of charity, Sister Apolline has been the recipient of honorific distinctions, she has been awarded two military decorations and the Civic Cross of the first class.

In New York there are six Italian

Catholic churches, four of them having parochial schools. Thirty Italian and thirty American priests, educated in Italy and speaking Italian, are laboring at the mission, and forty students in the diocesan seminary are voluntarily learning Italian for future use. Italian Sisters are rendering earnest assistance, and many missions have been conducted outside the city among the Italians working in quarries and on railways and other public works.

On March 10 the venerable Bishop

Vaughan, of Plymouth, England, will celebrate the sixtieth anniversary of his ordination to the priesthood. Dr. Vaughan may very truly be called the Grand Old Man of the English Catholic episcopate. It is believed that he is the only Bishop in England since the Reformation who has lived through sixty years of the priesthood.

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 that 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

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