The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEBRUARY 9, 1898. Vol. XXVII No. 7

Calendar for Feb., 1898.

MOON'S CHANGES.

Full Moon, 6d 1h 24m ev.
Last Quarter, 13d 7h 35m ev.
New Moon, 20d 2h 41m ev.
First Quarter, 28d 6h 13m m.

D M	Day of Week.	Sun rises	Sun Sets	Moon Sets
		h m	h m	h m
1	Tuesday	7 21	5 07	3 56
2	Wednesday	7 20	5 08	4 49
3	Thursday	7 19	5 09	5 33
4	Friday	7 18	5 11	6 12
5	Saturday	7 17	5 12	6 43
6	Sunday	7 16	5 14	rises
7	Monday	7 14	5 15	6 32
8	Tuesday	7 13	5 17	7 45
9	Wednesday	7 12	5 18	8 52
10	Thursday	7 10	5 20	10 09
11	Friday	7 09	5 21	11 26
12	Saturday	7 08	5 22	morn
13	Sunday	7 06	5 24	0 43
14	Monday	7 05	5 25	1 58
15	Tuesday	7 03	5 27	3 11
16	Wednesday	7 01	5 28	4 12
17	Thursday	7 00	5 30	5 03
18	Friday	6 58	5 31	5 44
19	Saturday	6 56	5 32	6 14
20	Sunday	6 54	5 34	sets
21	Monday	6 52	4 35	7 04
22	Tuesday	6 51	5 37	8 10
23	Wednesday	6 49	5 38	9 23
24	Thursday	6 47	5 40	10 35
25	Friday	6 46	5 41	11 42
26	Saturday	6 44	5 42	morn
27	Sunday	6 42	5 44	0 46
28	Monday	6 40	5 45	1 45

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The Phenix Insurance Co. of Brooklyn,

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Jan. 21, 1893.—1y

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Nutritive Qualities Unrivalled

In Quarter-Pound Tins Only.

Prepared by JAMES EPPS & CO., Ltd., Homœopathic Chemists, London, England.

Oct. 13, '97—30i.

Mortgage Sale.

TO be sold by public Auction on Wednesday, the Nineteenth day of January, A. D. 1898, at the hour of twelve o'clock, noon, in front of the Law Courts Building in Charlottetown under and by virtue of a power of sale contained in an Indenture of Mortgage bearing date the seventh day of November, A. D. 1887, and made between George Harper, of Tignish, Lot or Township Number One, in Prince County, in Prince Edward Island, farmer, and Rebecca Harper, his wife, of the one part, and Credit Foncier Franco-Canadien of the other part; and also by virtue of a power of sale contained in another Indenture of Mortgage bearing date the twenty-seventh day of February, A. D. 1889, and made between the said George Harper and Rebecca Harper, his wife, and Mary Harper of the same place, widow of the late William Harper and mother of the said George Harper on the one part and Credit Foncier Franco Canadien of the other part.

All that piece or parcel of land situate lying and being on Lot or Township Number One, aforesaid, bounded and described as follows that is to say:—Commencing on the west side of the Great Western Road at the angle formed by its junction with a reserved road leading therefrom westwardly known as the Harper's Road; thence following the Great Western Road northeastwardly the distance of twenty-six chains; thence west thirty-two chains; thence north twenty-nine degrees east thirty-six chains; thence south forty-five degrees west sixty-five chains; thence west nine chains; thence south forty-five degrees west seven chains and fifty links to the reserved road aforesaid; thence east along the said road to the place of commencement, saving and excepting thereout and therefrom all that tract, piece or parcel of land commencing on the southern side of the Mill road, at a stake fixed about three chains west from the southern end of the mill dam; thence running southwesterly parallel to the general course of the mill dam one chain and sixty links or to a stake there fixed; thence east (crossing the mill road) six chains and fifty links to a stake fixed as the southeastern angle; thence northeasterly parallel with the mill dam aforesaid ten chains and fifty links to a stake fixed as the northeastern angle; thence west six chains to a stake fixed as the northwestern angle; thence southwesterly to a stake fixed on the northern margin of the mill pond; thence easterly along the same to the dam; thence southerly along the dam and westerly along the southern margin of the pond to the stake at the place of commencement, containing four acres and two roods of land, a little more or less, also free access to said mill pond and the uninterrupted use of the water of the said mill pond for all the purposes connected with said mills now on said land and the right to maintain and raise the same to the level heretofore accustomed to be raised for the purpose of working the said mills, the said above described piece of land excepting the reservation therefrom, as aforesaid, containing about one hundred and nineteen acres of land, a little more or less.

If the said property is not sold at the time and place aforesaid the same will thereafter be sold by private sale.

For further particulars apply at the office of Æneas A. McDonald, Solicitor, Charlottetown.

Dated this fourteenth day of December, A. D. 1897.

CREDIT FONCIER FRANCO-CANADIEN, Mortgagees.

Dec. 15, 1897—5i

The above sale is postponed until Tuesday the Fifteenth day of February, A. D. 1898, then to take place at the hour and place aforesaid

Dated this Thirteenth day of January, A. D. 1898.

CREDIT FONCIER FRANCO-CANADIEN, Mortgagees.

Jan. 19—4i

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

Barrister & Attorney-at-Law,

NOTARY PUBLIC, &c.,

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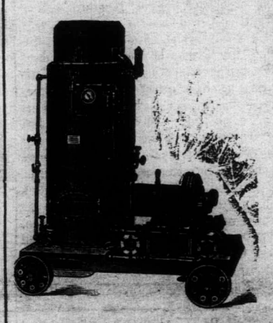

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Gives the greatest satisfaction wherever used at much lower prices than ever before. Give us a call for anything you want in Steel, Iron, Brass or Wood.

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Dairy Machinery always on hand and to order.

T. A. McLEAN,

Oct. 6, 1897—yly Successor to McKinnon & McLean.

NOTICE

Is hereby given that application will be made to the Parliament of Canada at its next session by The Central Canada Loan and Savings Company of Ontario for an Act to enable the said Company to carry on business anywhere in the Dominion of Canada, and to consolidate, define and declare its liabilities, obligations and powers, and to carry out the foregoing by incorporating its shareholders as a new company.

Dated at Toronto, Dec. 1st, 1897.

E. T. MALONE, Solicitor for Applicant.

Dec. 22, 1897—9i

NOTICE.

The undersigned, pupil and graduate of and teacher in the Halifax School for the Blind, for the past seven years, is open to engagements to teach the organ and piano, and to tune and clean the same, and also to give lessons in singing.

WILLIAM FARRELL, Cambridge, Lot 63, King's County.

Jan. 26, '98—3i.

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If your grocer does not keep it, tell him to write to STEEL, HAYTER & CO., 21 and 23 Front St. East, Toronto.

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HASZARD & MOORE,

SUNNYSIDE.

Wonderful value in Ladies' Jackets for $2.98 at Beer Bros. great sale.

THE CATHOLIC CHURCH —AND THE— Education of the People.

(Reported for the Toronto Catholic Register.)

At St. Michael's Cathedral Sunday evening, January 16, before one of the largest and most representative congregations seen within the great building in many years, Father Ryan, at the request and under the auspices of the Catholic Truth Society, delivered an eloquent and very instructive lecture on "The Catholic Church and Popular Education." He said in part:

At the request of the Catholic Truth Society of St. Michael's parish, I have selected as the subject of this evening's lecture "The Church and Popular Education." The subject falls naturally into the course of our Sunday evening lectures, for you will remember that my last instruction was on the principles of Christian education, and I should have continued by showing this evening how the Catholic Church applies and carries out these principles. But since my last instruction, an accusation has been publicly made by a very prominent man in our city against the Catholic Church as an educator of the people. Indeed, according to the reports of the daily press, he seems to have asserted the old calumny that the Catholic Church is opposed to popular education, and that wherever and whenever she has control her principle and her practice is to keep the people in ignorance. I have rarely heard anything that shocked and pained me so much as this assertion from such a man. I hesitated to believe he could have said it. Even now I have only newspaper reports of what he did say, and I know very well that while our Toronto reporters are as a rule very correct, they are not always, if ever, infallible. But this I also know, that the report has been published and has not been contradicted, and that whatever the precise words of the speaker might have been, the public understands him to have reiterated the old charge against the Catholic Church. And as a most representative body of our people have come to me and asked me to answer this false, slanderous and insulting accusation. I do not believe in controversy. It is so liable to become personal, and personalities are always distasteful to me. But I do most decidedly believe that when a stale, vile, most malignant calumny is publicly made by a prominent man against my church, then I am bound to repudiate such an impious and mischievous charge as strongly and indignantly as I possibly can.

It would be a grievous fault in any man, at any time, to make such a monstrous charge against the Catholic Church. But for a man of recognized ability and intelligence, a man occupying a prominent position in the civil and religious life of our city—for such a man to make such a charge can be considered nothing less than a crime. It would be a crime against truth, justice and religion at any time. But at this particular time, when our foremost statesmen and prelates are doing all they can to settle a very serious local educational difficulty, justly, wisely and peacefully; such a public, irritating calumny as this is a crime against our country.

But let us dismiss the calumniator and come to the calumny itself. It is twofold. It asserts or implies that the Catholic Church believes in keeping the people in ignorance and in countries where she has control she puts this principle into practice. The charge is as old as Celsus, the first calumniator of Christianity. It has been thousands of times refuted, and the reiteration of the charge at this late date, must suppose in any man of ordinary intelligence less of ignorance than malice. I will take each part of the assertion separately and show from undoubted authority and testimony that the Catholic Church has always been and is the founder, friend and patron of the broadest, best and highest culture, both in principle and practice.

The authorized authorities for the Church's teaching are: Popes, councils, bishops and universally recognized theologians.

For the teaching of the Popes, Leo's last Encyclical should suffice. It is not necessary to quote it in Canada. Everyone knows now that he insists not only on popular education but on popular education of the best and highest kind. But Leo only repeats in the 19th century what Eugenius II. laid down in the 9th. In 826 he ordained that: "Schools should be established throughout the Catholic world, at cathedral and parochial churches, and in such other places as might be suitable for their erection" (Spelling's "Miscellanea," p. 118.) The General Council of Lateran, under Alexander III., 1179, decreed that: "Since the Church of God, like a tender mother, is bound to provide for the poor, both in those things that appertain to the body and in those which belong to the soul, lest the opportunity should be wanting to those poor children who cannot be aided by their parents, let competent benefice be founded in every cathedral church and assigned to a teacher whose duty it shall be to teach the clerks and poor children of the same church gratuitously. Let the practice be restored in other churches and monasteries, if in time past anything was set apart for this purpose." But perhaps it was the monasteries and the monks that kept the people in ignorance and said "ignorance is the mother of devotion." Listen to a typical monk revered in all monasteries—St. Bonaventure: "Easily will the spirit of error delude you," he says, "if you neglect science and learning; nor hath the enemy any machinations more powerful to remove devotion from the heart than that of causing you to walk ignorantly and without reason; for God is wisdom and He wishes to be loved not only affectionately but also wisely" (Meditations on the Life of Christ, ch. 64.) Such has been the teaching of popes, councils and theologians from Eugenius to Leo; from the Third General Council of Lateran to the Third Plenary Council of Baltimore, and from St. Bonaventure to Cardinal Manning, who was fond of repeating, not that ignorance but that dogmatic knowledge is the nurse of devotion. Such are and always have been the principles of the Church regarding education. Now let us see what her practice has been. Here we come to facts for which we must have witnesses. I will take only Protestant witnesses, as they must be considered most impartial. We shall call as first witness the well-known historian Hallam. In his 'Introduction to Literature' he says: "The praise of having originally established schools belongs to some bishops and abbots of the 6th century. They came in place of the imperial schools overthrown by the barbarians. In the downfall of that temporal dominion a spiritual aristocracy was providentially raised up to save from extinction the remains of learning and religion itself. The cathedral and conventual schools created and restored by Charlemagne, became the means of preserving that small portion of learning which continued to exist. What Mr. Hallam says of the past Mr. Laing, a Scotch Calvanist, says of the present: "In Catholic Germany, in France, Italy and even in Spain, the education of the common people is at least as generally diffused and as faithfully promoted by the clerical body as in Scotland. It is by their own advance and not by keeping back the advance of the people that the popish priesthood of the present day seek to keep ahead of the intellectual progress of the community in Catholic lands. Education is in reality not only not repressed but it is encouraged by the popish church and is a mighty instrument in its hands and is ably used. The Catholic clergy adroitly seize on education and not as we supposed in Protestant countries, to keep the people in darkness and ignorance and to inculcate error and superstition, but to be at the head of the great social influence of useful knowledge" (Notes of a Traveller.)

The Anglican Bishop Ryle of Liverpool speaks almost like a Roman Pontiff regarding what the Church of Rome has done for education: "Whatever her faults might be, they could not lay it to the charge of the Church of Rome that she neglected her children, for wherever the Church of Rome placed a church she always took care to build a school as well" (Derry Journal—Young, p. 253.)

And the scholarly Farrar, so exact and profound in historic learning, says: "Consider what the Church did for education. Her ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before. A religious education incomparably superior to the mere athleticism of the nobles' hall was extended to the meanest serf who wished for it" (Christianity and the Race, p. 186.)

Mr. Joseph Kay in his famous work, "Social Condition of the English People" (p. 298) holds up Catholic countries to his own countrymen as models in education: "Romanist countries," he says, "have far outstepped us in the eagerness with which they are promoting the education of the people. They understand the signs of the times; we have yet to learn them." Just one witness more for Mr. S. H. Blake's special benefit. The testimony is given by one who should know whereof he speaks; it is Don Emilio Castelar and he speaks of Spain. This is what the special correspondent of the New York Herald, Mr. Thiebin, tells us Castelar said to him: "Say what you may against the monks; if you studied the Basque provinces, where priests and monks have alway been powerful, you would see much in their favor. There is not a single peasant in those provinces—man or woman—who does not write grammatically, and in a clear hand, the Basque language and many write qually well the Spanish language." Mr. Blake should take a trip to the Basque provinces, they are about the only part of Spain in which the Roman Church has held control. In what I have hitherto said it will easily appear that there is very little original. It has been principally a matter of citation. I now come to the last part of my lecture and I am almost afraid to say that it is going to be the driest. It will be all or principally figures—that is, statistics. Some one has said figures can't lie, and someone else has said, "No; but those who make figures can. Now I am not going to make figures; I will take them ready made by official statisticians of the highest authority. I will begin with Michael G. Mulhall of the Royal Statistical Society. This is what he tells us of the comparative number of pupils being educated in Catholic and Protestant countries in the year 1892.

Average attendance of school children per 1,000 of the population: France, 170; Belgium, 136; Austria, 130; Spain, 106; Italy, 90. All these are marked "Catholic countries." Some Protestant countries are: Great Britain, 123; United States, 130; Canada, 100. These statistics are instructive. Three Catholic countries come first. Even poor maligned Spain is only little less than England; and is more than our own Canada, where we rightly pride ourselves on the extent and excellence of our system of popular education.

The few figures we have given refer chiefly to primary education. If we take a few statistics of higher or university education the result will be somewhat startling. According to the report of the United States Commissioner of Education the total number of universities founded by Catholics in Europe is 113; the total number founded by Protestants is 31. Of course the Protestants might say they did not need to found more, as they took all they wanted from the Catholics. As to the number of students in these universities, Mulhall says: "The number of university students compared with the population is much greater in Spain and Belgium (what will Mr. S. H. B. say) than in any other European country." And the United States Commissioner of Education says in his report that in 1888—1889 the number of pupils in the English universities amounted to 8,800; and those in Spain at the same date to 15,787. And the Statesman's Year Book for 1893 gives the population of England in 1887 as 27,286 798; and in Spain as only 16,945,786. We commend these figures to Mr. S. H. B.—who might find some food for reflection, also in the fact given us by the same authority, that in South America there are eighteen universities while in England there are only four.

But, perhaps, the most striking fact of all in this matter of higher education is Italy. For her population of 28,000,000 she has 21 universities, with 16,922 students. Summing up the statistics of primary university education in Italy, Mr. Laing says: "In every street in Rome there are at short distances public and primary schools for the education of the children of the lower and middle classes in the neighborhood. Rome, with a population of 158,678 souls, has 372 public primary schools. Has Edinburg so many public schools for the education of these classes? I doubt it. Berlin, with a population of about double that of Rome, has only 264 schools. The Papal states, with a population of 2,500,000, contain seven universities. The statistical fact that Rome has about a hundred schools more than Berlin for a population little more than half that of Berlin puts to flight a world of humbug about systems of national education carried on by governments and their moral effects on society." It is only fair to say that this was written in 1846, when the "Romish Church" had control in Italy. She has not such control now. But even now, as Cardinal Satolli has told us in the North American Review, she is equally devoted to and efficient in the cause of popular education. Coming towards home in our statistics, we may look for a moment at England. A British and practical proof of the appreciation of a thing is what a man will pay for it. According to the report of the Committee of Council for 1896-7, it seems the Wesleyans valued education at 22 cents per capita, the Anglicans 25 cents, and Catholics 30 cents. Coming nearer home, we find that the Catholics of the United States have more schools and scholars than any other denomination, according to comparative numbers, while Catholics prove how they prize education by paying double for it. And when we are at home our educational reports tell us that the average attendance at school in the Catholic province of Quebec is higher than the average attendance in Ontario.

Ireland is our best argument, and we have left it for the last. The Church of Rome once had complete control in Ireland as in no other country, and while she had that control, Ireland was the great public school of Europe; and every Irishman was a scholar. A time came when it was high treason for a Catholic to teach or be taught in Ireland. Everyone knows now of Ireland's pristine greatness, and of Ireland's intellectual death and burial under penal laws. But everyone may not know yet of the most marvelous fact in the history of a people—Ireland's intellectual resurrection. Such a love of learning took hold of Catholic Ireland's heart that even when dead and buried its sepulchre by the hedgerow was glorious, and when the great Catholic Liberator rolled back the stone from the mouth of the sepulchre, Ireland arose in such intellectual strength and power and glory that her Catholic sons and daughters sweep all before them in the annual competitive examinations at the Royal University in Dublin, handicapped as they are by having to compete with endowed Intermediate Colleges and universities and relying simply on their own resources, having been cruelly robbed of all educational aids. Might I add to this the acknowledged superority of Irish Catholic competitors in all the civil service examinations under the British Government. Ireland's intellectual birth and growth, under the auspices and action of the Catholic Church, was Papal Rome's earliest educational glory. Ireland's intellectual death and burial under Protestant England's infamous laws was the educational shame of Europe. Ireland's glorious intellectual resurrection under Papal and priestly influence is the latest educational triumph of the Roman Church and the wonder of the civilized world. As I have given very little of my own in this lecture, and as I fear I have wearied you with many facts, and dry statistics quoted from others, I will endeavor to redeem myself by a last and most brilliant citation from the illustrious Archbishop Ireland, which splendidly summarizes our entire subject: "The Catholic Church is the Church of the soul. In her eyes the soul is of all created things the most precious. Whatever conduces to the growth of the soul is valued by the Church. The Catholic Church yearns for the educated listener; to him she can more readily unfold her treasures. An age of intellectual light is the age in which the Church is most at home and in which she is best understood. The Catholic Church

(Continued on third page.)

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