

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEBRUARY 1, 1899.

Vol. XXVIII, No. 6

Calendar for February, 1899

MOON'S CHANGES.

Third Quarter, 3rd, 11.9m. p. m.
New Moon, 10th, 5h. 19.2m. a. m.
First Quarter, 17th, 4h. 40.2m. a. m.
Full Moon, 25th, 10h. 3.4m. a. m.

D	Day of Week	Sun rises	Sun sets	Moon rises	High Water Ch'tn
1	Wednesday	7:27	5:24	11:32	3:41
2	Thursday	7:32	5:18	10:01	4:30
3	Friday	7:37	5:12	8:40	5:19
4	Saturday	7:42	5:06	7:29	6:08
5	Sunday	7:47	5:00	6:27	6:57
6	Monday	7:52	4:54	5:34	7:45
7	Tuesday	7:57	4:48	4:49	8:33
8	Wednesday	8:02	4:42	4:12	9:22
9	Thursday	8:07	4:36	3:42	10:11
10	Friday	8:12	4:30	3:19	11:00
11	Saturday	8:17	4:24	2:59	11:49
12	Sunday	8:22	4:18	2:43	12:38
13	Monday	8:27	4:12	2:31	1:27
14	Tuesday	8:32	4:06	2:21	2:15
15	Wednesday	8:37	4:00	2:13	3:04
16	Thursday	8:42	3:54	2:07	3:52
17	Friday	8:47	3:48	2:03	4:41
18	Saturday	8:52	3:42	2:00	5:30
19	Sunday	8:57	3:36	1:58	6:19
20	Monday	9:02	3:30	1:57	7:08
21	Tuesday	9:07	3:24	1:56	7:56
22	Wednesday	9:12	3:18	1:56	8:45
23	Thursday	9:17	3:12	1:56	9:34
24	Friday	9:22	3:06	1:56	10:22
25	Saturday	9:27	3:00	1:56	11:11
26	Sunday	9:32	2:54	1:56	11:59
27	Monday	9:37	2:48	1:56	12:48
28	Tuesday	9:42	2:42	1:56	1:37

1899

For the NEW YEAR you will require

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We have a very large stock of Day Books, (long & broad) Ledgers, Cash Books, Journals, Minute Books, Memo. Books.

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We keep constantly on hand a large stock of choice

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Catering for Tea Parties and Picnics a specialty. Orders by mail promptly attended to.

We invite inspection of our goods and prices before purchasing elsewhere.

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CARD

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If your sight is bad When walking on the street, And you meet an old-chum You look down 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.

E. W. Taylor, OPTICIAN.

JAMES H. REDDIN, BARRISTER-AT-LAW, NOTARY PUBLIC, &c. CAMERON BLOCK, CHARLOTTETOWN. Special attention given to Collections MONEY TO LOAN.

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1899 Is our second year in business, and we are proud to say that we have made everlasting friends with those who so liberally patronised us during the past year.

Our Tailoring Department, Our Furnishing Department

Is always full and complete. Shirts, Collars, Cuffs, Under clothing, Neckwear, Brasces, Gloves, Handkerchiefs, etc., at rock bottom prices.

GORRON & McLELLAN, Men's Outfitters. Upper Queen St., Ch'town, P. E. I., next to McKay's.

Items of Interest to Catholic Readers in the Magazines.

(From the Sacred Heart Review.)

The Porto Rican Schools.

People who labor under the mistaken notion that our new possession of Porto Rico has never yet enjoyed the benefits of common schools and public instruction, if they be desirous of remaining in their present ignorance, would do well not to read the article which Mr. Charles Edward Waters contributes to Education on the subject of "Porto Rico and Public Instruction." If they do read this paper, they will learn that, instead of being in a lamentable condition as to schools, Porto Rico has for years to keep possessed a system of public instruction which may not be in all things as advanced as our own, but which certainly is in a very creditable one, and which, moreover, possesses certain advantages which even our own boasted system lacks. We have been told times without number, of late days that in Porto Rico, as in all the other islands we have taken from Spain, education has always been wholly in the hands of the clergy, the state doing nothing in the matter of public instruction. Mr. Waters tells us that of the five hundred and fifty Porto Rican schools only about forty, or seven per cent., are ecclesiastical and private schools, the remainder being styled public schools. These public schools, however, differ from our American ones in this, that they are mainly supported by tuition fees, instead of by taxes. Children whose parents are not able to pay the fees, are exempted from payment and are, moreover, provided with books free of charge. The island is divided into two districts, a northern and southern one, and the school funds, made up of the fees aforementioned, are divided among the schools of each district. To a person unacquainted with the Spanish language, Mr. Waters says the Porto Rican system of education seems formidable and complex. But on his obtaining an insight into the system, he adds, the American is struck with its similarity to the system prevailing in his own country. The primary school, for children of five years and under that age; the auxiliary (intermediate) school; the elementary (grammar) school; and the superior (high) school, are maintained generally in the cities or large towns. In the interior of the island, which is but sparsely inhabited, Mr. Waters found schools which reminded him forcibly of the old New-England district schools, and he declares that the whole Porto Rican educational system resembles our American one more than that of any other nation.

The School Attendance.

Mr. Waters complains that the attendance of the Porto Rican children at these schools is not what it should be. He puts the estimated school population of the island at 125,700 children, 65,400 boys and 60,300 girls. But he says the attendance at school is but about twenty per cent. of that population, 20,000 boys and 9,000 girls. This does not tally with the diocesan report, which puts the attendance of boys at 25,300, and the girls attendance at 23,000. Mr. Waters found schools for adults, public ones, in Porto Rico, though the attendance at them was not large, possibly because the adult population is adequately instructed; and he gives us the following account of the character and standard of the island public schools: "The primary schools of Porto Rico are mixed schools taught by women. But here co-education may be said to end. In the auxiliary, the elementary, and the superior schools there is no association of the sexes; girls being taught in one place by woman teachers (sometimes Sisters of Charity), and boys in another place by men teachers. The course of study in the schools is similar to the course of study in the common public school in the United States. The work in the superior school, however, falls short by at least one year of the work done in our secondary or high school." Now, taking this as a fair exposition of the Porto Rican schools and the work accomplished by them, it is plain that the people of Porto Rico are not by any means so badly off in the matter of public education as they have been represented as being. When an American writer acknowledges that the Porto Rican common schools compare favorably with our own, and puts the island high school but a year behind the corresponding American one—in reality it may be the equal, if not the superior of the latter—isn't it about time for those individuals who have done so much talking about the ignorance of the Puerto Ricans to change the subject?

Higher Education.

Mr. Waters says that the only institute of higher education in Porto Rico is the college which the government supports at San Juan. He makes brief allusion to the diocesan seminary, however, and says that institution that he was reliably informed that "it is not infrequent for students to remain in this college (seminary) until their desired education is complete, when they withdraw without taking orders." The diocesan report of San Juan, it may be here remarked, asserts that there are twenty gymnasiums and one academy in Porto Rico, and these institutions are all ones of higher education. Here is Mr. Waters' account of the curriculum followed at the government college at San Juan: "The course of study in the institute provides for one modern language (selective on the part of the student), for instruction in Latin and Greek; g-logy, botany, algebra, geometry, history, and chemistry and physics. The sciences are imperfectly taught by reason of a lack of laboratory facilities." The degree of B. A. is given to the graduate of the institute after a four years' course, a course that may be compared with the course of the sophomore year in the recognized colleges of America. The average age of graduates is nineteen years, and only about twenty per cent. of the matriculates are graduated—there were in the class recently graduated less than twenty to receive the degree. A tuition fee of two and a half pesos (a peso is about ninety-three cents) a year is charged for each study taken up by the student. It is stated that three young women have graduated from the institute, and that its courses of study are open to men and women alike." It is safe to say that Mr. Waters has not exaggerated in any way the educational facilities of Porto Rico. Taking his account of the insular system of education as correct, though, it is plain to be seen that a huge amount of misrepresentation about the Porto Rican schools has been circulated in this country, and that the island is fairly well supplied with educational facilities.

Contrasted Missionary Work.

In the interesting article which is contributed to the current Catholic World by Philip E. Nylander, who writes of the Hawaiian island of Hilo, under the caption of "A Cloudy Pearl of the Pacific," may be found a contrast between the methods employed by the Catholic priests who are laboring under Bishop Guilet's report in the Sandwich Islands, and those of the Protestant preachers in the same field. Mr. Nylander declares that the rapidly disappearing native races of the islands have been influenced, not for the better by the Protestant missionaries, whose principal work, he says, has been to convert the islands to their own inheritance. It would appear that annexation has given the preachers a new notion. For Mr. Nylander adds that, in view of their failure to make anything out of the natives, some of those worthies are now trying to "convert" the Catholic Islanders, prominent in such work being the Rev. Dr. Hydr of Honolulu, whose pschydermatous ride, this writer says, was invulnerable even to Robert Louis Stevens' keen shafts. Mr. Nylander informs us, however, that the preachers are making no headway in their proselytizing work. The Portuguese, who constitute so large an element of the insular Catholic population, remain loyal to the Church, despite the fact that the preachers have resorted to the methods which the Irish seepers employed in olden times. The Catholic church at Hilo, he tells us, is crowded on Sundays and holidays with devout worshippers, and the outlying missions are also very successful, while the Catholic schools are so well conducted that numbers of non-Catholic parents send their children to them in preference to all other schools.

Out of His Own Mouth.

In one portion of his book, speaking of the members of the religious orders in the Philippines, Mr. Worcester admits that "priests proved more successful than soldiers in bringing about the subjugation of the native tribes in the early days." Upon these words the writer of this article, which may in one sense be called a critical review of Mr. Worcester's book, makes the following telling comment: "What does this mean as a commentary upon the ignorance and corruption of the clergy? First, take the words with the inverted commas; they mean that the clergy had a way of access to the native which the power of Spain did not possess, that they had a love for souls and a sympathy with human needs and aspirations extending over the whole range of savage life. They convinced the

worshiper of some superstition that they had brought him truths which opened a new world within his soul. This they could not have done unless he saw in their lives something purer and higher than anything he had ever witnessed; unless he found in those men who were to him as gods, a tenderness and sympathy which united them to him by ties enduring and inexorable. This is why the missionaries passed through a door which would be barred against the fleets and armies of Spain. But it may be objected that the fervor and holiness of those early priests no longer existed, that the pure lives which illustrated the gospel they taught were no longer lived, that if the missionaries were of the metal of the priests of today, they would not have taken captive mind-enslaved by idolatry, hearts kindly not law but the impulses of nature. To this we give as an answer the testimony of Mr. Worcester, that the clergy possess immense influence over the natives. Arguing back from that, it would seem that these must not on the whole have been unfaithful to this high trust. Analyze it, and it must appear that the priests of a high and pure morality are tried by simple minds by that standard." And it should be borne in mind, too, that Mr. Worcester, from whose admission this writer thus ably and correctly deduces the falsity of the charges brought against the religious orders in the Philippines, is not by any means the only non-Catholic who has given evidence of the vast influence which the priests in those islands wield, nor is the evidence which he gives on that subject any way near as strong as other Protestant writers have penned. The writer of the Catholic World article on Mr. Worcester's work declares that with all its faults, it possesses a tone which is preferable to the spirit exhibited by certain other recent writers upon the Philippines, in particular the work of Mr. Foreman, from whose book Mr. Worcester embodies a lengthy extract in his own volume.

Women's Charitable Work.

Miss Susan L. Emery, who always writes intelligently and entertainingly on such themes, has an admirable paper in this magazine on "The Charitable Work of Women." Instancing the fact that we have no great banded organization of Catholic women for the doing of work similar to that which the Society of St. Vincent de Paul accomplishes through its conferences, Miss Emery is moved to inquire whether the Church has made no provision for such a society, and, if so, her plans be not applicable to the present condition of things in this country. She thinks that such an organization of charitable women as she desires to see at work here may be found in the Confraternity of Charity which St. Vincent de Paul organized in France, and which now has fifty-four branches in Paris, the same number in other parts of France, and affiliations in Italy, Belgium, Austria, and Poland, Turkey, Peru and Mexico. There are no reported branches of this confraternity in the United States, though Miss Emery asserts that a few of its societies exist here. She describes in detail the work which the members of this female charitable organization apply themselves to; tells us how several Popes have granted spiritual favors to the association, and asks "Why should not this regularly authorized and long established organization in behalf of the sick poor be everywhere spread abroad? Why should it not be possible that, in rigid or luke-warm fashion, but by an elastic and sweet use of prayers, indulgences and good works, all existing societies of Catholic women everywhere should be united to this society, already blessed by supreme authority, and founded by the very saint authoritatively given as the patron to all?" Incidentally this paper gives due credit to our local Y. L. O. A., to the New York Ladies of Calvary and to those Chicago women who are laboring for the deaf and dumb in their city; but the absence of united organization and effort is regretted.

Archbishop O'Reilly, of Adelaide, Australia, has just celebrated his fifty-second birthday. Dr. O'Reilly is a native of Kilkenny, Ireland, where he was born on Nov. 19, 1846. After completing his theological training at the famous missionary college of All Hallows, he left Ireland in 1870 for Western Australia and almost immediately made his mark in that colony. For sixteen or seventeen years Dr. O'Reilly wrote intermittently for the West Australian Catholic Record, and for the last four or five years of that term he was editor, printer and publisher of that journal. His keen and incisive leaders evoked much comment in the West-

Some Good People

still follow antiquated methods of raising cake, biscuit, bread and pastry with home-made mixtures of what they suppose to be cream of tartar and soda. They do not know that these articles as now sold in the groceries are almost anything else but cream of tartar and soda. The best housekeepers use the Royal Baking Powder instead. Its scientific composition insures uniform results. Only by its use can the finest flavored, most wholesome cake, biscuit and pastry be produced. To any housekeeper who has not used the Royal Baking Powder we would like to send our Cook Book, free. Mark your request "For instruction."

ROYAL BAKING POWDER CO., NEW YORK.

ern colony and be occasionally wrote articles for the dailies. For all his journalistic work during the last twenty-eight years the Archbishop claims credit, if credit it be, to have never received one single penny. It is sometimes said that gratuitous work is worth only the money paid for it, but the Archbishop received the highest commendations from all quarters for his writings, especially among those competent to judge.

The Fathers of the African Missions, Lyons, have created a leper hospital near the great negro town in the vicariate apostolic of Benin. The poor creatures were quite astonished at the kindness and care bestowed on them. A young lady, Louisa Rodriguez, goes every alternate day to teach them the catechism and helps them in other ways. One of the fathers writes that as soon as she heard that he was in search of helpers she offered her services to be given gratuitously. She is highly accomplished, speaking several languages. "No mother could take more interest in her children than does Louisa Rodriguez in the lepers," writes Pere Coequeur.

Says an English exchange: "Band Sergeant W. H. Wggett, of a corps of Norfolk volunteers, who was tried by a military court of inquiry held at Basles recently and sentenced to be dismissed from his corps for playing with musical honors to the toast of 'Pope and Queen,' has appealed to the War Office against his sentence, with the result that the London authorities have reversed the decision of the court of inquiry and the band master has been reinstated in his regiment."

A prominent paper of Pueblo, Mexico, chronicles the conversion of two prominent Protestants, Thos. E. Pratt, at Ohibubas, and Miss Marcellina Campos, directress of the public schools of Jalostotitlan, Jalisco. Such conversions are becoming numerous, which ought to be a damper on the enthusiasm of the Protestant missionaries who are working for the establishment of Protestantism in our sister republic.

Right Rev. Mgr. Chisholm, L. D., rector of St. Mary's College, Blair's, has been appointed to the vacant bishopric of Aberdeen, Scotland. The new prelate is very popular among all classes and creeds. His brilliant attainments have been well recognized and honored outside of the Catholic Church, the University of Aberdeen having conferred on him the title of L. L. D.

Acute Rheumatism

Pains in the Foot and Limb—A Complete Cure Accomplished by Hood's Sarsaparilla.

"For a number of years I was afflicted with acute rheumatism in my left side and all the way down my limb into my foot. I live five blocks from my work and had to stop and rest several times in going and coming. I could get no relief from my trouble and was on the point of giving up my job when I happened to hear of Hood's Sarsaparilla. I purchased a bottle of this medicine and a trial of Hood's Pills and began taking them. Before I had half finished them I was relieved, and it was not long before I was completely cured. I never lose an opportunity to praise Hood's Sarsaparilla, for my constant great deal to me, as I have a family and must always be in my post." WILLIAM HASKINS, gardener, Grand Trunk Railroad depot, Stratford, Ontario.

Hood's Sarsaparilla is the best—keep the One True Hood's Sarsaparilla. Sold by all druggists. Price, 25¢ per bottle. Hood's Pills are purely vegetable, carefully prepared, 25¢ per bottle.

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