

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JANUARY 18, 1899.

Vol. XXVIII, No. 4

## Calendar for January, 1899

MOON'S CHANGES.  
Third Quarter, 4th, 11h. 3m. p. m.  
New Moon, 11h. 5h. 37.2m. p. m.  
First Quarter, 18h. 0h. 23.6m. p. m.  
Full Moon, 26h. 3h. 22.7m. p. m.

D	Day of Week	Sun rise	Sun sets	Moon rises	High Water
1	Sunday	7 49	4 20	9 21	ev 2 28
2	Monday	49	21	10 24	3 17
3	Tuesday	49	22	11 28	4 06
4	Wednesday	48	23	12 00	4 55
5	Thursday	48	24	1 04	5 44
6	Friday	48	26	1 43	6 33
7	Saturday	48	27	2 36	7 22
8	Sunday	47	28	3 49	8 10
9	Monday	47	30	4 18	8 59
10	Tuesday	47	31	5 21	9 47
11	Wednesday	46	33	6 04	10 36
12	Thursday	46	34	7 47	11 25
13	Friday	45	35	8 30	12 13
14	Saturday	44	37	9 13	1 02
15	Sunday	43	39	10 06	1 51
16	Monday	42	40	10 58	2 40
17	Tuesday	42	41	11 50	3 29
18	Wednesday	41	42	12 42	4 17
19	Thursday	40	43	1 34	5 06
20	Friday	39	44	2 26	5 55
21	Saturday	38	45	3 18	6 44
22	Sunday	37	47	4 10	7 33
23	Monday	36	49	5 02	8 22
24	Tuesday	35	50	5 54	9 10
25	Wednesday	34	51	6 46	9 99
26	Thursday	33	53	7 38	10 48
27	Friday	32	54	8 30	11 37
28	Saturday	31	55	9 22	12 26
29	Sunday	30	57	10 14	1 15
30	Monday	29	59	11 06	2 04
31	Tuesday	28	60	12 00	2 53

## Watches! BARGAIN CORNER.

Our sales this year have been larger than last, although there has been more competition. A good many who have purchased trashy watches are waking up sorry, and the reaction will have the effect of creating a better demand for reliable goods.

We have no fault to find with honest competition so long as right goods are sold but do think the sale of dishonest goods ought to be prohibited.

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T. A. McLEAN,  
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## Items of Interest to Catholic Readers in the Magazine.

(From the Sacred Heart Review)

### A French View of Us.

The promised paper upon American Catholicism from the pen of the distinguished French critic, M. Brunetiere, appears in the pages of the *Revue des Deux Mondes*, of which M. Brunetiere is the editor-in-chief. The development of the Catholic Church in this country is the theme which is chiefly considered in this article, which is apparently but the prelude of others to follow, and in the estimation of Editor Brunetiere, that development presents phenomenal and paradoxical features which are fraught with special significance. "How is it," queries he, "that the followers of this (the Catholic) communion, who a century ago numbered not more than one-hundredth of the population, some thirty or forty thousand out of three millions of inhabitants, should now count one-seventh of the population, nine or ten millions out of a figure that has not yet reached sixty-five millions? And how is it among all the sects which divide this people, that it has become the most numerous and the richest as well?" M. Brunetiere should know better, it may be here remarked, than to characterize the Catholic Church as a sect, which he appears to do when he alludes to it as the one "among all the sects" which has attained the greatest numbers and wealth. Continuing his inquiries, he asks how it has come to pass that in this country, where in 1789 there was but one episcopal see, there are now eighty-eight; eight thousand priests where there were then but thirty, and six thousand churches where ten then constituted the entire number of Catholic places of worship. The city of New York, originally founded, according to him, by Protestant merchants, has become the just pride of the United States (M. Brunetiere here perpetrates another bad blunder by calling this country an Anglo-Saxon power), and is at the present time, so he says, the third largest Catholic community in the world, Paris and Vienna alone surpassing it in this respect. While the liberty which the Church has enjoyed here has, in M. Brunetiere's opinion, contributed considerably to this wonderful progress of American Catholicism, it has not been the real active agent of our Catholic development.

### THE CHURCH AND RELIGIOUS LIBERTY.

Among other general causes which have promoted the growth of the Church in this country, our French observer is inclined to include the fact that the introduction of Catholicism into the United States marked the dawn of religious toleration and liberty here. This fact, he says, is well known to the American people, whose historians speak with gratitude and national pride of the first Lord Baltimore and his sons, the founder of Catholic Maryland, the first settlement within our national boundaries wherein the principles of religious liberty and toleration were recognized. On this subject M. Brunetiere quotes a declaration and prediction of De Toqueville which, he adds, have both been verified by the Catholic development of our beloved land. The declaration is this, "that the men of our day are not naturally disposed to believe, but as soon as they have a religion they find within themselves a hidden instinct which impels them, they do not know why, towards Catholicism." The prediction asserts that "if Catholicism succeeds in rising above the political hatred to which it has given rise, it does not doubt that the spirit of the age, which has seemed so antagonistic to it, will become, on the contrary, exceedingly favorable, and that it will make suddenly great conquests." This declaration and prediction were, of course, spoken by their author for France, and they are not by any means wholly applicable to this country. It is hardly true to say of Americans (non-Catholic) of sixty years ago—the time De Toqueville uttered the words quoted above—that they were not naturally disposed to believe; and American Catholicism at that time was scarcely strong enough to have given rise to any political hatreds on the part of its enemies. That the admirable manner in which the Church here has always borne itself when assailed by its enemies has been the means of winning it many converts—as M. Brunetiere seems to imply—can not well be questioned, however. Towards the close of his paper the editor of the *Revue des Deux Mondes* alludes to the great obligations which the Catholic Church in this country owes to France, which sent the American Catholics many of their pioneer priests and missionaries, and gave

us, in 1791, the good Sulpician Fathers who founded our first seminary, the alma mater of thirty American bishops.

### MORE TROUBLE FOR DOCTOR TEMPLE.

The Anglican primat, Doctor Temple of Canterbury, must devotedly wish that he had never been asked to define the position of his church on the question of the Real Presence, or that, having been asked to do so, he had declined to open his mouth upon the subject. Ever since he made his exposition of Anglican doctrine on this point, he has been assailed right and left by Anglicans of all shades and colors, and now the non-conformists are up in arms against him for his implication that the Protestant reformers of the sixteenth century either did not know what they were aiming at, or, having clear ideas upon that subject, failed to accomplish their aims. In his official pronouncement upon the Anglican theory of the Eucharist, Doctor Temple will be remembered, submitted certain views about the admissibility of the Lutheran doctrine of consubstantiation. In an article in the *Contemporary Review* a non-conformist, Professor Orr, referring to that suggestion, declares that such an admission, besides playing into the hands of the Ritualists, contradicts the Anglican formularies. The Professor is not outspoken still in replying to the Ritualist implication—which Doctor Temple virtually made his own—that the English reformers never intended to repudiate, and never did repudiate altogether, the Catholic doctrine of the Mass. "The Mass was to the early reformers," says Doctor Orr, "the very abomination of desolation in the sanctuary, the visible symbol of what was blasphemous, God-dishonoring and anti-Christian in the system they contended against;" and he quotes from Craemer and other English reformers of his day to show that this was the way in which the Mass was regarded by the early Anglican reformers, who, like their ilk in other lands, made the overthrow of the Mass the first object of all their reforming efforts.

### THE SAME OLD STORY.

In the second paper on "Friars in the Philippines," which he has in the latest issue of the *Rosary*, Rev. Ambrose Coleman, O. P., who, as already remarked in these columns, possesses exceptional opportunities of information on his subject, likens the infamous stories which are being circulated in certain circles about the immorality and venality of the members in the religious orders in the Philippines, to the similar calumnies which Mr. Kessit, the latest English "reformer," the Protestant Alliance and the A. P. A., have all, in their turn, told about Catholic priests and nuns. Father Coleman, furthermore, declares that these stories all bear upon their face the impress of their falsity. "If there were any truth in the charges," says he, "they would have been brought home to the friars long since; names, dates and documentary proofs would have been made up and submitted to the government. But like the stuff the anti-clerical lectures near home are made of, the charges are always vague, general and indefinite. The religious, like men of honor, took no notice of these calumnies for a long time, hoping that gradually the storm would blow over; but seeing that it increased day by day, and that they were being constantly insulted by petty government officials in the Philippines, they at last took notice of them, amongst other charges, in their memorial to the government last April. They asked as a measure of right and justice that names and dates would be given; that documentary proofs would be produced. They affirmed that the charges were not made by those who had access to them, and saw them day by day; that their convents were open to inspection; that the lives of those living in the country parts were well known to their parishioners; that there, indeed, they could not act in disguise, as their Spanish nationality made them conspicuous objects to all eyes. They asked that, in case their innocence were doubted, proper judicial proceeding would be instituted."

Such an appeal as that should alone suffice, in the eyes of impartial men, to vindicate the members of the Philippine orders from the out-rageous charges leveled against them by their enemies. Men who were guilty of such crimes as those alleged to have been perpetrated by these religious would never dare to appeal in this open, unreserved fashion for trial. If the Philippine friars and monks were the gross offenders they have been charged with being, there would be proofs of their immorality that could be readily adduced. Their victims would gladly come forward to testify against them, as would also many other persons to

whom, if their lives were such as represented, that if their conduct would be well known. But as a fact, no such evidences have ever been brought forward by the maligners and enemies of the Philippine orders. The Spanish government, though urged by the accused religious to institute proceedings against them, never ventured to do so, for the very good reason that it could find no proofs of the foul accusations leveled against the religious. These things, of whose existence and happenings no doubt at all is possible, furnish of themselves convincing arguments of the innocence of the Philippine priests and of the falsity of the charges against them; and Father Coleman pertinently adds: "With common sense for their guide, let Protestants reflect for a moment that the Philippines form an integral part of the Catholic Church; that the religious orders there are governed by generals in Rome; that systematic visitations are made; that the conduct of every individual is subjected to the strictest ecclesiastical scrutiny from time to time. Accordingly, unless they hold that the authorities in Rome are willing to allow an appalling evil of the kind to go on without protest, how can they believe that it exists at all?"

### IN PANAMA.

In this same magazine Lillian A. B. Taylor gives us an interesting description of Panama, its bay, its attractions and its drawbacks. Among the last named features of this isthmian city she places its frequent earthquakes, some of which have wrought great damage and caused the loss of many lives. Because of these seismic shocks, we are told that most of Panama's buildings are constructed of the lightest possible material and as cheaply as may be. Exceptions to this general rule, though, are the cathedral and some of the older churches, which their Spanish builders erected in so massive and solid a manner that they have stood tolerably well the shocks of centuries. The population of the city is now about 15,000, and is of a very mixed type. The educational institutions are all, or nearly all, in the hands of religious orders, the latest accession to the Catholic teaching body being members of the Salesian Sisterhood, who, expelled by the influence of secret societies from Nicaragua, fled to Panama for shelter. On their arrival there, these nuns were directed to Esperanza College, a girls' academy, which had been founded some years previously by an American lady, who brought it to a high standard of excellence. This lady was, however, very desirous of resigning her school into other hands. She could find no suitable persons to take charge of it, though, and was in a quandary what to do, when the Salesian Sisters came to the college. Then her way seemed plain before her. She turned the college over to the nuns, with all its pupils, furniture and equipments, and the visitor to Panama today who wishes to find the College's Esperanza is directed to the Salesian Academy of the Sacred Heart.

### General Sherman.

Some doubt has always existed as to what was General Sherman's position in regard to religion and as to his connection, if any, with the Catholic Church. The grim old warrior was never a Catholic nor was he raised as such. He was baptized, however, in the old Catholic Church at Lancaster, Ohio, by a Catholic priest. It happened in this way: Judge Charles Sherman, General Sherman's father, died suddenly while travelling his judicial circuit. Beyond his salary as a Judge of the Supreme Court he had but little, and his sudden death left his widow and large family in straitened circumstances. Many of the Judge's friends came forward to lend a helping hand, and among them the Hon. Thomas Ewing, who volunteered to take "Camp" into his family. The future warrior, although but eleven years old, seems to have had the quick determination then that so characterized him in later years, for he immediately acquiesced in the plan, and when his benefactor rose to go "Camp" announced that he was ready to go with him, and, sure enough, on that same day he marched bravely up to his new home, where he soon became one of Mr. Ewing's boys. Mrs. Ewing was a devout Catholic and disliked the idea that one of the children in her household should be unbaptized. Ewing gaining the consent of the boy's mother, she marched the little fellow with the Indian name over to the priest and had him baptized. A more Christian name than Tomcumb had to be found for the newly made Christian, and that of William was selected. Ever after the general signed himself "William T. Sherman," although he continued to be called Camp, a dimi-

## No Yellow Specks,

No lumps of alkali, are left in the biscuit or cake when raised with Royal Baking Powder. The food is made light, sweet and wholesome. Royal should take the place of cream of tartar and soda and salcratus and sour milk in making all quickly risen food.

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From his Indian name. From his eleventh to his eighteenth year he lived with Mr. Ewing, and was a member of the family. He and Mr. Ewing's sons—Philemon, Hugh and Thomas, Jr.—were inseparable companions, and as he grew older and his boy's aversion to the feminine gender died away, he was much with Eleanor, Mr. Ewing's daughter, who a few years later became his wife. Now and then Mr. Ewing's nephew, young Blaine, would come out to Lancaster for a visit and the lot of them would have a high old time. They formed a great galaxy; Blaine afterwards became the master statesman of his time, Sherman one of America's most distinguished soldiers, Philemon Ewing an eminent Judge and Hugh and Thomas Ewing became generals in the army and were distinguished in diplomatic and political life. But their future careers were then but pages of an open book and did not daunt the spirits of this youthful cohort. Older citizens of Lancaster are full of stories of them. And their initials, now scarcely discernible, are once plainly out in the rocks of the surrounding hills, tell of many of their escapades and venturesome climbs when playing "hooky" from school, in attempt to the floating island of the town when they were reported. But this time went by and the boys began to grow up, and when young Sherman reached his 18th year Mr. Ewing, who was then Senator from Ohio, appointed him a cadet at West Point, and then his career as a soldier began. A few years after he entered the army he married his benefactor's daughter. The wedding took place at Washington, Mr. Ewing then being Secretary of the Interior, and was attended by the many distinguished persons at the capital. Mrs. Gen. Sherman was, of course, a Catholic and thus the Catholic home influence was always exerted upon the general, and his respect and regard for the Church was deep. He never formally entered the Church, but when dying and unconscious a priest who knew him well felt justified in administering to him the sacrament of extreme unction. Gen. Sherman's opposition to his son, Gen. Thos. Ewing Sherman, entering the priesthood has been much exaggerated. His boy Tom was the pride of his life. He was a very talented and thoroughly educated young man, popular in society and promised a brilliant career. Consequently his determination to give up the world and all that it held for him and to become a Jesuit was a great blow to his father, who made every effort to dissuade his son from his purpose. When he saw, however, that it was inevitable he submitted and his love for his boy was not diminished. When Gen. Sherman was stricken with his last illness Father Sherman with his last illness Father Sherman was in Europe. The dying warrior kept asking for his boy Tom, and kept asking that his son had started to come to his bedside he determined to live to see him. Swiftly across the mighty ocean rode the ship bearing the young priest, but a swift still came death upon the old soldier. The iron will that had made him victor in many a fight now for many days held back the conqueror—death. Just to live to see his boy again was the warrior's only desire and he would have given all his victories of the past to win the battle now, but death conquered and his son heard from other lips than his the message of a father's love.—Cath. Stand. and Times.

### WELL KNOWN VIOLINIST

Traveled Extensively Throughout the Province—Interesting Statements Concerning His Experience.

STELLAERTON, N.S.—James R. Murray, a well known violinist, of this place, who has traveled extensively throughout the Province, makes the following statement: "I was running down in health and my weight fell off from 175 to 150 pounds. Prescriptions did me but little good. My trouble was called nervous dyspepsia. I resorted to Hood's Sarsaparilla and after taking five bottles I was greatly benefited. I feel as well now as ever in my life, and have increased in flesh so that I now weigh 177 pounds. I am well known in this part of the country, having followed my profession, that of a violin musician for the last 26 years. I gladly tell my friends what Hood's Sarsaparilla has done for me. Before I began taking the medicine I did not have any ambition, but now all is changed and my dyspepsia is perfectly cured." JAMES R. MURRAY.

### N. B. If you decide to take Hood's Sarsaparilla, do not be induced to buy any substitute. Be sure to get Hood's.

Hood's Pills with Hood's Sarsaparilla.

## 1899

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## CARD.

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