The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DECEMBER 29, 1897. Vol. XXVII No. 1

Calendar for Dec., 1897.

MOON'S CHANGES.

Full Moon, 8th, 12h.41.9m. midnight.
Last Quarter, 16th, 12h. 9.4m. midnight.
New Moon, 23rd, 3h. 42.7m. p. m.
First Quarter, 30th, 3h. 14.2m. p. m.

D M	Day of Week.	Sun rises	Sun Sets	The Moon Rises	The Moon Sets	High Water C'town
		h m	h m	aft'r'n	aft'r'n	morn
1	Wed	7 29	4 10	0 34	morn	4 43
2	Thur	30	10	0 52	0 30	5 50
3	Fri	31	9	1 13	1 36	6 56
4	Sat	32	9	1 34	2 41	7 51
5	Sun	33	9	1 57	3 46	8 38
6	Mon	34	8	2 17	4 52	9 10
7	Tues	35	8	3 3	5 45	10 0
8	Wed	36	8	3 46	6 57	10 29
9	Thur	37	8	4 39	7 53	11 19
10	Fri	38	8	5 38	8 42	11 51
11	Sat	39	8	6 41	9 22	aft 28
12	Sun	40	8	7 47	9 57	1 3
13	Mon	41	8	8 54	10 24	1 40
14	Tues	42	8	10 2	10 48	2 20
15	Wed	43	9	11 9	11 8	3 5
16	Thur	43	9	morn	11 28	4 3
17	Fri	44	9	0 16	11 52	5 14
18	Sat	45	9	1 33	aft 9	6 33
19	Sun	46	10	2 49	0 35	7 48
20	Mon	46	10	4 9	1 7	8 50
21	Tues	47	11	5 29	1 47	9 48
22	Wed	47	12	6 46	2 40	10 38
23	Thur	47	13	7 52	3 48	11 16
24	Fri	48	13	8 43	5 6	morn
25	Sat	48	14	9 21	6 28	0 10
26	Sun	48	15	9 52	7 48	0 50
27	Mon	48	15	10 16	9 4	1 31
28	Tues	49	16	10 38	10 14	2 12
29	Wed	49	16	10 57	11 24	2 55
30	Thur	49	17	11 15	morn	3 48
31	Fri	49	18	11 37	0 37	4 50

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Jan. 21, 1893.—1y

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If you want to present your friend with something that will last, come and see our large assortment of

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Suitable for Xmas and New Year's.

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Possesses the following distinctive merits:

DELICACY OF FLAVOR,
SUPERIORITY in QUALITY,
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To the Nervous and Dyspeptic.

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 Thursday, the Thirteenth day of January, A. D. 1898, at the hour of twelve o'clock, noon, in front of the Law Courts Building, in Charlottetown, all that piece or parcel of land situate lying and being in Lot or Township Number Forty-one, in King's County, in the Province of Prince Edward Island, bounded and described as follows, that is to say:—Commencing at the west angle of fifty acres of land in the possession of Michael McIntyre, at the southeast edge of the Portage Road, leading to the Capes; thence according to the magnetic north of the year 1764 south forty-five degrees east fifty chains, thence southwest ten chains; thence north forty-five degrees west fifty chains to said Portage Road; thence following the course of the same northeast ten chains to the place of commencement, containing fifty acres of land, a little more or less, and is thus described in a deed from the Commissioner of Public Lands to John Walsh, deceased, father of the said mortgagor, bearing date the twenty-first day of August, A. D. 1859, and is also the fifty acres of land conveyed to the said Mortgagor by deed bearing date the 16th day of September, A. D. 1886, from Mary Ann Walsh, of Boston, in the State of Massachusetts, in the United States of America, spinster. Also all that other tract, piece or parcel of land situate, lying and being in Lot or Township Number Forty-one, aforesaid, bounded and described as follows, that is to say: By a line commencing at a stake set in the rear line of farms fronting on the Portage Road at the southeast angle of land in the possession of the heirs of the late John Walsh; thence south forty-three degrees east twenty chains; thence south fifty-four degrees thirty minutes west to the rear line of land in the occupation of John Dixon; thence following the boundaries of the said John Dixon's lands to the first mentioned line; thence along the same to the place of commencement, containing twenty-five acres of land, a little more or less, the two above described pieces of land containing in the whole seventy-five acres of land, a little more or less.

The above sale is made under and by virtue of a power of sale contained in an indenture of mortgage bearing date the sixteenth day of September, A. D. 1886, and made between John Walsh, of St. Peter's Bay, in Lot or Township Number Forty-one, in King's County, farmer, and Margaret Walsh, 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 an indenture of mortgage bearing date the sixth day of April, A. D. 1888, made between the said John Walsh and wife, of the one part, and said Credit Foncier Franco-Canadien, of the other part.

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 Sixth day of December, A. D. 1897.

CREDIT FONCIER FRANCO-CANADIEN
Dec. 8, 1897—5i Mortgagees.

THE PERFECT TEA

MONSOON TEA

THE FINEST TEA IN THE WORLD

FROM THE TEA PLANT TO THE TEA CUP IN ITS NATIVE PURITY.

"Monsoon" Tea is packed under the supervision of the Tea growers, and is advertised and sold by them as a sample of the best qualities of Indian and Ceylon Teas. For that reason they see that none but the very fresh leaves go into Monsoon packages.

That is why "Monsoon," the perfect Tea, can be sold at the same price as inferior tea.

It is put up in sealed caddies of ¼ lb., 1 lb. and 5 lbs., and sold in three flavours at 40c., 50c. and 60c.

If your grocer does not keep it, tell him to write to STEEL, HAYTER & CO., 11 and 13 Front St. East, Toronto.

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

TO THE LADIES.

Do you know that we carry a full line of Dress Goods, including the best and most fashionable fabrics made, Now, it is a fact that we show the goods, and don't you think that you are foolish if you do not try and save money by trading with us for Dress Goods? There is no one so poor that they cannot buy a dress from us. There is no one so rich that they cannot buy a dress to suit from us. Don't imagine that because we sell cheap that we have nothing good. See our Dress Goods, get samples, compare qualities and you will find that there is a big saving to be made.

Ladies' Corsets and Gloves.

There is no better assortment of Corsets in the city. We are showing all the leading and best makes, you may as well save 10c. or 15c. on a pair of corsets as not. And in Ladies' Kid or Wool Gloves no house in the city can beat us on price, We show

PERIN'S BEST

In all the different shades, laced or buttoned, black or colored.

Ladies' Sacques and Capes.

This department has come to the front like smoke, and the ladies who have bought from us this season will testify to the truths of our statements when we say that our cloak department is the best in the city. Why? Because we show the styles, we carry the assortment and we don't ask two prices, and the people are now finding out that they can save money by trading with

PROWSE BROS.

The Wonderful Cheap Men.

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CHARLOTTETOWN

Greatest Tailoring Store.

Judges of Value

Pronounced on Fall and Winter Overcoatings, and Suitings to be of the highest order at the very lowest prices. Our ambition is ever to get materials that

Cannot be Excelled

By any other house in the trade. Our Mr. J. J. Ross, who is known to the public as one of the best cutters on P. E. Island, is at the head of the cutting department. We have a nice line of

Ready-made Clothing

And Gents' Furnishings at lowest prices.

D. A. BRUCE,

High-Class Tailoring.

SOMETHING TO THINK OVER.

You are aware that you cannot go without food and still retain your strength; yet you do neglect the exercise and recreation necessary to perfect health and long life.

Why don't you buy a bicycle, ride it and add ten long years to your life? You can then, with clear brain and added energy, accomplish more than you do now, and in less time.

With an easy-running Stearns Bicycle you can save enough time to enable you to make delightful outings.

The Stearns is called the Yellow Fellow because of its orange finish; we have it in black if you prefer.

MARK WRIGHT & CO. Ltd.

Items of Interest to Catholic Readers In the Magazines.

(Sacred Heart Review.)

Scholastic Liberty.

The Christmas Forum presents an article which treats of a phase of the higher educational question, in the contribution which Rudolf Eucken makes to its pages under the caption of "Liberty in Teaching in the German Universities." Nothing, this writer tells us, is a subject of larger pride to the universities, than the liberty which they allow their professors in the matter of teaching. He contends that this liberty—license would seem to be a better word for it—which the German state professor now possesses, was unknown in medieval times; though he acknowledges that there did exist in the German universities of those days a scholastic liberty which exempted the professors and students, and the universities themselves, from interference on the part of the civil authorities. This scholastic liberty of medieval days, which was really a tribute to learning, is thus described by the author of this paper: "All truth was considered complete and finite, and the purpose of the educational institution was merely to perpetuate the knowledge of the Fathers, not to amplify it in any way. The lectures were mainly devoted to the exposition of texts. The continuous disputations, also were devoted to the education and mastery of a given subject. The teacher's sphere of action was, consequently, limited. Everywhere the dogma of the Church reigned undisputed." The first and last of these assertions are true; the others are simply prejudiced declarations made for the purpose of belittling the system that obtained in Catholic universities at a time when those institutions produced the best scholars of the age. Even if we take this writer's own statements and accept them as a correct presentation of the case, the only change that has come over the German universities in the matter of scholastic liberty consists in this, that, instead of being governed now by the Church, the divinely appointed guardian of truth, they are subject to the law of the state, which, while it may be willing enough to allow the professors every latitude in religious matters, strictly forbids them, by the severe laws of the Disciplinagesetz, from teaching anything detrimental to the state. The members of the faculties of these German state universities, Herr Eucken tells us, may philosophize as much as they please, but they are expected to teach and write nothing which might be construed as detrimental to the interests of the state.

One Evil of the System.

Our writer frankly acknowledges—he could not well gainsay the fact, in view of the circumstance that the German state universities are notorious for the atmosphere of irreligion and unbelief that surrounds them—that the peculiar scholastic liberty which their faculties now enjoy is not without its drawbacks and evils. "If a teacher," writes he "chooses to misuse his intellectual ascendency, he may inculcate very problematical or extreme doctrines in the minds of his pupils. Indeed, when viewed in the abstract, it is not impossible that even destructive and incendiary doctrines, opposed to all elementary moral laws, may be advanced, doctrines which may gain an irresistible influence over the minds of youthful men." That such doctrines are, as a matter of fact, frequently taught in the German state universities is proven by the opposition of certain parliamentarians, whom Herr Eucken characterizes as "Ultramontanes," who loudly complain, when educational matters are discussed in their assemblies, of "the unbelief and atheism of the German professors." But albeit Protestant Germany has so far altered its universities as to make them mere state institutions, licensed to teach whatever religious heresies their faculties please, provided they do not inculcate doctrines detrimental to that divine right of kings whereof the present kaiser is so valorous an upholder, these institutions, as this article acknowledges, still retain some of their medieval Catholic features. They yet have their rector magnificus, who is chosen independently of the state, and they keep that benign rule whereby professors who have grown old in the service of the universities are not retired or pensioned on account of their age, but are kept in their positions and paid their full salaries, even when it becomes necessary that substitutes act for them.

A Memory of Brook Farm.

In the entertaining paper which Mr. George Willis Cooke contributes to the December number of Harper's Magazine on "George William Curtis at Concord," the reader is taken back a half century to that idyllic institution which the enthusiasts who planned it conducted for a while at Brook Farm. Mr. Curtis, with a brother of his, went to this farm, not as members of the community, but as boarders; and while there he wrote frequently to Mr. John S. Dwight, a friend, giving his views upon various subjects, Brook Farm and its members included. He mentions these individuals mostly by their first names, and there are frequent allusions in his letters to Isaac, whereby, the reader will readily see, is meant the lamented founder of the Priests of the Congregation of St. Paul, Very Rev. Isaac T. Hecker. One extract, given below, from Mr. Curtis' letters, rather sharply contradicts that modern claim that intellectual training is the chief, if not the sole, aim that education should propose, a claim which has been allowed, unfortunately, to influence unduly the system of education that obtains in our public schools. "Intellect," wrote Mr. Curtis, under date of March 3, 1845, to his friend Mr. Dodge, "is not quite satisfying, though so alluring. It is a scentless floer. But there is a purer summer pleasure in the sweetbrier than in the dahlia, though one would wish to have each in his garden. It is because Shakespeare is not solely intellect, but equally developed, that his fame is universal. The old philosophers, the sheer intellects, lack as much fitness to life as a man without a hand or an eye. Plato and Emmerson are called poets; but if they were so, their audience would be as wide as the world. Milton's fame is limited because he lacked a subtlety and delicacy corresponding with his healthiness and strength. If Milton's piety had been Catholic and not Puritanical, I do not see why he should not have been a greater poet." The literary criticism contained in these words is equally good with the sound sense which refuses to regard intellectual training as the only educational goal to be desired and sought; but what will Emmerson's admirer's say to Mr. Curtis' intimation that their idol was no poet!

Marionettes.

Francis J. Ziegler has an interesting article in this magazine on "Ancient and Modern Puppets." The origin of puppet-shows, he tells us, is veiled in obscurity, but goes back to a very remote age, for it is certain that the Egyptians had them, and probably other people before them were amused by these exhibitions which our age considers queer. Ivory puppets have been found in the Roman catacombs, and in the Middle Ages puppet-shows were frequently given in various countries. They were often enacted, we are told, to represent the most sacred personages, to illustrate dramas founded upon Biblical events and stories, and not infrequently these exhibitions took place in the churches. There is a record of such a passion Play being performed at the Holy Sepulchre; and scenes from the life and Passion of Christ or striking events in the lives of the saints were the favorite subjects of these performances. From the sixteenth century these shows were a regular feature of the Christmastide celebrations in Poland. Sometimes they were held in the churches, to fill out the time between Mass and Vespers; and their object was to represent more vividly to the faithful the great events that preceded and attended the birth of the Babe of Bethlehem. When, in the seventeenth century, theatrical performers were placed under a ban in Germany, Mr. Ziegler declares that their places were filled by the marionettes; and he also states that it was from one of these German puppet-shows that Goethe got the idea for his "Faust." Our enlightened age may mock at these old-time puppet-shows, especially at their exhibition in the churches when they turned upon sacred subjects; but were they not more becoming in those places than the Trilby parties and other theatrical performances which, according to Rev. W. B. Hale, so frequently have place in Protestant meeting-houses nowadays?

One Result of Rome's Decision.

Rev. Luke Rivington, D. D., than whom it would be difficult to name anybody more competent to treat the subject, contributes to the current Catholic World a scholarly and thoughtful paper entitled "Since the Condemnation of Anglican Orders." One of the chief results, he Doctor declares, of Rome's affirmation anew of the invalidity of those orders has been the dissipation among Anglicans of the false notions of religious unity which many of them formerly entertained, or pretended to entertain. In consequence of this abandonment of ideas on their part, Doctor Rivington finds, in the more recent writings of leading Anglican apologists, men like Doctor Bright of Oxford and Mr. Puller, an entirely different tone towards the Apostolical See. They no longer exhibit that reverence or enthusiasm for the See of Peter which they previously affected; but, on the contrary, recognizing that there is no hope of recognition of their orders from that source, they discard altogether the idea of authority, and boldly and rashly criticise its decisions. In one sense, the distinguished writer considers this not a bad change, for the reason that it shows that the ground has been greatly cleared for future action. False ideas of religious unity no longer prevail, and there is no necessity now of playing, he says, with those friendly expressions towards the Anglicans which failed to bring them nearer by one inch to the desired goal of unity. We can still use friendly expressions, he remarks, furthermore, but their meaning will no longer be mistaken. We can bear with misconceptions, but we can and should do our best to remove them. Doctor Rivington also alludes to the palpable endeavors the Anglicans, now that Rome has decided against them, are making to secure recognition for their orders from the Russian church; but he holds that these efforts will come to naught; and he quotes the following very correct opinion passed upon the church of England by a Russian competent to judge of its character, and addressed to the Doctor himself. "The church of England does not present the features of a church; she has no one, and no corporate body, that can expound her teaching; she is a heap of heresies." That was not the first time that a representative of the Russian church repudiated the Anglican Establishment and its orders; but it warrants Doctor Rivington's statement that the idea that the courtesies lately shown the archbishop of York at Moscow constitute an admission of the validity of Anglican orders, is simply absurd.

The Molokai Mission.

In his concluding paper on Hawaii in the Rosary Magazine for December, Doctor George Worth Woods, U. S. N., gives some reminiscences of Father Damien, which he says were written at the request of the Congregation Des S. S. Cœurs Institut Damien Aerschut, of Louvair, Belgium, to form a part of a memorial volume in honor of the first priest to the lepers of Molokai. In them he refutes many of the accusations brought against the martyr-priest. On the occasion of Dr. Woods' visit in 1876, Father Damien was in the prime of life, being about thirty-three years of age, and in the perfection of youthful health and vigor. His face was smooth and rather thin, but not emaciated, and his features irradiated by an almost constant humorous smile, transiently ceasing to leave an earnest expression intensified by a fixed gaze of calm dark eyes. The chin slightly projected, with a deep sulcus below thick, widely parted lips, and the head, poised upon rather a long neck, was covered with black, curly hair carelessly brushed or unbrushed. He wore a soutane which had seen much wear and had not been too well cared for, and carried in his hand a broad brimmed straw hat of native manufacture. The forbidding character of leprosy checks even Christian charity in some directions, and therefore, for many years, it has devolved on Catholic organizations to administer to the lepers of Molokai, though the Hawaiian government has been generous in providing funds for every necessity in the way of shelter, food and medicine, and the Princess Pauhai Bishop and her husband have supplemented government provision with the Bishop Home for girls, and a wealthy planter named Baldwin has endowed a similar institution for boys, which has been named after the donor. It is under the supervision of Brother Joseph Dutton, who is the most noble and useful man of the settlement. He is a pious Catholic, and as an officer of the United States Army served in the Civil War. It was in his arms that Father Damien died. In 1873 Father Damien first landed in Molokai, and remained behind to administer both spiritually and temporally to the thousand lepers congregated there. The first night was spent on the ground under the protecting branches of a pandanus tree, beneath which he was finally buried. From the morning succeeding this repose his life was filled with energetic work. His first duty was to transform the rude chapel into a worthy place of worship, and then, with the materials abundantly supplied by the government and the generous Hawaiians, an improved hospital was completed, and neat houses began to take the place of the ancient huts formed of rough native woods and thatched with grass and leaves. These improved dwellings were necessary for the comfort and health of the lepers, as the trade winds sweep in cool gusts through the straits and along the northern shore of Molokai, and the winter rains are very heavy. In this work Father Damien was architect, contractor, carpenter, and painter, instructing and working, and yet finding time to attend the sick and dying, dress the hundreds of mutilated beings who came to him for salve and bandages, besides conscientiously administering every holy office of the Church. He also inculcated temperance, sexual morals, family life, the avoidance of gambling, cleanliness of personal attire, and instructed the people in gardening, cooking, and many little household arts. Such zeal inspired the government to every proper effort. All that was asked was freely and lavishly given, and in 1876 no community, leprous or otherwise, under government support in any country, was better housed, fed, or clothed.—Sacred Heart Review.

Royal makes the food pure, wholesome and delicious.

Valuable Items.

The better sentiments recently displayed by Pere Hyacinthe seem to be steadily developing. Prince Odescalchi, who has had some hand in arousing in the schismatic priest the desire to return to his allegiance has now explained away many of the obscure points that were regarded as an obstacle to that return. When M. Loyson was in Rome no authoritative person made proposals for his conversion or dealt with any conditions to be considered in the matter, but he himself expressed a desire to consult a theologian on his own position. The result of the interview was believed to be most satisfactory by M. Loyson's well-wishers. He himself admits that no insurmountable difficulty now exists, and it is accordingly to be hoped in his own interest that the step which his conscience is obviously dictating may be taken without an exaggerated self-esteem remaining further in the way.

The Rev. G. S. Flack, Anglican vicar of St. Stephen's, South Kensington, London, on a Sunday read the following declaration from the pulpit of his church: "I, as vicar of this church and parish, desire to give public notice that from henceforth I shall assist in no marriage of a divorced person, whether such person be innocent or guilty, where the divorced partner is still living, and shall in no way countenance my church being used for the purpose of such marriage.

At Hamilton, Bermuda, there died on the 8th inst. Mrs. Mary Parker, a native of County Waterford, Ireland. The deceased was in her eighty-second year and was the mother of Revds. William T. and Alphonsus B. Parker.

Woman's Work

is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down,

Tired, Weak, Nervous,

Than because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles *Peculiar to Women* at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

Hood's Sarsaparilla

The One True Blood Purifier. $1 per bottle. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

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