

# The Charlottetown Herald.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY DECEMBER 12, 1894

Vol. XXIII. No. 58

NEW SERIES.

### Calendar for December, 1894.

MOON'S PHASES.  
First Quarter, 5th day, 8h 28m a. m.  
Full Moon, 12th day, 3h 35m p. m.  
Last Quarter, 19th day, 7h 1m a. m.  
New Moon, 26th day, 10h 7m p. m.

Day	Week	Moons	High Water
Sat	1	11 14	2 11
Sun	2	10 46	2 30
Mon	3	9 59	2 45
Tue	4	9 11	2 55
Wed	5	8 23	3 03
Thu	6	7 34	3 11
Fri	7	6 47	3 17
Sat	8	5 59	3 21
Sun	9	5 11	3 23
Mon	10	4 23	3 24
Tue	11	3 34	3 23
Wed	12	2 47	3 20
Thu	13	1 59	3 15
Fri	14	1 11	3 08
Sat	15	1 23	3 00
Sun	16	1 34	2 50
Mon	17	1 47	2 39
Tue	18	1 59	2 27
Wed	19	2 11	2 15
Thu	20	2 23	2 02
Fri	21	2 34	1 50
Sat	22	2 47	1 38
Sun	23	2 59	1 27
Mon	24	3 11	1 16
Tue	25	3 23	1 06
Wed	26	3 34	1 00
Thu	27	3 47	1 00
Fri	28	3 59	1 05
Sat	29	4 11	1 16
Sun	30	4 23	1 30
Mon	31	4 34	1 48

### Money is Scarce.

Don't Waste It  
**Drugs & Medicines**  
—FROM—  
**HUGHES**  
THE PEOPLE'S DRUGGIST.  
He can select remedies for you in a great many cases. Hughes prepares the best.  
**Remedies for Horses & Cattle.**  
Apothecaries Hall,  
Charlottetown, P. E. I.  
sept 15 - 3m

### Coughing.

For all the ailments of Throat and Lungs there is no cure so quick and permanent as Scott's Emulsion of Cod-Liver Oil. It is palatable, easy on the most delicate stomach and effective  
**Scott's Emulsion**  
stimulates the appetite, aids the digestion of other foods, cures Coughs and Colds, Sore Throat, Bronchitis, and gives vital strength besides. It has no equal as nourishment for Babies and Children who do not thrive, and overcomes any Condition of Wasting.  
Send for pamphlet on Scott's Emulsion, Price 2d. S. & S. Down, Belleville. All Druggists. Wm. & G.

### Interesting News from Europe

(Paris Correspondence of the Philadelphia Catholic Times, Nov. 23.)  
Considerable prominence has been given in the English press this week to the statement that the Pope recently caused a letter of congratulation to be written to a French priest, who a few months since published a book on the question of Anglican orders. It is stated that the Pope at the same time charged some theologians to make inquiries into the matter of Anglican ordinations and sacraments. The correspondent of an influential London daily paper declares that he had an interview with a Cardinal (the name is not given) on the subject and was assured that the Pope has an earnest desire to do something for England similar to that which has been done for the Eastern schismatics, and thus lead to a rapprochement with Anglicanism. The Pope, it is alleged, does not know how to go about this without arousing the susceptibilities of the Protestants, but it is certain that he will seize an early opportunity of publicly announcing his intentions.  
AN IMPORTANT LETTER FROM CARDINAL RAMPOLLA.  
Such are the reports going abroad, in this instance some thing more than mere gossip, for underlying them is a certain basis of truth. That the Pope has "charged some theologians to make inquiry into the validity of Anglican ordinations" may be dismissed as a foolish conjecture. The question has been decided long ago. From the time of Cardinal Pole down to the latest clerical convert from the Episcopal Church, Rome has ignored Anglican Orders absolutely. If the Archbishop of Canterbury were received into the Catholic Church tomorrow, he would become plain "Mr." Benson at once—nothing more nor less. Nor is it quite the truth that the Pope "caused" the letter of congratulation to be written. All of these reports are based on the fact that the Abbe Portal, a professor of the Grand Seminary of Cahors, has received an interesting letter of thanks from Cardinal Rampolla for a little book on Anglican ordinations, which the professor published last spring, under the nom de plume of "Fernand Dalbus." Much attention was drawn to the opusculum, owing to a long letter of appreciation sent to the author by the Anglican Bishop of Salisbury last June, and which afterwards found its way into the Catholic papers in England, exciting, naturally, considerable controversy. The position of the Bishop is somewhat embarrassing, for whilst deploring the reunion of the churches, "he is still ultimately persuaded of the validity of the orders of his communion." The Abbe Portal's book is a complete refutation of any claim of the sort, but it is written in so admirable a spirit of charity that bitter and hostile criticisms to a considerable extent disappear. It is probable that the Bishop of Salisbury's letter has reached the Vatican, for it is certain that the communication made by Cardinal Rampolla to the Abbe Portal goes far beyond what is customary in acknowledging the receipt of a book presented to the Holy Father, His Eminence says he, of course, declines to enter into the great question itself, but takes the opportunity of thanking the author

### Highest of all in Leavening Power.—Latest U. S. Gov't Report

## Royal Baking Powder

ABSOLUTELY PURE

Dr. Rankin on the Church.

A letter recently sent by Dr. Rankin to the Scotchman is worthy of editorial reproduction. The National Protestant Congress has been holding a series of meetings, and Popery, with all its enormities, was thoroughly denounced. The Congress complained that the press, which was under the influence of the priests, declared against the Ritualism that is being introduced into the Presbyterian body, and gave the world the wonderful piece of news that St. Augustine was not a Catholic. It is thus an eminent Presbyterian clergyman, Rev. Dr. Rankin, comments upon the Congress and its sessions:  
"What exquisite fun these meetings must have afforded to those against whom they are directed. I suppose the demonstration partly or mainly, is traceable to the meeting sometime ago of the Catholic Truth Society, and is intended as a counterblast. When one scans the list of names of speakers it is hard to see why the little clique of bigots call themselves 'national.' But these big adjectives are as cheap as modern equities, and there is no need to linger over a familiar abuse which can now mislead no one. The Congress can be called Protestant only in the sense of Protestantism degenerate and run to seed and taken up by small sectarians and hobbyhorses, men, who don't understand that their views have been exploded for half a century past. Bitter and narrow as is the basis of the Congress it is interesting to observe that even in it there is a considerable amount of gradation in holding kindred opinions. Perhaps the most instructive part of the whole was the crossing in connection with professor Lindsay's paper on the expediency of new organizations to spread their views over the country. What one self-complacent speaker designated 'the flower of Christian Scotland,' most sensible people will regard rather as the dregs of Christian Scotland.  
"It is a melancholy sight to see a number of professing Christians banded together in Congress to assail and misrepresent the oldest branch of European Christendom as the man of sin and anti-Christ, and the scarlet woman, *alias* a word which modern politeness hinders the free use of as in older days. For myself, I don't consider the Pope to have proved his case as the successor of St. Peter, nor do I consider transubstantiation to be scriptural. Yet with all its faults the Roman Church is vastly superior to any of our sects, or to any dozen of them clumped in Congress. No body of clergy in modern Scotland is more diligent in duty among the poor and the dying, or more pure in their private lives than the priesthood of the Roman Catholic Church. If any church or any group of churches wishes to check the spread of Roman Catholic tenets or influence, the true and lawful policy to adopt is not slander and misrepresentation and the rant and rant of long bygone Puritanic and Covenanting controversy, but quietly and perseveringly to do their own work and let the Roman Church alone. It only shows our own weakness and evil disposition, if we do really abuse and curse our neighbors. Most of what is denounced as Ritualism is that certain branches of the Protestant or Reformed Church are now finding out that their Protest and Reform in the heat of the sixteenth and seventeenth centuries was [much] overdone, and that many excellent things were unreasonably discarded. It is quite true that in one sense there is an approximation on their part or our part to Rome; but where is the harm in an approximation to Rome if at the same time we approximate to a fuller interpretation of Scripture and a historic Church, with its creed and usages of the first seven or eight centuries? If we are honest Churchmen we cannot do otherwise. It is too late in the day to appeal to popular ignorance, prejudice and fanaticism, and to try to subordinate truth and equity to the unregulated development of endless sects, each fighting for self-preservation, and reckless of the life or reputation of others, glad to find occasional scraps of unity in the form of conspiracy against Rome, as in this miserable Congress against the Church of England, as in the Welsh Disestablishment case.  
"I agree in one point with this ragged regiment of Protestant Con-

gressmen, that the Roman Catholic Church is in a more flourishing and influential position now than a generation ago, but I differ from them entirely in the estimate of causes. My view is that Protestantism is enfeebled or failing through multiplicity of small and bitter sects, which bring religion and Church into social contempt—that Rome with its unity, zeal and historic continuity is gradually and rapidly growing in virtue of possessing a better Christian spirit than the sects, with more of true prayer reverence and devotedness.  
Here is a wonderful tribute from the pen of a learned Presbyterian clergyman. It does not surprise me that a man of Dr. Rankin's broad views and large mind should make use of such Christian and logical language but it does astonish us that a man holding such principles, acknowledging such facts, and admitting such truths, should not believe in the apostolic succession of the Pope, or in the Real Presence as a dogma taught by such a Church. Dr. Rankin estimates the little sects at their true value; but how is it he does not see the littleness of his own sect? He admits the influence and strength of the Catholic Church to surpass all the others. He attributes the same to the unity, zeal and historic continuity of that church as well as to its possessing more of true prayer, reverence and devotedness than any denomination or denominations. How can a learned, a sincere, a logical man behold unity and historic continuity, and true prayer in the Catholic Church alone, and not believe in the Divine foundation of that Church? Its unity alone suffices to prove it to be the only true; its unbroken continuity establishes apostolic succession.  
But, perhaps, Dr. Rankin is on his way to Damascus, the angel has not yet flashed the full light upon him; it is coming, however, and soon.—True Witness.

### Short & Penmanship.

FOR A SHORT TIME ONLY the undersigned will give to those taking up his short hand course by mail, including only a few courses in Penmanship by mail, a special price. The "Magnetic Movement" by which a rapid and beautiful hand-writing can be acquired, is not intended in a month's time, if progress is satisfactory. Write to  
W. H. CROSKILL,  
Stenographer, Charlottetown,  
June 4th, 1894—1f

### SHORT and SWEET.

CANT afford a large space. We sell at such small profits we can't squander space—men or money. We sell the highest quality made clothing on P. E. I. and we save for hats, ties, shirts and suits, overcoats, etc. etc.  
JOHN McLEOD & Co.  
Market Street.

### JAMES A. MACDONALD,

BARRISTER AND ATTORNEY-AT-LAW,  
Agent for Credit Foncier Franco-Canadian,  
Great George St.  
Near Bank Nova Scotia, Charlottetown,  
N. 9, 1892—1v

### North British and Mercantile

**FIRE AND LIFE INSURANCE COMPANY**  
—OF—  
**EDINBURGH AND LONDON.**  
ESTABLISHED 1866.  
Total Assets, 1891, - \$60,022,727.  
The Company covers every description of Fire and Life Insurance on the most favorable terms.  
This Company has been well and favorably known for its prompt payment of losses in this island during the past thirty years.  
FRED. W. HYNDMAN, Agent,  
Walcott's Building, Queen Street,  
Charlottetown, P. E. I.,  
Jan. 21, 1893.—1v

### Now Is the Time

If you want anything in the Grocery line.  
**THE OLD TEA STORE**  
is giving more honest value for a dollar than any other house in the trade. Come to see us.  
**JAS. KELLY & CO.**  
Charlottetown, Nov. 28, 1894.—3m

### C. M. B. A. DIRECTORY.

Branch 214, Alberton.  
Meets every 1st and 3rd Thursday evening.  
President—Rev. A. E. Burke.  
Rec. Secretary—John A. Keefe.  
Branch 215, Summerside.  
Meets at Compton's Hall every Tuesday evening at 8 o'clock.  
President—Rev. D. E. G. Macdonald.  
Rec. Secy.—John B. Strong.  
Branch 216, Charlottetown.  
Meets in McEachern's Building, Queen Street, every alternate Tuesday evening at 8 o'clock.  
President—J. B. Macdonald.  
Rec. Secy.—S. P. Paoli.

### Cowardly Catholics

Strange as it seems, there are Catholics who are ashamed of their religion. They are Catholics who are ignorant of history, of the arts and sciences, of the past and present. They are Catholics whose associates are uneducated and illbred. No scholar (unless his scholarship be confined to very narrow lines), no traveler with an intelligent, observant mind, no person who has mingled with the better classes of this country or any other, could possibly see in the Catholic religion anything to be ashamed of, anything to blushingly conceal. It is—and has ever been—the religion of kings and of royalty that glories in it. It is—and has ever been—the religion of the learned. It has given to the world the best of poetry and painting, of architecture and of music. All that is most beautiful all that is most noble, all that is most worthy of note and of honor has been Catholic, or, if not Catholic the nearer it approached to the spirit and the teachings of Catholicity the better it was. Scholars who are not Catholics may think as "mistakes," but they honor us and revere our past. Travelers who investigate, who see for themselves, and understand the language of the people with whom they converse, find nothing in the Catholic religion to be ashamed of, and lose their prejudice, even if they do not accept the faith. It is only the ignorant and the vulgar, and those who dwell among them, who ever conceive the thought of shame with the holiness of ages, the purity of virgins, the wisdom of the wisest. If there was cause for shame, would the finest intellects of this as well as past centuries think it worthy of days and nights of study, years and years of struggle, to escape its truth, and a final surrender of all earthly ambitions and affections in order to embrace it? If it was narrow, behind the age, not "up to the times," would it be possible for men of brilliant intellect, who mingle daily with the brightest of Protestants, to remain—as they do—slaply, obediently, faithfully Catholic? With all the world of books in all the tongues open to so many of them could such men dig furiously, and in the great light which burns fiercely upon approaching death, could so many repeat the belief of their childhood and testify that in the Catholic religion alone they had found truth and rest in peace in believing? No! A thousand times no! Shame and the Catholic religion never approach each other except in the coward who takes the word of another worse off than himself in education and thinks of it for a moment as "a poor, mean, low religion." The religion of equality it surely is, and thus the religion of the poor and of the rich, of the pauper and of the ruler. We come into the world alike helpless and suffering, and the Catholic religion receives both in the same manner. We may live as far apart as the east is from the west for more than three score years and ten but in the end we die, the one and the other, and are again alike—dreadfully, sternly, helplessly alike. And again the Catholic religion bears us to the very darkness of death in the same kind arms, comforts us with the same words, warns us of the same penalties, dismisses us with the same blessing. Yes! Whether it be in sight of the empty throne the king shall never mount from this time forth, or beside the narrow cot of the almshouse ward, the catholic religion is the same to the dying. It is most powerful and most universal, it is grandest and oldest, it is the highest and purest, and into its practice all the nations of the earth shall come. In the long ages of its eternal triumph what will be the fate of the coward, man, or woman, or child, who shall be ashamed of it?—Catholic Standard.

### Interesting to the Public.

It will interest the public to know that Matthew & McLean are now selling goods at lower prices than have ever been seen in Souris, and that they carry a full line in everything required by the FARMER, FISHERMAN and OTHERS.  
450 Barrels Flour, 200 Keza Nails—Price away down! 10 Tons Iron, all sizes. 2000 Mackeral Barrels, 1000 Bags Salt, 1000 bushels packing salt, 50 Barrels Sugar, 25 Furocheena Molasses, Capping & Herring for Salt.  
A full line of English and Canadian Dry Goods, Ready-made Clothing, Boots & Shoes, Sheet Hardware, Agricultural Implements and Haying Tools.  
Call and get prices and satisfy yourselves that we sell good goods at lower prices than you can buy elsewhere.  
Highest price paid in cash for mack erei.  
MATTHEW & McLEAN,  
Souris, July 29th, 1894.

### Dominion Coal Company, Ltd.

The undersigned having been appointed sole selling Agents in the Province of Prince Edward Island for the above Company's mines in Cape Breton, are now prepared to issue orders for Round, Slack and Run of Mines, and will keep a stock of each kind of Coal on hand to supply customers at lowest prices.  
PEAKE BROS. & Co., Selling Agents,  
Charlottetown, May 20th—1f

### The Best Spot on Earth

—TO BUY—  
**Clothing @ all kinds of Dry Goods,**  
**KEPT BY PROWSE BROS.**  
REFERS. REFERS. REFERS. OVERCOATS. OVERCOATS. OVERCOATS. SUITS. SUITS. SUITS.  
MONEY WANTED. Prowse Bros. Farmers you can save money by getting your Overcoats at Prowse Bros. Easily call and pay your account & oblige Prowse Bros.

### MANTLES and SACQUES

STOP. Where will you buy. At Prowse Bros. of Course.  
DRESS GOODS. DRESS GOODS. DRESS GOODS.  
Our trade is largely made up of customers who come back to do their trading with us year after year.  
So this year to push the Goods out of our establishment, we have pushed the Price down to rock bottom.  
You can see lots of Buying, but Oh My, if you can find Goods the Quality and Price we offer you, you would have to push a live time, and then we question if it very much if you would find them. Fifteen thousand dollars worth of Clothing must be sold within the next 6 weeks. Are you going to help to do it? You will do yourself a good job and save yourself lots of bother and money.  
Our Prices are Guaranteed the LOWEST.  
No doubt about it, we have the finest stock of Clothing ever offered in this country. Save 25 per cent. Save 25 per cent when you buy at

### PROWSE BROS

The Farmer's Boys and Wonderful Cheap Men.

### Fire Insurance.

Your patronage of the following great Fire Companies is respectfully solicited.  
The Royal Ins. Co. of Liverpool,  
The London & Lancashire Ins. Co. of Liverpool,  
The United Fire Ins. Co. of Manchester,  
The Phenix Ins. Co. of Brooklyn.  
These Companies command enormous monetary strength and are noted for their prompt and liberal settlement of losses.  
**JOHN MACEACHERN,**  
Agent for P. E. I.,  
March 7, 1894—1f

### Boots & Shoes

REMEMBER THE OLD RELIABLE SOE STORE when you want a pair of Shoes.  
Our Prices are the lowest in town.  
A. E. McEACHERN,  
THE SHOE MAN,  
Queen Street



**Why Was It**  
that Ayer's Sarsaparilla, out of the great number of similar preparations manufactured throughout the world, was the only medicine of the kind admitted at the World's Fair, Chicago? And why was it that, in spite of the united efforts of the manufacturers of other preparations, the decision of the World's Fair Directors was not reversed?  
**BECAUSE**  
According to BURLINGAME'S "Articles that are in any way dangerous or offensive, also patent medicines, nostrums, and empirical preparations, whose ingredients are concealed, will not be admitted to the Exposition," and, therefore—  
Because Ayer's Sarsaparilla is not a patent medicine, not a nostrum, and not a secret preparation. Its ingredients are all admitted to the formula from which it is compounded.  
Because its proprietors had nothing to conceal when questioned as to the formula from which it is compounded.  
Because it is all that is claimed to be a Compound Concentrated Extract of Sarsaparilla, and in every sense, worthy of the designation of a "patent medicine." The improvement of this most important committee, called together for passing upon the manufactured products of the entire world.  
**Ayer's Sarsaparilla**  
Admitted for Exhibition  
**AT THE WORLD'S FAIR**  
CHICAGO 1893