The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JANUARY 15, 1896. Vol. XXV. No. 3

Calendar for Jan., 1896.

MOON'S CHANGES.

Last Quarter, 7th day, 11h. 12 4m. a. m.
New Moon, 14th day, 6h. 6.9m. p. m.
First Quarter, 22nd day, 10h. 29.8m., p. m.
Full Moon, 30th day, 4h. 42.8m., a. m.

D M	Day of Week.	Sun rises	Sun Sets	The Moon Rises	The Moon Sets	High Water Ch'town
		h m	h m	after'n	morn	morn
1	Wed	7 49	4 13	5 38	8 10	11 4
2	Thur	49	19	7 1	9 40	11 47
3	Fri	49	20	8 22	10 5	aft 29
4	Sat	49	21	9 31	10 25	1 9
5	Sun	49	22	10 58	10 45	1 50
6	Mon	48	23	morn	11 4	2 36
7	Tues	48	24	0 16	11 26	3 34
8	Wed	48	26	1 32	11 50	4 40
9	Thur	48	27	2 50	aft 22	6 3
10	Fri	47	29	4 7	1 3	7 19
11	Sat	47	30	5 19	2 [illegible]	8 2
12	Sun	47	31	6 23	2 53	9 17
13	Mon	46	33	7 17	3 59	10 4
14	Tues	46	34	7 59	5 11	10 39
15	Wed	45	35	8 28	6 20	11 22
16	Thur	44	37	8 52	7 26	11 56
17	Fri	43	39	9 12	8 32	morn
18	Sat	42	40	9 29	9 36	0 28
19	Sun	42	41	9 43	10 39	0 58
20	Mon	41	42	9 58	11 41	1 0
21	Tues	40	43	10 15	morn	2 4
22	Wed	39	44	10 32	0 48	2 42
23	Thur	38	45	10 53	1 56	3 30
24	Fri	37	47	11 22	3 5	4 34
25	Sat	36	48	11 59	4 15	5 51
26	Sun	35	50	aft 49	5 22	7 1
27	Mon	34	51	1 54	6 18	8 18
28	Tues	33	53	3 11	7 3	9 15
29	Wed	32	54	4 34	7 38	10 6
30	Thur	31	56	5 56	8 6	10 49
31	Fri	7 30	57	7 20	8 28	11 30

High Art Tailoring.

No Fairy Tales about our Bargains.

Our Tailoring Department is keeping pace with the progressive dresser Only such work as Artists, Cutters and Tailors can produce is offered here, and we claim that the Garments we make to order cannot be equalled in this country.

Special bargains in UNDERWEAR. Suits from 40 cents up.

SOX.—50 dozen pairs from 10 cents up.

Our NEGKWEAR is just immense. The largest stock in the city.

Bargains in Ready-made Ulsters and Pants.

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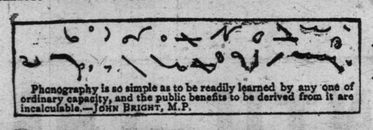
By  Mail.

Phonography is so simple as to be readily learned by any one of ordinary capacity, and the public benefits to be derived from it are incalculable.—JOHN BRIGHT, M.P.

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Good tools save labor. For the month of December we will make **SPECIAL LOW PRICES** on all Farmers Tools, including **DISTON'S** great American and plain tooth **CROSS SAWS**, all makes of Axes, Shovels, Forks, and all lines of our immense stock of **HARDWARE.**

CARRIAGE GOODS.—Received to day a car toad of Wood Stock, which will be included in the above attraction.

STOVES.—Our complete stock of Jewel Cook Stoves and Heaters will supply the best kind of comfort in nearly 400 homes on P. E. Island this winter. From a point of economy you cannot afford to do without a Jewel.

Reduced prices on this line will also be included in the above bid. Come to or write at once to

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City Hardware Store, Charlottetown.

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TRANSACTS every description of Fire and Life Business 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.

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Jan. 21, 1893.—1y

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NOTARY PUBLIC, &c.

CAMERON BLOCK,

CHARLOTTETOWN.

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Grateful—Comforting.

Epps's Cocoa

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavored beverage which may save us many doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

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JAMES EPPS & Co., Ltd., Homœopathic Chemists, London, England.

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 Agent.

Ch'town, May30—tf

John T Mellish, M. A., LL. B

Barrister & Attorney-at-Law,

NOTARY PUBLIC, etc.

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THE PEOPLE'S DRUGGIST.

He can select remedies for you in a great many cases. Hughes prepares the best

Remedies for Horses & Cattle.

Advice free. It will pay you to deal with Hughes, at the

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Imperial Life

ASSURANCE COMPANY.

NOTICE IS HEREBY GIVEN that an application will be made to the Parliament of Canada at its next Session, for an Act to Incorporate "The Imperial Life Assurance Company of Canada," for the purpose of doing a general Life Insurance Business.

F. H. CHRYSLER,
For Applicants.

Ottawa, Dec. 11, 1895.
dec. 18, '95, 9i

ÆNEAS A. MACDONALD,

BARRISTER AND ATTORNEY-AT-LAW,

Agent for Credit Foncier Franco-Canadien, Lancashire Fire Insurance Co., Great West Life Assurance Co.

Office, Great George St.,

Near Bank Nova Scotia, Charlottetown

Nov 9, 1892—1y

From the Mother Country.

(Interesting items gleaned from exchanges.)

ENGLAND.

An interesting statement of the circumstances of the late Mr. George Augustus Sala's conversion is given by The Tablet. His father had been a nominal Catholic but brought up his son a Protestant, thinking in that way to better the boy's worldly prospects. Mr. G. A. Sala often referred to this, and would sometimes express a feeling of regret that it had been so. Three years ago he made the acquaintance of Cardinal Vaughan, and last June finding himself very ill, he sent to ask the Cardinal to fulfil an old promise and come and visit him. The Cardinal went at once, and Mr. Sala expressed a wish to become a Catholic. Books were given to him, and he had many conversations on religion with Father Donnelly. Subsequently, being much better in health, he went to Paris on work connected with The Daily Telegraph, but again placed himself under instruction on his return, and finally was received into the church by Father Donnelly on November 3. He bore his last illness, which was attended with much pain, with great fortitude and patience, and eagerly joined in the prayers which Father Donnelly said with him several times a day. He was nursed by a Sister of Bon Secours in the house of his medical attendant, Dr. Thistle, and before his death received Extreme Unction and the last blessing of the church. The Rev. Father Le Grave, of Southsea, Catholic chaplain to the forces, sailed with the Ashantee expedition, which also carried Prince Henry of Battenberg. Among the officers is Lieutenant Evelyn Wood, son of the Quarter Master General, who is a Catholic, and who was present on the wharf to bid farewell to his son. The Commander-in-chief shook hands warmly with Lieutenant Wood, and wished him good fortune and a safe return home.

SCOTLAND.

The nineteenth annual reunion of the members and friends of the Caledonian Catholic Association was held recently at the Waterloo rooms, Glasgow. The attendance numbered nearly 2,000. The Right Rev. George J. Smith, bishop of Argyle and the Isles, presided. Bishop Maguire, after some humorous remarks, said he was proud to see that while they gloried in being subjects of the greatest empire the world had ever seen, they had something nearer and dearer to them—that they were citizens of Scotland, and, still more, of that part of Scotland beyond the northern line. (Applause.) But what came to him with greater pleasure than their devotion to their native home was that they were unwilling to forget that the language he had heard that evening, the Gœlic language was the language in which Scotland was brought to the faith (applause), and the language that was bound up with the early history of the Catholic church in that country. There was a feeling, too, he was glad to note, that puts the Catholic above the English, Irish or Scotch. He knew Irishmen were at that gathering as Scotchmen were a few days ago at the Donegal; and they mingled with each other on friendly terms. And it was not a question of Irish or Scotch shoulder to shoulder. (Applause.) The solemn dedication of the new chancel recently added to the Cathedral took place on St, Andrew's Day at 11 a. m. Canon Dunlevy deserves to be congratulated on the result of his assiduous efforts towards the carrying out of the scheme of reconstruction decided upon two years ago. The chancel adds to the appearance of the Cathedral as well as giving accommodation for 250 extra sittings. Built in the later Gothic style, it is 50 feet long, 26 feet wide, and 40 feet high, with side isles ten feet wide. It consists of an arcade of three bays, with moulded pillars and arches, and ends in a semi-octagonal where the high altar is placed. Nine large traceried windows light the clerestory and eight smaller ones the isles. The roof is open timbered, supported by struts rising from carved stone corbels, and the ceiling is of pine, varnished and relieved, though scarcely beautified by red lines. The death of Rev. Dr. Peter Joseph Grant, who for a quarter of a century was rector of St. Mary's College, Blairs, took place on Friday, Dec. 6, at the college, where he has been living in retirement for the past five years. Deceased was born at Nether Clashmore, Glenlivet, Banffshire, on 19th February, 1823, and entered Blairs College on 21st July, 1836. For seven years he labored with much success, and on the 24th July, 1843, he was sent to the Scots College, Rome. He was raised to the priesthood on 18th March, 1848, by Cardinal Patrizi, Vicar of Rome, and in June of the following year he returned to Scotland. He was appointed senior professor at Blairs College, and on the elevation of the Right Rev. Dr. Strain to the Bishopric of Edinburg in 1864, succeeded him as president and rector of the college.

IRELAND.

On the 15th December one of the most interesting ceremonies that has in recent years occurred in connection with the Catholic Church in Dublin took place, and it is of course almost unnecessary to add that it was under the beneficent presidency of his Grace the Archbishop of Dublin. It was the celebration of the completion of the beautiful Church of SS. Augustine and John, Thomas St. The sermon of the day was preached by the Most Rev Dr. Donnelly, Bishop of Canada. Some time ago the Freeman called attention to the unusual character of the results of the examination for teachers under the National Board and urged that the matter needed investigation. The Board, on the motion of some of its most important members, subsequently appointed a committee to inquire into the matter, and as a consequence twelve teachers who were among the unsuccessful candidates for promotion to first of First Class have been promoted, and an important modification of the terms of the programme of examination made. The circular which announces the latter foreshadows an entire revision of the programme. It is with deep regret that the death of the Right Rev. Monsignor Kennedy, PP., VG., Dean of the Chapter of Dublin, and parish priest of St. James's St., parish is announced. This greatly esteemed clergyman passed away rather unexpectedly on the 17th ult., full of years of honor. He had been fifty-eight years a priest, and had been a pattern of all that a zealous and pious pastor, mindful of the needs of religion and the necessities of the poor should be. With deep regret is announced the death of Rev. T. J. Smith, O. P. a member of the Dominican Order after a brief illness in his 64th year at Dublin on the 28th ult. The Bishop of Cloyne (Dr. Browne), speaking at Queenstown upon the question of a Catholic University, said: "We have a right and a claim that we must enforce, viz., to be put on a level of educational equality with our fellow-countrymen who may differ from us in religion. Is it not a trace of the penal times to tell young men who have passed the intermediate course with distinction that Trinity College or the Queen's Colleges are open to them, if his parents and himself believe that he cannot enter into that Protestant atmosphere without danger to his faith. All that the Catholics have a right to, and they call for no more, is equality of treatment. As to the intermediate system of education, there may be differences of opinion on its merits and demerits as a purely secular educational system, but because it recognises the right of parents to have their children educated in consonance with their faith, and because all Irishmen stand on an equal footing before it, it too is worked by all creeds earnestly, and a healthy competition in secular knowledge among the youth of all Ireland is the result. Let us hope that this Government, like the many that preceded it, will not end by enforcing the lesson that little heed is paid to an Irish demand when constitutionally made. Let us hope that it will be true to its professions and its duty by dealing out justice, if not kindness, in response to the National demands for equal treatment with our Protestant fellow-countrymen in this important department of university education.

A Hungarian Cathedral.

(Sacred Heart Review.)

Harriet Waters Preston contributes to the current number of the Atlantic Monthly "Some Reminiscences of Eastern Europe," which acquaint the American reader with a portion of the old world of which his information is more or less meagre. In one portion of this interesting paper, Gran, the seat of the archiepiscopal see at present held by Cardinal Vasary, the Hungarian primate, is briefly described, and we are told that it occupies the finest point on the section of the Danube it fronts, and that the cathedral stands high upon a noble promontory above the river's flow, which nearly encircles the edifice and its site. This church dates, so our writer informs us, only from the beginning of the present century, but shows in its splendid proportions and costly interior the lavish expenditures which the generous piety of the people who worship within its walls made for its building and ornamentation. The archbishops also gave liberally of their revenues for the construction of the church; and prior to 1848, when they were cut to one-half their former size, the revenues of the see are said to have been a hundred thousand sterling pounds annually. The cathedral, which has a central dome, and a wide facade, with two tall flanking towers, is said to resemble more a Greek than a Latin church; and close beside it is "the archbishop's palace, an object only less grand and conspicuous than the cathedral, and the great curve of the river enables one almost after circumnavigating the point that they crown, to look back and see these two structures for a marvellous distance, with their admirably massed outlines clearly defined against the evening sky."

In another portion of her entertaining article, wherein she speaks of the far-famed sanctuary of Tersatto, our writer makes mention of the marvellous translation of the Holy House of Nazareth from the spot it once occupied on the Turkish shore of the Adriatic to Loretto, in which passage, it will be remembered, a pause was made on the other side of the sea before the sacred edifice went to its final resting place at Loretto. A lengthy stone staircase leads, we are told, to the Tersatto sanctuary, which, in olden times, was never without its hosts of pious pilgrims, "for did not the House of Nazareth," queries Miss Preston, "pause here on the mountain-top from the 12th of May, 1291, to the 10th of December, 1294, when it moved on, with its angel guard, across the Adriatic, and found its final rest at Loretto?" To the feudal lords of the place in those days, Counts Nicholo and Martino Frangipani, is given the credit of having built at Tersatto the memorial church that stands still on the mountain-top—though modern art has transformed it from its original appearance—where for six hundred years the mariners of the Adriatic have paid their homage to Mary, the Star of the Sea. Miss Preston claims that the old legends of the place have lost much of their force with the present polyglot population of the locality, but she admits that "even Sir Richard Burton, that expert in so many religions (who died a Catholic, and was such at heart during his life) had a great reverence for the shrine of Tersatto, and used—so his wife tells us in her memoirs—to come over from Trieste, where he was consul for so many years, and arrange all his more perplexing affairs with the benign Madonna here."

The Necessity of Spiritual Direction.

(Sacred Heart Review.)

One of the great, distinguising features of the Catholic Church is its really remarkable system of spiritual direction. When Protestants separated from the Catholic Church they claimed to set up a more perfect system of faith and sanctity, but it was in a sense, and it claimed to be, a system of freedom. The freedom which they gained, however, was really freedom from restraint. They claimed, at least in theory—though their leaders were far from adopting it in practice—the right of every one to be his own judge of truth, and his own guide as to duty. Of course, the system of spiritual direction existing in the Catholic Church was entirely discarded. It was too strict, too humiliating. It recognized the obligation of submitting to the authority of another to decide what is truth and what is duty. The consequences of this system of freedom from restraint were greater excesses and greater scandals than those against which they protested in the Church. The lamentable effects of that freedom have been perpetuated to the present day, and are seen in the endless divisions, the free thought, the skepticism and doubt that everywhere prevail in Protestant countries. The necessity for spiritual direction is strikingly indicated by the strangely absurd and unreasonable notions and, oftentimes, wild fancies and eccentric vagaries in religion which people are liable to take up and be led away with. In fact, there are very good reasons why the wisest and best among us need the advice of a spiritual director. We are naturally selfish, blind to our own failings, and disposed to excuse ourselves and make light of the faults which are really more serious than we conceive them to be. In circumstances of doubt and temptation we all know how self interest inclines us to pursue that course which is most agreeable, or which seems likely to be most profitable to us. In fact, it is not too much to say that it is next to impossible to lead a strictly upright, conscientious, consistent Christian life without spiritual direction. Without it eminent sanctity is certainly impossible.

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

Royal Baking Powder

ABSOLUTELY PURE

The Catholic system of spiritual direction embraces two essential features; first, authority to direct, and second, a system of rules and ruled cases called cases of conscience for the guidance of conduct. The authority for spiritual direction is inherent in the priesthood and is derived from the original commission of our Lord. "As my Father hath sent me so send I you." "I give unto you the keys of the kingdom of Heaven. Whatsoever you shall bind on earth shall be bound in heaven." "Whose sins you shall remit they are remitted unto them. Whose sins you shall retain they are retained." These passages show clearly that priests of the Church are made judges of conduct. Of course, the necessity of confession is implied in the very terms of the commission, for how shall the priest judge what sins to remit and what to retain unless they are made known to him? Confession is necessary, but it is not only a duty—it is a precious privilege—a great boon from heaven. This sin-burdened soul naturally longs to unburden itself by imparting its secret to another. The very act of confession is a relief. Only Catholics know what a blessed privilege it is to lay one's burden down at the feet of an authorized confessor. Even in case of doubt it is an intense relief to be able to go to a wise spiritual director for guidance. Our experience has taught us that there are thousands of conscientious Protestants who are carrying spiritual burdens all their lives without the opportunity of being relieved. Their sensitive, shrinking modesty prevents their revealing the secret scruples that torment them, even to their own pastor, whereas, if they could have access to a Catholic confessional the burden would be at once removed and the journey of life would be resumed with fresh interest and joy.

Now, to prepare one for this most difficult and delicate office of spiritual director a most thorough and extensive system of training is necessary. That system is found only in the Catholic Church, and it is called moral theology, "the science of the laws which regulate duty." It may well be called a wonderful science, for it is founded on the most wonderful principle, and is really of all arts *the* art and the mistress of all the sciences. It may be called the combined wisdom of the experience of the ages. It provides not only general principles but particular cases, and for almost every case that may be supposed to arise in the ordinary course of Christian life. It requires profound study and great skill and judgment to apply the principles to particular cases. This science is of course discarded by Protestants who have no use for it. They prefer to guide and govern themselves. As this science necessarily deals, among others, with subjects of a delicate nature, "escaped" nuns and "converted" priests make use of it to the disparagment of the church, by appealing to "the pruriency of curious and lascivious ears." They might as well exhibit before the public the illustrations and the discussions of physiology in which are treated subjects designed not for general reading, but only for professional men. As the proper treatment of natural disease requires at times the discussion of subjects of a delicate nature, so the proper treatment of moral diseases may exact the discussion of questions not suitable for general, indiscriminate conversation. We consider it beyond all question that our Protestant friends have not gained anything, but have lost immensely, by discarding spiritual direction; they would certainly be gainers of a great boon by becoming Catholics and going regularly to confession.

The Marist Father Villard, who died in New Caledonia last summer, had been living there since 1855. At that time, the life of no white man, even though he were a missionary, was safe from the attacks of the aboriginal savages. At Touho, one of his earlier posts, Father Villard had a narrow escape from being roasted and served for a banquet. Later on, at Pouebo, he was harassed more than a little by the machinations of the civil authorities. His trust in God and in the Blessed Virgin, together with his high personal courage, helped him to overcome all obstacles. For fifty years, the leprosy, introduced no one knows how, or by whom, has ravaged the land. In order to preserve the healthy part of the population from contagion, those who were already contaminated were separated by the Government and placed on a charming little island called Belep, about twelve leagues north of New Caledonia. A spiritual director was required, and Father Villard, another Damien, volunteered his services. He also administered the civil affairs of the island. This happened about four years ago, and now, alas! Father Villard has gone. He did not contract the disease, although he was in daily intercourse with the lepers. His death, at the age of seventy-four, was the result of a dropsical affection.—(Sacred Heart Review.)

From the London Tablet we learn that the Grand Council of Canton Berne has decreed the erection of a "Roman Catholic Committee," which shall possess the right of proposal and advice in all Roman Catholic ecclesiastical matters, in so far as they fall within the jurisdiction of the State officials. The Committee is composed of four priests and seven laymen, to be elected by the Catholic electors in two separate elections. Any citizen whose name is on the voting register of any Catholic Church-Commune, and who is twenty-five years old, is eligible to the committee. This measure, strange as it may appear to our ideas, is looked upon as a distinct step towards the solution of the "Catholic question" in Berne. It abrogates the Decree of December 2, 1874, establishing a "Catholic Synod." The Catholics abstained rigorously from taking any part in the "Synod;" which, as long as it existed, was composed exclusively of "Old Catholics." For several years, however, it has existed only on paper. The new Committee is looked upon as a more favorable arrangement.—Catholic Review.

The spiritual revival that is now permeating Spanish society brings much consolation to the faithful. One of its most striking evidences is the increase of religious communities as well as colleges and schools devoted to Catholic teaching. Scarcely a week goes by that one does not read of the re-opening of some honored monastery or the inauguration of a new convent. A few weeks ago the daughters of St. Francis of Assisi re-opened their old home of prayer and penance at Pedro Alba, Sarria, near Barcelona. This week the Marists have bought the old convent of Carmel at Vich, which has been a military barrack as long as there was a soldier to occupy it. The Benedictines are increasing their monastic establishments by re-opening Coquillada, near Saragossa, while the Dominicans again lift their voices in the pulpits of Oviedo in the Asturias. The Jesuits, too, have built a fine college in one of the suburbs of Barcelona that would do honor to any nation.—Exchange.

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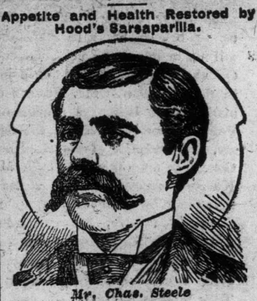
That Tired Feeling, Constipation and Pain in the Back

Appetite and Health Restored by Hood's Sarsaparilla.



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I Feel Like a New Man.

I have a good appetite, feel as strong as ever I did, and enjoy perfect rest at night. I have much pleasure in recommending Hood's Sarsaparilla." CHARLES STEELE, with Erie Preserving Co., St. Catherine's, Ontario.

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Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists. 25c.

I was cured of acute rheumatism by MINARD'S LINIMENT.

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