The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 22, 1896. Vol. XXV. No. 17

Calendar for April, 1896.

MOON'S CHANGES,

Last Quarter, 4th day, 8h. 11.7m., p. m
New Moon, 13th day, 0h. 10.3m. a. m.
First Quarter, 20th day, 6h. 34.3m. p. m.
Full Moon, 27th day, 9h. 34.7m., 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	aftr'n
1	Wed	5 43	6 24	11 54	7 37	0 46
2	Thur	42	25	morn	8 30	1 35
3	Fri	40	27	1 1	9 32	2 29
4	Sat	38	28	1 55	10 39	3 34
5	Sun	36	29	2 35	11 49	4 50
6	Mon	34	31	3 6	aft 58	6 11
7	Tues	32	32	3 28	2 3	7 17
8	Wed	30	33	3 48	3 7	8 9
9	Thur	28	35	4 5	4 11	8 48
10	Fri	26	36	4 19	5 13	9 23
11	Sat	25	37	4 35	6 18	9 55
12	Sun	23	39	4 51	7 22	10 26
13	Mon	21	40	5 10	8 29	10 57
14	Tues	19	41	5 31	9 37	11 29
15	Wed	17	42	5 58	10 44	morn
16	Thur	15	44	6 33	11 46	0 4
17	Fri	14	45	7 18	morn	0 41
18	Sat	12	46	8 15	0 41	1 24
19	Sun	10	48	9 22	1 25	2 14
20	Mon	8	49	10 37	2 0	3 11
21	Tues	7	50	11 54	2 29	4 23
22	Wed	5	52	aft 53	2 52	5 45
23	Thur	3	53	2 34	3 12	7 4
24	Fri	2	54	3 52	3 33	8 6
25	Sat	0	56	5 15	3 55	8 53
26	Sun	4 58	57	6 40	4 19	9 39
27	Mon	57	58	8 5	4 49	10 22
28	Tues	55	59	9 26	5 27	11 5
29	Wed	54	7 0	10 42	6 16	11 49
30	Thur	4 52	7 2	11 42	7 6	aft 34

The Prince Edward Island

Commercial College.

THE PRINCE EDWARD ISLAND Commercial College and Shorthand Institution is now open. Young men and women desirous of acquiring a Business Education should embrace this opportunity.

Subjects taught include Book-keeping, Commercial Arithmetic, Commercial Law, Business and Legal Forms, Business Correspondence, Penmanship, Shorthand and Typewriting.

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Oct. 23, 1895—3m.

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

Barrister & Attorney-at-Law,

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If you can't see come and get a pair of our

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And you will see our fine assortment of

Watches, Clocks, Jewelry, Silverware, etc

E W TAYLOR,

CAMERON BLOCK.

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:o:

Don't you think you are entitled to a New Suit for the Spring? We think you are, and hope to have the pleasure of selling you one. Our new Cloths for Overcoatings, Suitings and Trouserings are now opening. We invite inspection. A1 Cutters and A1 Workmen.

:o:

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Charlottetown, March 11, 1896.

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WALL PAPER.

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Are you up to the Times?

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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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FIRE AND LIFE
INSURANCE COMPANY
—OF—
EDINBURGH AND LONDON.

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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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REGULATE and CONTROL

the Brain
the Stomach
the Heart
the Lungs
the Muscles
the Intestines
the Liver
and Kidneys.

WEAK NERVES ARE MADE STRONG BY

HAWKER'S
Nerve and Stomach
TONIC.

It gives new strength and vigor to Nerves, Brain, Stomach, and Blood, and all weakened organs.

All Druggists sell it. 50c. a Bottle. Six for $2.50. Mfd. only by Hawker Medicine Co. Ltd. St. John, N.B.

"D. & L." MENTHOL PLASTER

I have prescribed Menthol Plaster in a number of cases of neuralgic and rheumatic pains, and am very much pleased with the effects and pleasantness of its application.—W. H. CARPENTER, M.D., Hotel Oxford, Boston.

I have used Menthol Plasters in several cases of muscular rheumatism, and find in every case that it gave almost instant and permanent relief. —J. B. MOORE M.D., Washington, D.C.

It Cures Sciatica, Lumbago, Neuralgia, Pains in Back or Side, or any Muscular Pains.

Price 25c. | Davis & Lawrence Co., Ltd, Sole Proprietors, MONTREAL.

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Spring novelties—Fine days.

To destroy worms and expel them from children or adults use Dr. Low's Worm Syrup.

QUICK RELIEF and sure cure follow the use of Norway Pine Syrup in all diseases of the Throat and Lungs, Coughs, Colds, Hoarseness, etc. Price 25c., all druggists.

"A sailor going to sea, his wife desires the prayers of the congregation for his safety." That was the message as handed to the short-sighted parson, this is how it was delivered to the congregation: "A sailor going to see his wife desires the prayers of the congregation for his safety."

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Internally used Burdock Blood Bitters cleanses, purifies and tones every organ of the system. In all cases where sores, ulcers, blotches, scrofula, etc., appear on the surface an outward application exercises wonderful curative power over the skin and flesh, healing them completely without even leaving a scar. Here is a case in point:

After having used Burdock Blood Bitters for scrofula in the blood I feel it my duty to make known the results. I was treated by a skillful physician but he failed to cure me. I had three running sores on my neck which could not be healed until I tried B. B. B., which healed them completely, leaving the skin and flesh sound and whole.

As long as I live I shall speak of the virtues of B. B. B., and I feel grateful to Providence that such a medicine is provided for sufferers.

MRS. W. BENNET,
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Ask for Minard's and take no other.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Sick headache and Constipation are promptly cured by Burdock Pills. Easy to take, sure in effect.

Wife—Did you notice, dear, at the party last night, how grandly our daughter Clara swept into the room? Husband—(with a grunt) Oh yes; Clara can sweep into a room grandly enough, but when it comes to sweeping out a room she isn't there."

I believe MINARD'S LINIMENT will cure very case of Diphtheria.
MRS. REUBEN BAKER,
Riverdale.

I believe MINARD'S LINIMENT will promote growth of hair.
MRS. CHAS. ANDERSON,
Stanley, P. E. I.

I believe MINARD'S LINIMENT is the best household remedy on earth.
MATTHIAS FOLEY,
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Keep Minard's Liniment in the house.

A COUGH or a COLD can be quickly cured by Wood's Norway Pine Syrup. It is a combination of all that is best in lung healing medicines.

Norway Pine Syrup cures coughs, colds, and all throat and lung troubles. Price 25 and 50c.

Ayer's Hair Vigor restores gray hair to its original color, makes it vigorous and abundant.

Minard's Liniment is used by physician's.

ALL KINDS of Coughs, Tickling, Hacking, Distressing, Obstinate or merely slight coughs yield to the soothing, healing effects of Wood's Norway Pine Syrup. Price 25c., all druggists.

Minard's Liniment lumberman's friend.

Don't despise a man because he is poor. You can hire him a great deal cheaper than if he was rich.

Try E. B. Northup's Medicine for all Kidney Troubles. It is the best yet. Sold by W. P. Colwill. apl 8 3i.

The Best Cough Cure is Hagyard's Pectoral Balsam. It heals the lungs and cures coughs and colds.

A COMFORT SOMETIMES.

When health is far gone in consumption, then sometimes only ease and comfort can be secured from the use of Scott's Emulsion What is much better is to take this medicine in time to save your health.

To Remove Worms of all kinds from children or adults Dr. Low's Worm Syrup is a safe and sure remedy.

Cures, absolute, permanent cures have given Hood's Sarsaparilla the largest sales in the world and the first place among medicines.

"How dared you sell me bad fish yesterday," said an angry housekeeper to a fishmonger. "'Twas your own fault, marm. I offered them to you five days defore."

Do not wear impermeable and tight fitting hats that constrict the blood vessels of the scalp. Use Hall's Hair Renewer occasionally and you will not be bald.

RESULTS TELL THE STORY.

A vast mass of direct, unimpeachable testimony proves beyond any possibility of a doubt that Hood's Sarsaparilla actually does perfectly and permanently cure diseases caused by impure blood. Its record of cures is unequalled and these cures have often been effected after all other preparations had failed.

Hood's Pills are easy to buy, easy to take, easy to operate. Cure all liver ills. 25c.

A Striking Contrast.

(Sacred Heart Review.)

It is certainly a noteworthy coincidence that just at the time when one portion of the British realm is showing itself, through its authorities, so unjustly obstinate in refusing a large number of its inhabitants their due educational rights, the home government should be found introducing into the imperial parliament a measure allowing denominational schools their share of the public appropriations. It is truly a striking contrast that London and Winnipeg present on this issue. The parliament that sits in the latter city peremptorily refuses to consider even the question of restoring to the Manitoban Catholic schools of which, according to the testimony of prominent unprejudiced Protestants, they were unjustly deprived by the Martin bill; while the London legislature is preparing to enact a law which will give counties and boroughs in Great Britain the control of all parliamentary grants for educational purposes, and give the control of such grants to them, moreover, with the distinct understanding that they shall be employed as far as possible for the maintenance of denominational schools. The opponents of denominational schools, as might be expected, affect to see in the action of Premier Salisbury in introducing this measure simply the fulfilment of an anti-election promise. Had the British prime-minister's previous attitude on the educational question been one antagonistic to denominational schools, or had it even been a neutral one, there might be some heed given to this assertion. But Lord Salisbury has always been in favor of such schools, and he has on more than one occasion spoken in no uncertain language his belief in the necessity of having proper religious instruction given in the schools wherein the youth of the realm are educated. If he pledged himself before coming into power to such action as he has now taken by introducing the educational bill that was laid before parliament last month, his pledges were given not for the purpose of capturing votes, but simply as the expression of his own convictions—which his partisans naturally share—and as a declaration that if the Conservatives obtained control at Westminster, those convictions would shape and determine the government's educational policy.

What is more, it is evident that this educational policy which Lord Salisbury is carrying into effect is not alone an eminently just and fair one, but it also commends itself to the majority of the British people. It is a just and fair policy because it recognizes the rights of parents to determine in what manner their children shall be educated, and in the case of their electing denominational schools, it does not subject them to the manifest injustice of a double educational tax. The fact that the bill has been introduced by a party which won such a sweeping victory in the last general elections is *prima facie* evidence that the measure commends itself to the people, and that evidence was materially strengthened by the circumstances that the Anglican clergy—a body which is certainly a representative British one—together with many other persons, urged the prime-minister to take the very step he has taken by introducing this bill into parliament. Opponents of the measure may seek to decry it by declaring that it provides for sectarian education, but no thoughtful person will be misled by that dishonest clamor, but all will see in the measure, what it really is, a definite pronouncement on the part of the British government in favor of adequate religious instruction in the schools, as well as a declaration that the board, or public schools do not supply that instruction. It embodies also an assertion that parents who can not conscientiously send their children to the board schools instead of being taxed for the support of those schools, shall be aided by the government to maintain schools which they can use in their children's behalf. Great Britain is fortunate in having a prime-minister with such educational views. That fact will save her from the calamities which have befallen every European nation that has tried the policy of secularizing its schools. The latest land to suffer in this respect is unfortunately Italy, where, however, a reaction is now setting in, with the result that the policy of purely secular education is being abandoned. On this matter the Italian correspondent of the London Guardian recently said: "It was high time religion should enter the schools again. Signor Bonghi, of whose loss we are constantly reminded, though no clerical and taboed by the Church, published just before his death some statistics of crime in relation to education, to show that it had increased in alarming proportions in the last six years. He had found the reason of this, as he believed, in the want of religious and moral instruction, either given imperfectly or not given at all.'" There may be some features of the bill which are susceptible of amendments and improvement, but the general principle is sound and commendable; and the bill itself, in so far as it provides for the maintenance of schools in which adequate religious instruction shall be given to the pupils, is a laudable measure.

Catholics at Oxford.

The Oxford correspondent of the London Times says:—"The Hebdomadal Council at its last meeting granted a licence to the Rev. R. F. Clarke, M. A., of Trinity College, to open a private hall for University students at 40 St. Gile's. The new hall is to be started under the auspices of the Jesuit Order, and will consist of a number of its younger members, who are to pass through the ordinary honor schools of the University and take their degree. The step shows the widening influence of Oxford, and has also a considerable historical interest. It is the first instance of a return on the part of the religious orders to their former connection with the University. In Mediæval times nearly all the orders had houses of study in Oxford. In the old buildings of Worcester College may be still seen at the foot of the staircase the arms of the various Benedictine monasteries which sent up their young students to reside and study in Oxford, and the statute of St. Bernard over the gateway of St. John's still recalls the time when a Cistercian monastery stood there. Ever since the days of the Tractarian movement the Jesuit Order has numbered among its members not a few Oxford men and some former Fellows of Colleges. For some time past the Order has been looking forward to a foundation at Oxford, but has hitherto been deterred from taking any step by the disfavor with which the English Universities were regarded by the Sacred College of the Propaganda. Now, however, the question has been reopened by Cardinal Vaughan and the English bishops, and the result of their representations at Rome has been that permission has been given for the residence under certain specified conditions, of young Roman Catholics at Oxford. We understand that the new hall has partly in view the development of the literary and educational work of the Jesuit body, and is partly an almost necessary step to the adoption of the Oxford and Cambridge higher certificate examinations, instead of the London matriculation, as the final examination of the head form of the various Jesuit Colleges for boys throughout the country. Jesuit education has, as may be gathered from their manual the "Ratio Studiorum," from the very first corresponded in almost every detail of its studies to the classical side of the English public schools and therefore chimes in with the Oxford course far better than with the programme of the London University. It may be anticipated that this new departure will be followed by a gradual increase of the number of Roman Catholic Students at Oxford and Cambridge. It seems likely that the secular clergy will follow the example of the Jesuits by establishing a house at Cambridge, and the Benedictines are said to be looking in the same direction. We may add that Father Clarke, the principal of the new hall, was formerly a Fellow and tutor of St. John's College He joined the Roman Catholic Church in 1869, a short time before the abolition of tests, and was the last Fellow of a college who had to resign his Fellowship on ceasing to be a member of the Church of England He became a member of the Jesuit Order in 1871, was the editor of The Month from 1881 to 1894, and was principal of the new foundation of the Jesuits at Wimbledon previously to his removal to Oxford.

Cardinal Manning's Biography.

The latest number of the Contemporary Review contains an article, from the pen of Professor Fairbairn, on Purcell's "Life of Manning," which, while it praises some qualities of the work, is unsparing in its condemnation of others. The Professor's estimate of Manning differs materially in some things from that entertained of the lamented churchman by his countless admirers; but he may be, and probably is, correct in asserting that Newman and Manning were cast in different moulds, and had each traits of character that would have prevented any great familiarity between them. Of the Cardinal-Archbishop's biographer Doctor Fairbairn says: "His literary offences are too many and too flagrant to allow the mere critic to speak well of his book. He is certainly no master in the craft of letters. Style he knows not; order, chronology, easy and correct reference, continuity of narrative, consecutiveness of thought, economy in the use of material, coherence and vividness of portraiture, are things to which he has not attained. He is a laborious biographer, but an inaccurate writer, manifestly unacquainted with the religious history of our times, unable on this account to interpret many of his own documents or deal intelligently with the characters, careers and opinions of many of the persons who crowd his pages. The book is thus difficult to read, a sore tax on one's patience, a continual trial to one's temper, mocking during perusal all attempts at a fair and balanced judgment." A work of that character certainly can not and does not merit the fulsome praise which certain critics hereabouts have passed upon it.

Aubrey De Vere has in the same review some "Personal Reminiscences" of Manning and Newman, with both of which dignitaries he was intimately acquainted. His views of the former Cardinal, as he presents them here, are very pleasant ones. The Archbishop, according to the poet, was a wonderful administrator, attending to the minutest details. To preach in the evening, after a long day of hard work, was a relief to him and a rest. He was an ardent advocate of Catholic education, as all the world knows. If he lacked enthusiasm, it was because nature made him so. Questioned once by an Anglican friend what he had found in the Catholic Church, he answered that his conversion had brought him rest and security. That answer, says Mr. De Vere, "was sharply commented on. I wrote to him, asking whether he had used those words. His reply was that his words were 'Certainty and reality.' In another letter he wrote, 'I had expected to find in the Church the inexpugnable citadel of faith; but I have found in it no less the home of love.'" The time has not yet come for Cardinal Manning's biograpy to be written. When it does come, there is no fear but posterity will do full justice to his noble memory.—Sacred Heart Review.

An inquirer asks what we mean by saying that matter is limited. The pencil with which we are writing is four inches long and a third of an inch in diameter. These dimensions are its limitations. To say it is four inches long is the same as to say it is limited to that length; that it is not any longer. The same of the earth on which we live. It is just so many miles in circumference and diameter. It is the same with the other planets, and with the sun and other stars. They are limited in dimension and number. We cannot imagine matter without thinking of it as having extension and, consequently, limits. We will even go further and affirm that Kentucky, where our querist lives, is limited—we mean in extent, not, of course in chivalry or bravery. Jam all the worlds in the universe together, they would make a body of considerable size, but just because it has size, it is limited to that size. If not, then that would not be its size. A material thing may be large, or medium or small, but we cannot think of it unless as being limited to one of these sizes. We have tried with our limited capacity to explain this thing within reasonable limits. If our time were not limited, we might speculate further about it and exhaust the limited patience of our correspondent, who, we hope, will see that everything in this world is limited—even this paragraph.—N. Y. Freeman's Journal.

The most eloquent preacher in Italy is Padre Agostino Da Montefeltro. The Rev. H. A. Venatles, the American chaplain at Florence, says it is a wonderful sight to see the Duomo of Florence Cathedral crammed with an enormous congregation, many of them far out of range of hearing, but patiently standing and remaining during the whole of the sermon. Such crowds have not been seen in the Cathedral of Florence to listen to any preacher since the time of Savonarola. The congregations that assemble to listen to this earnest and eloquent preacher are chiefly composed of the working classes. Eager faces all turn to catch a glance of the monk's impressive face and the murmured "Eccolo! Eccolo!" "Here he is! Here he is!" is heard from mouth to mouth as the preacher enters the Cathedral. The people listen with rapt attention and not a sound is heard in the immense crowd till he pauses and the low murmur is heard swelling up from vast multitudes like the sound of the roaring of the sea of "Bene! bene!" "good! good!"

In a chapel in Klagenfurt, seldom visited in these days, stood a heavy oaken table of the Gothic period very richly carved. A recent examination of this table has led to a surprising and valuable discovery. Within it was found a cocoa-nut reliquary, the Gothic leather cover of the manuscript of some missal or gospel, but most important of all was the discovery of a romanesque portatile of the twelfth or thirteenth century. This is a small portable altar, shaped like a box, such as was in use during the time of the Middle Ages, to carry on journeys, or into the battle-field in order that Mass might be said wherever the priest happened to be. Relics were found inside. Such altars are now extremely rare, and, when decorated as artistically as this one, are exceedingly valuable. Its sides are adorned with figures of the apostles, and their symbols wrought in silver gilt.—Ex.

Our esteemed contemporary, the Ave Maria notes a curious circumstance in connection with the disaster which befell the Italian arms in Abyssinia. At the capture of Rome in 1870, a lot of rifles, made expressly for the Papal Zouaves and bearing engraven upon them the Pontifical arms, fell into the hands of Victor Emmanuel. When the project of founding a colony in Africa was formed some time after, it was important to win the good graces of the blacks, and with this view the Italian Government made a present of these rifles to King Menelek. It is the irony of fate that the weapons which were first forged to resist the unjust encroachments of Italians in their native peninsula, should now through their own act be used with such murderous effect against them in their unjust attempt at conquest in Africa.—Casket.

Archbishop Elder, of Cincinnati, is to celebrate the golden jubilee of his ordination to the priesthood shortly. Mrs. Bellamy Storer offered to the committee in charge of the coming jubilee celebration a magnificent house and two acres of ground as a gift to the Archbishop as an archi-episcopal residence. The committee viewed this beautiful home, which is on Grandin road, and were astounded at its spaciousness, beauty of architecture, and grandeur of the interior with its artistic frescoing and exquisite hand-carved woodwork. The committee waited upon Archbishop Elder to obtain his consent to accept this splendid gift; but the Archbishop said he would not and could not accept the gift.

The Reverned Frederick F. Shermam, for some years a clergyman of the Episcopal Church and a chaplain in the United States Navy, has become a Catholic. He was received into the Church at Georgetown, District of Columbia, on April 4. He is a son of Judge Sherman, of the Superior Court of Massachusetts. May the peace of Christ comfort him and the grace of Christ strengthen him to persevere to the end!

Now that the Soudan has again become a theatre of war, those who wish to learn something about it can find a splendid account of that portion of Africa in Father Joseph Ohrwalder's "Ten Years' Captivity in the Mahdi's Camp."

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

Royal Baking Powder

ABSOLUTELY PURE

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.