

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOV. 22, 1899.

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Calendar for Nov., 1899.

MOON'S CHANGES.
New Moon, 3rd, 6h. 14m. a. m.
First Quarter, 10th, 6h. 22m. a. m.
Full Moon, 17th, 6h. 6m. a. m.
Last Quarter, 25th, 2h. 22m. a. m.

D	Day of Week	Sun rises	Sun Sets	Moon rises	High Water Ch'U'n
1	Wednesday	6:50	4:37	4:40	9:39
2	Thursday	6:51	4:35	5:11	10:28
3	Friday	6:53	4:33	5:37	11:17
4	Saturday	6:54	4:32	6:07	12:06
5	Sunday	6:55	4:32	6:39	12:54
6	Monday	6:56	4:32	7:11	1:44
7	Tuesday	6:57	4:32	7:43	2:32
8	Wednesday	6:58	4:32	8:15	3:20
9	Thursday	7:00	4:32	8:48	4:10
10	Friday	7:01	4:32	9:20	5:00
11	Saturday	7:02	4:32	9:52	5:50
12	Sunday	7:03	4:32	10:24	6:40
13	Monday	7:04	4:32	10:57	7:30
14	Tuesday	7:05	4:32	11:29	8:20
15	Wednesday	7:06	4:32	12:01	9:10
16	Thursday	7:07	4:32	12:34	10:00
17	Friday	7:08	4:32	13:06	10:50
18	Saturday	7:09	4:32	13:39	11:40
19	Sunday	7:10	4:32	14:11	12:30
20	Monday	7:11	4:32	14:44	1:20
21	Tuesday	7:12	4:32	15:16	2:10
22	Wednesday	7:13	4:32	15:49	3:00
23	Thursday	7:14	4:32	16:21	3:50
24	Friday	7:15	4:32	16:54	4:40
25	Saturday	7:16	4:32	17:26	5:30
26	Sunday	7:17	4:32	17:59	6:20
27	Monday	7:18	4:32	18:31	7:10
28	Tuesday	7:19	4:32	19:04	8:00
29	Wednesday	7:20	4:32	19:36	8:50
30	Thursday	7:21	4:32	20:09	9:40



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Nov 22—17

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Fancy Shirts and Neckwear.

Our shirts are the W. G. & R. make. Nice patterns. Fresh stock. Some are open back and front with cuffs attached and detached.
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To those people who wish to live well at a minimum cost. Besides being prompt and attentive in our store, we make every effort to send away satisfied customers, no matter how great or how small the purchase.
Think of this and you will certainly leave a share of your patronage at

THE OLD TEA STORE,
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September 6th, 1899—4m

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The prices—well, that is what we want you to see when you are looking at our goods. Their lowness will surprise you.
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We offer Big Reductions in Suits, Overcoats, Waterproof Coats, Underclothing, and all lines Gent's Furnishings.

John MacLeod & Co.,
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"A Roman Catholic."

(From the Antigonish Casket.)
A Catholic in conversation with a Protestant minister a couple of weeks ago had occasion to use the words "We Catholics." He was at once interrupted by the minister and told to say instead "We Roman Catholics." Would it be right to comply with the request? When may the word Roman be used as descriptive of the Church or of Catholics, and when must it be excluded? These are practical questions of much more importance than many imagine.
The word Roman, as understood by Catholics in speaking of the Church, means that Rome is the centre of Catholic unity. It expresses a quality or property of the Church, just as the word holy or Apostolic expresses a quality or property of the Church. But that does not justify anyone in demanding that one or other of these words be always included in the proper name or title of the Church. The proper name or title is

THE CATHOLIC CHURCH.

The Church herself officially recognizes no other title. In the Congress of the Powers of Europe at Vienna, 1815, Cardinal Consalvi objected to the joint use of the terms Roman-Catholic, "but was willing that they should be separately applied to the Church which is Roman by reason of its necessary dependence on the See of Rome, and Catholic on account of its universal diffusion." Of the many qualifying words which denote essential properties of the Church, one had to be chosen to serve as her proper name. The one so chosen is the word Catholic, and when we speak of Catholics, or Protestants, there can be no misunderstanding as to who are indicated. The words Roman and Catholic therefore agree in this, that they both express essential qualities of the Church; and they differ in this, that Catholic has been officially adopted by the Church to be her proper name or title, while Roman has never been so adopted. The adoption of Catholic as a title was first made in the Apostolic Creed. It is then perfectly right to use such expressions as the Roman Church, or the Roman Catholic Church, or the holy Catholic Church, or the Apostolic Catholic Church, when we wish to emphasize the qualities denoted by these qualifying words; but it is wrong to use any of these expressions simply as the name of the Church. That name is recognized by the world at large to be the Catholic Church. On the continent of Europe one never hears people speak of Roman Catholics or the Roman Catholic Church. In English-speaking countries there is to some extent a confusion of ideas and of language, which would disappear at once if people confined the word Roman to its connection to its proper use as a qualifying word instead of using it as a name or title.

The English language is Teutonic in origin and properties, but that is no reason why we should speak of it as the Teutonic English language. The Spanish language is Latin as to some of its properties, but that is no reason why we should always speak of her as the Roman Catholic Church. There is no other Church on earth that has a right to be exclusively the one named in the Apostolic Creed. On the other hand there is grave reason for insisting that the word Roman be confined strictly to its legitimate use as a qualifying word. Protestants use it in a sense of their own. They use it to imply that the Church of which Rome is the centre is not only Catholic, but also that they are not Roman Catholics. Now they wish to take another step in advance and make us call ourselves always Roman Catholics, so as to leave them more room for their pet title of Anglo-Catholics. The most effective way to meet such presumption is the method of passive resistance. We are in possession, and if we always call ourselves Catholics and nothing else, their efforts to fasten any other name upon us will be fruitless. We have no right to call ourselves Roman Catholics unless the Church herself sanctions the name. Much less have we any right to permit non-Catholics to select a name for us. Strictly speaking we should have no right to call ourselves Catholics ever, if the Church had not adopted the name. We cannot call ourselves Apostolics, for instance, although the Church is as really Apostolic as she is Catholic. A word which expresses a quality of the Church is not therefore applicable to each member and thing in the Church. It becomes thus

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took a prominent part, through the Jesuits and Recollets, in spreading the Gospel among the Indians of the present United States long before England displayed any activity in that direction; but Spain was in the field many years before France. It was not until 1611, three years after Champlain started the colony at Quebec, that Fathers Biard and Masse, the earliest members of the Jesuits to cross the Atlantic under the auspices of France, appeared in the new world. Long before that time, however, Spain's missionaries had traversed the region from the Atlantic coast of Florida westward to the Mississippi, northward to the Chesapeake, and from the Gulf of California to Kansas. The work which Spain's missionaries performed amid perils from the wild beasts and wilder men of the savage wastes of the new world two centuries and over before the United States was founded forms one of the most thrilling pages in American history. — S. H. Review.

Death of Our Oldest Bishop.

(Standard and Times.)
Burlington, Vt., November 4. — Right Rev. Louis de Goebriand, Bishop of this diocese, died last evening.

Bishop De Goebriand was the oldest Bishop in the United States. He was born at St. Urban, France, on August 4, 1816, and had therefore passed his eighty-third year. His early studies were made at Quimper and Point d'Or; afterwards he was sent to the seminary at Quimper and also to the seminary of St. Sulpice in Paris. He was ordained to the priesthood in 1840 in Paris. He was then but 24 years of age, but carrying out a long cherished idea, he resolved to devote himself to the American missions.

Before the close of the year in which he was ordained he had taken passage on a steamer and was heading for the United States. He repaired to Cincinnati and placed himself at the service of Bishop Purcell, then head of the diocese. From 1840 until 1847 he was engaged in missionary duties in the diocese, frequently going as far as Cleveland, Columbus and Fort Wayne. In the early part of 1847, when the Diocese of Cleveland was established, Father De Goebriand went thither and accepted the post of vicar general from the hands of Bishop Reppes. He became at the same time rector of the Cathedral in the episcopal city of Cleveland.

MADE BISHOP OF BURLINGTON.
He remained in Cleveland as rector and vicar general for six years, discharging his duties in a manner alike acceptable to Bishop, priests and people. At the end of that time the Diocese of Burlington, in the State of Vermont, was established and Father De Goebriand was made its first Bishop. He was solemnly consecrated October 30, 1848.

Only those intimately acquainted with the Church in New England can form any adequate conception of the great work performed by Bishop De Goebriand.

Temporary houses of worship were erected and priests and Sisters were sent. Quite a number of seminaries of Europe. The Bishop established hospitals, erected schools and convalescent and many charitable institutions. Another of the prelate's first works was the erection of the beautiful Gothic Cathedral of the Immaculate Conception at Burlington. From the date of his consecration until the present day the history of the diocese has been one of progress.

During his administration the number of churches in the diocese increased from 8 to 71 and the number of Catholics nearly doubled.

A TRIP TO ROME.
Early in the present decade the Bishop journeyed to Rome and visited Jerusalem and the Holy Land. He was affectionately received by Pope Leo XIII and brought back with him sweet memories of that great Pontiff. One result of his trip is especially interesting to the Catholics of Vermont as well as those of the United States. It is a priceless relic of St. Peter, the first of the Popes. To use the Bishop's own words: "Through the kindness and authority of Cardinal Pacca, of late protector of the Basilica Sancti Petri and Vincula, I obtained to be forged for the Cathedral of Burlington a fac-simile, full size, of the original chains of St. Peter. Each link of our chain has been made to touch each corresponding link of the original chains of the great Apostle."
"Our chain was also placed on the tomb of St. Peter in Rome and in the Holy Land on the altar of the Church of Mount Carmel at Nazareth on the altar of the Annunciation, and at Jerusalem, at Gethsemane, on the place of the sweating of blood and also on the altar of the scourging, the place of the crucifixion and the grave of our Lord. We were told by the clergy of St. Peter that there were only four other chains of this size in the world. Another favor still greater. It is known that in the course of ages some links of the chain of St. Peter were given away by Popes to persons well deserving of the Church. Whilst I was in Rome I found that there were a few of these links in the treasury of relics of one of the basilicas of the city. After much inquiry and labor I had the pleasure of hearing Leo XIII. say to me: 'Your request is granted. Tell Cardinal Pacca to detach one of the links and give it to you with authentic.' So I have brought to Burlington one of the links of that chain which St. Peter dragged nine months in the Mamertine prison."
AN AUTHOR OF ABILITY.
Bishop De Goebriand was an author of no mean ability. He had been writing in various ways for forty years, and if all his private works were collected they would make several large sized volumes. His style was plain, simple and unaffected and always interesting. It should be remembered that all of this was done in the spare moments that could be snatched from important and time laborious pastoral duties. His latest work was "The Teaching of the Nation." This volume briefly but comprehensively outlines the lives of each of the Apostles and gives besides a summary of the origin and history of the Christian religion.

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