

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JANUARY 19, 1898.

Vol. XXVII No. 4

Calendar for Jan., 1898.

MOON'S PHASES.
Full Moon, 7h 24m ev.
Last Quarter, 15d 10h 44m m.
New Moon, 22d 2h 25m m.
First Quarter, 29d 9h 33m m.

Day of Week	Sun	Moon
1 Saturday	7 40 27	2 01
2 Sunday	7 40 28	3 06
3 Monday	7 40 29	4 09
4 Tuesday	7 40 30	5 08
5 Wednesday	7 40 31	6 04
6 Thursday	7 40 32	6 53
7 Friday	7 40 33	rise
8 Saturday	7 39 34	5 16
9 Sunday	7 39 35	6 22
10 Monday	7 39 36	7 22
11 Tuesday	7 38 37	8 23
12 Wednesday	7 38 38	9 21
13 Thursday	7 37 39	10 17
14 Friday	7 37 40	11 12
15 Saturday	7 36 41	12 05
16 Sunday	7 36 42	1 00
17 Monday	7 35 43	1 55
18 Tuesday	7 35 44	2 50
19 Wednesday	7 34 45	3 42
20 Thursday	7 34 46	4 35
21 Friday	7 34 47	5 25
22 Saturday	7 33 48	6 14
23 Sunday	7 33 49	7 02
24 Monday	7 32 50	7 48
25 Tuesday	7 32 51	8 32
26 Wednesday	7 31 52	9 14
27 Thursday	7 31 53	9 54
28 Friday	7 30 54	10 31
29 Saturday	7 30 55	11 05
30 Sunday	7 29 56	11 36
31 Monday	7 29 57	12 05

FIRE INSURANCE, LIFE INSURANCE.

The Royal Insurance Co. of Liverpool.
The Sun Fire office of London.
The Phoenix Insurance Co. of Brooklyn.
The Mutual Life Insurance Co. of New York.

Combined Assets of above Companies, \$300,000,000.
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FRED. W. HYNDMAN, Agent. Watson's Building, Queen Street, Charlottetown, P. E. I. Jan. 21, 1898.—ly

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Gold and Silver GOODS

Suitable for Wedding, Birthday, or Holiday Gifts. Orders by mail solicited.

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English Breakfast Cocoa Possesses the following distinctive merits: DELICACY OF FLAVOR, SUPERIORITY IN QUALITY, GREATLY COMFORTING, To the Nervous and Dyspeptic. Nutritive Qualities Unrivalled In Quarter-Pound Tins Only. Prepared by JAMES EPPS & CO., Ltd., Homiopathic Chemists, London, England. Oct. 13, 97—301.

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Now opened at

Sunnyside Bookstore.

New Books, New Purses, New Card Cases, New Stationery, New Chinaware, New Brass Goods, New Leather Goods, New Celluloid Goods, New Dolls and Toys, Boy's Own, Girls Own, &c.

HASZARD & MOORE, SUNNYSIDE.

THE PERFECT TEA MONSOON TEA

"Monsoon" Tea is packed under the supervision of the Tea growers, and is advertised and sold by them as a sample of the best quality of Indian and Ceylon Tea. For that reason they see that none but the very fresh leaves go into Monsoon packages. This is why "Monsoon" is the perfect Tea, and is sold at the same price as inferior tea. It is put up in sealed tins of 1 lb., 4 lbs., and 5 lbs., and sold in three flavors at 25c, 50c, and 75c. If your grocer does not keep it, tell him to write to STEEL, HAYTER & CO., 11 Bond St., East, Toronto.

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 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 truth 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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Greatest Tailoring Store.

Judges of Value Cannot be Excelled

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

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.

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The P. E. I. Commercial College Gives a Thorough Training in Actual Business, Book keeping, Arithmetic, Penmanship, Shorthand, Typewriting, Commercial Law, Business Correspondence and Composition.

Some Branches taught in Night Schools at Day School. Rates much reduced. Send for Prospectus.

ISAAC OXENHAM, Principal and Proprietor.

P. O. Box 242, over Bank of Nova Scotia, Queen Square, Ch. town, Dec. 29, '97—2m
Wonderful value in Ladies' Jackets for \$2.98 at Beer Bros. great sale.

THE POPE'S ENCYCLICAL The Manitoba Schools.

Following is an authentic translation of the P. P.'s Encyclical on the Manitoba Schools:

To our Venerable Brothers, the Archbishops, Bishops and other Ordinaries of the Dominion of Canada, having peace and communication with the Apostolic See, Leo XIII.:

Venerable Brothers, health and apostolic benediction.—In addressing you, as we most willingly and lovingly do, there naturally occurs to our mind the continual interchange of proofs of mutual kindness and good offices that has ever existed between the Apostolic See and the people of Canada. The charity of the Roman Catholic Church, watched by your very oracles, she has never ceased since she has received you into her maternal bosom to hold you in a close embrace and bestow benefits on you with a prodigal hand. If that man of immortal memory, Francis de Laval Montmorency, first Bishop of Quebec, was able to happily accomplish for the public good such deeds of renown as your forefathers witnessed, it was because he was supported by the authority and favor of the Roman Pontiff; nor was it from any other source that the works of succeeding bishops, men of great merit, had their origin and drew their guarantee of success in the same way, to go back to earlier days, it was through the inspiration and initiative of the Apostolic See that the generous hands of missionaries undertook the journey to your country, bearing together with the light of the gospel a higher culture and the first germs of civilization. It was those germs rendered fruitful by their devoted labors that have placed the people of Canada, although of recent origin, on an equal footing of culture and glory with the most polished nations of the world. It is most pleasing to recall these beloved facts, all the more so because we can still contemplate their abundant fruits. Assuredly the greatest of these is that amongst the Catholic people there is an ardent love and zeal for our holy religion, for that religion which your ancestors, coming, providentially, first and chiefly from France, then from Ireland, and afterwards from elsewhere, faithfully professed and transmitted as an invaluable deposit to their children. But if the children have faithfully preserved this precious inheritance it is easy for us to understand how much of praise is due to your vigilance and your zeal, venerable brothers. How much also is due to the zeal of your clergy, all of you have labored with unanimity and assiduity for the preservation and advancement of the Catholic faith, and we must pay this homage to the truth, without meeting with disfavor or opposition from the laws of the British Empire. Thus it was that when moved by the consideration of your common merits we raised, a few years ago, the Archbishop of Quebec to the cardinal's dignity we had in view not only to recognize his personal merit, but also to repay a tribute of homage to the piety of all your Catholic people. As regards the education of youth, upon which rest the best hopes of religion and civil society, the Apostolic See has never ceased in conjunction with you and your predecessors to occupy itself. Hence were founded in great numbers in your country institutions destined for the moral and scientific instruction of youth, institutions which are so flourishing under the guardianship and protection of the Church. Amongst these the University of Quebec, adorned with all the titles and enjoying all the rights which the Apostolic authority is accustomed to confer, occupies a place of honor and sufficiently proves that the Holy See has no greater preoccupation nor desire than the formation of youthful citizens, distinguished by intellectual culture and commendable by reason of their virtue. Therefore it was with extreme solicitude, as you can readily understand, that we turned our mind to the unhappy events which in these latter years have marked the history of Catholic education in Manitoba. It is our wish and this wish is a duty for us, to strive to obtain and to effectually obtain by all the means and all the efforts in our power, that no hurt shall come to religion among many thousands of souls whose salvation has been especially committed to us, especially in the country which owes to the Our this initiation in Christian doctrine and the first rudiments of civilization, and since many expected that we should make a pronouncement on the question, and asked that we

should trace a line of conduct and a way to be followed, we did not wish to decide anything on this subject before our Apostolic Delegate had been on the spot, charged to proceed to a serious examination of the situation and to give an account to us of the state of affairs. He has faithfully and diligently fulfilled the command which we had given him. The question agitated is one of great and exceptional importance. We speak of the decision taken seven years ago by the parliament of Manitoba on the subject of education. The act of Confederation had secured to Catholic children the right of education in public schools by keeping with their conscientious convictions. The parliament of Manitoba abolished this right by contrary law. By this latter law an injury was inflicted, for it was not lawful for our children to seek the benefits of education in schools in which the Catholic religion is ignored or actively combated; in schools where its doctrine is despised and its fundamental principles repudiated. If the Church has any more permitted it, it was only with great reluctance and in self-defence, and after having taken many precautions, which, however, have too often been found unequal to parrying the danger. In like manner one must at all cost avoid the most pernicious of schools wherein every form of belief is indifferently admitted and placed on an equal footing, as if in what regards God and divine things it was of no importance whether one believed rightly or wrongly, whether one followed truth or falsehood. You well know, venerable brothers, that all schools of this kind have been condemned by the Church, because there can be nothing pernicious or more fitted to injure the integrity of faith, and to turn away the tender minds of youth from the truth. There is another point on which even those who differ from us in all else will agree with us, namely, that it is not by means of a purely scientific instruction, nor by vague and superficial notions of virtue, that Catholic children will leave schools, such as their country desires and expects. They must be more deeply and fully instructed in their religion if they are to become good Christians, honest and upright citizens. The formation of their character must be the result of principles which, deeply engraved on their consciences, will impose themselves on their lives as the natural consequences of their faith and religion, for without religion there is no moral education worthy of the name, none truly efficacious, seeing that the nature and force of all duties are derived chiefly from these special duties which bind man to God, who commands, who forbids and who has appended a salvation to good or evil. Wherefore, to hope to have souls imbued with good morals, and at the same time to leave them deprived of religion, is as senseless as to invite to virtue after having overthrown its very foundation.

For the Catholic there is but one true religion, the Catholic religion; hence in all that concerns doctrine or morality or religion he cannot accept or recognize anything which is not drawn from the very sources of Catholic teachings. Justice and reason demand that our children have in their schools not only scientific instruction, but also moral teachings in harmony, as we have already said, with the principles of their religion, teachings without which all education will be not only fruitless but absolutely pernicious. Hence the necessity of having Catholic teachers, reading books and textbooks approved of by the bishops, and liberty to organize the schools, and the teaching thereof shall be in full accord with Catholic faith and will as with all the duties that flow therefrom. For the rest, to decide in what institutions their children shall be instructed, who shall be the teachers of parental authority. When, then, Catholics demand, and it is their duty to demand and to strive to obtain, that the teaching of the masters shall be in conformity with the religion of their children, they are only making use of their right, and there can be nothing more unjust than to force on them the alternative of allowing their children to grow up in ignorance or to expose them to manifest danger in what concerns the supreme interests of their souls. It is not right to call in doubt or to abandon in any way these principles of judging and acting, which are founded on truth and justice, and which are the safeguards both of public and private interests. Wherefore, thus when the new law in Manitoba struck a blow at Catholic education, it was your duty, venerable brothers, to freely protest against the injury and disaster inflicted, and the way in which you all fulfilled that duty is a proof

of your common vigilance, and of a truly worthy of bishops; and although each one of you will find on this point a sufficient approbation in the testimony of his own conscience, learn, nevertheless, that you have also our concurrence and our approbation, for the things which you sought and still seek to protect and defend are most sacred. The difficulties created by the law of which we speak by their very nature showed that an elevation was to be sought for in a united effort. For so worthy was the Catholic cause that all good and upright citizens, without distinction of party, should have banded themselves together in close union to uphold it. Unfortunately for the success of this cause the contrary took place. What is more deplorable still is that Catholic Canadians themselves failed to unite as they should in defending these interests, which are of such importance to all, the importance and gravity of which should have stilled the voice of party politics, which are of much less importance.

We are not unaware that something has been done to amend that law. The men who are at the head of the Federal Government and of the Province of Manitoba have already taken certain measures with a view to decreasing the difficulties of which the Catholics of Manitoba complain, and against which they rightly continue to protest. We have no reason to doubt that these measures were taken from love of justice and from a laudable motive. We cannot, however, dissimulate the truth; the law which they have passed to repair the injury is defective, unsuitable, insufficient. The Catholics ask, and no one can deny that they justly ask, for much more. Moreover, in the remedial measures that have been proposed there is this defect, that in changes of local circumstances they may easily become valueless. In a word, the rights of Catholics and the education of their children have not been sufficiently provided for in this question demands, and it is conformable to justice, that they should be thoroughly provided for, that is by putting in security and surrounding with due safeguards the unchangeable and sacred principles of which we have spoken above. This should be the aim, this the end to be zealously and prudently sought for. Nothing can be more injurious to the attainment of this end than discord. Unity of spirit and harmony of action are most necessary. Nevertheless, since as frequently happens in things of this nature, there is not one fixed and determined, but various ways of arriving at the end which is proposed, and which should be obtained, it follows that there may be various opinions, equally good and advantageous. Wherefore let each and all be mindful of the rules of moderation, gentleness and mutual charity; let no one fall in the respect that is due to another, but let all resolve in fraternal unanimity, and not without your advice, to do that which the circumstances require, and which appears best to be done.

As regards especially the Catholics of Manitoba, we have every confidence that with God's help they will succeed in obtaining full satisfaction. This hope is founded in the first place, in the righteousness of their cause, next in the sense of justice and prudence of the men at the head of the government, and finally in the good-will of all upright men in Canada. In the meantime until they are able to obtain their full rights, let them not return anything is granted by law, or custom, or the good-will of men, which will render the evil more tolerable and the danger more remote, it is expedient and useful to make use of such concessions, and to derive therefrom as much benefit and advantage as possible. Where, however, no remedy can be found for this evil, we must exert and beseech that it be provided against by the liberality and magnificence of their contributions, for no one can do anything more salutary for himself, or more conducive to the prosperity of his country, than to contribute, according to his means, to the maintenance of these schools. There is another point which appeals to your common solicitude, namely, that by your authority and with the assistance of those who direct educational institutions, an accurate and suitable curriculum of studies be established, and that it be specially provided that no one shall be permitted to teach who is not amply endowed with all the necessary qualities, natural and acquired, for it is only right that Catholic schools should be able to compete in learning, culture and scholarship with the best in the country. As concerns intellectual



Royal makes the food pure, wholesome and delicious.

Now there is no kind of knowledge, no perfection of learning, which cannot be fully harmonized with Catholic doctrine. Especially Catholics who are writers on the daily press can do much towards explaining and defending what we have already said. Let them, therefore, be mindful of their duty. Let them sacredly and courageously uphold what is true, what is right, what is useful to the Christian religion and the state; let them do it however in a decorous manner. Let them avoid personalities; let them never overstep the bounds of moderation; let them respect and religiously take heed to the authority of the bishops and all legitimate authority. The greater the difficulties of the time and the more imminent the danger of disunion the more studiously should they endeavor to promote unity of thought and action without which there is little or no hope that which we all desire will be obtained. As a pledge of heavenly gifts and a testimony of our fraternal good-will, we lovingly impart in the Lord to you, venerable brothers, and to your clergy and people. Given at Rome, from St. Peter's, on the 8th of December, 1897, in the twentieth year of our pontificate. LEO P. P. XIII.

A decree of the Sacred Congregation of the Propaganda grants and establishes special facilities to Catholics who, professing the Oriental rite of the Church, betake themselves to America. These facilities are, in effect, intended, as far as is possible, to supply the want of a hierarchy proper to their rite in the United States, in order that these Catholics may fulfill their religious duties. The decree of the Propaganda, published in the Analecta Ecclesiastica, establishes the following three points: (1) The faithful who profess the Oriental rite can, in North America, adopt the Latin rite, provided that, on their return to their native land, they again follow their old rite. (2) As to the Orientals who establish their permanent domicile in North America they cannot adopt the Latin rite unless they obtain for each several and individual case special authority from the Holy See. (3) In the parishes of North America, where numbers of those following the Oriental rite are found, the Metropolitan, after taking advice of his suffragans, shall delegate, for the guidance and direction of the Orientals, an Oriental priest who is a celibate or, in default, a Latin priest enjoying the esteem of the Bishops, who shall be granted full and necessary powers by his bishop. That this grant is highly important will be seen from the fact that so many Armenians have emigrated to America as a result of the horrible persecutions practised upon them by the henchmen of Abdul Sultan of Turkey.

Cures

Prove the merit of Hood's Sarsaparilla—pure, free, perfect, permanent Cures. Cures of scrofula in several forms, the swollen neck, running sores, hip disease, sores in the eyes. Cures of Salt Rheum, with its various itching and burning, scald head, tetter, etc. Cures of Piles, Hemorrhoids, and all other eruptions due to impure blood. Cures of Dyspepsia and other troubles where a good stomach tonic was needed. Cures of Rheumatism, where patients were unable to work or walk for weeks. Cures of Ocular by expelling the impurities which cause and sustain the disease. Cures of Nervousness by properly feeding and feeding the nerves upon pure blood. Cures of That Tired Feeling by restoring strength. Hood's Pills will cure you.

Hood's Sarsaparilla

To C. L. Hood, J. B. Proprietors, Lowell, Mass. Hood's Pills will cure you.