

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DECEMBER 9, 1896.

Vol. XXV. No. 50

## Calendar for Dec., 1896.

MOON'S CHANGES.  
New Moon, 4th day, 1h. 38.6m. p. m.  
First Quarter, 11th day, 8h. 16.9m. p. m.  
Full Moon, 19th day, 11h. 52.9m. p. m.  
Last Quarter, 27th day, 7h. 56.2m. a. m.

Day of Week	Sun	Moon	Rises	Sets	High Water	Low Water
1 Tues	7	29	4	10	3	44
2 Wed	8	30	5	11	4	45
3 Thurs	9	31	6	12	5	46
4 Fri	10	1	7	13	6	47
5 Sat	11	2	8	14	7	48
6 Sun	12	3	9	15	8	49
7 Mon	1	4	10	16	9	50
8 Tues	2	5	11	17	10	51
9 Wed	3	6	12	18	11	52
10 Thurs	4	7	13	19	12	53
11 Fri	5	8	14	20	13	54
12 Sat	6	9	15	21	14	55
13 Sun	7	10	16	22	15	56
14 Mon	8	11	17	23	16	57
15 Tues	9	12	18	24	17	58
16 Wed	10	13	19	25	18	59
17 Thurs	11	14	20	26	19	60
18 Fri	12	15	21	27	20	61
19 Sat	1	16	22	28	21	62
20 Sun	2	17	23	29	22	63
21 Mon	3	18	24	30	23	64
22 Tues	4	19	25	31	24	65
23 Wed	5	20	26	1	25	66
24 Thurs	6	21	27	2	26	67
25 Fri	7	22	28	3	27	68
26 Sat	8	23	29	4	28	69
27 Sun	9	24	30	5	29	70
28 Mon	10	25	31	6	30	71
29 Tues	11	26	1	7	31	72
30 Wed	12	27	2	8	1	73
31 Thurs	1	28	3	9	2	74

## Epps's Cocoa.

ENGLISH BREAKFAST COCOA possesses the following distinctive merits:  
DELICACY OF FLAVOR.  
SUPERIORITY IN QUALITY.  
GRATEFUL AND COMFORTING TO THE NERVOUS OR DYSPYPTIC.  
Nutritive qualities unrivalled. In quarter-pound tins and packets only.  
Prepared by JAMES EPPS & Co., Ltd., Homoeopathic Chemists, London, England.  
Oct. 7, 1896.

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These are our **Leading Lines.**  
When you require anything in this line you will find it at **Lowest Prices.**  
Consistent with quality and service at **E. W. Taylor's,**  
CAMERON BLOCK, CHARLOTTETOWN.

**JAMES H. REDDIN,**  
**BARRISTER-AT-LAW**  
NOTARY PUBLIC, &c.  
CAMERON BLOCK, CHARLOTTETOWN.  
Special attention given to Collections  
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**FRED. W. HYNDMAN,** Agent.  
Watson's Building, Queen Street, Charlottetown, P. E. I.  
Jan. 21, 1896-17

**W. H. CROSSKILL,** Stenographer.  
Charlottetown, June 24, 1896.

**North British and Mercantile FIRE AND LIFE INSURANCE COMPANY**  
EDINBURGH AND LONDON.  
ESTABLISHED 1860.  
Total Assets, 1891, - \$60,082,727.  
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.

**FRED. W. HYNDMAN,** Agent.  
Watson's Building, Queen Street, Charlottetown, P. E. I.  
Jan. 21, 1896-17

## McMillan & Hornsby.

**Books, Stationery and Fancy Goods,**  
**School Books, and School Supplies of all Kinds.**

**BEST ASSORTMENT OF INKS, PENS, SCRIBBLERS, FOOLSCAP, SLATES, ETC., IN CHARLOTTETOWN. PRICES AWAY DOWN.**

**PICTURE FRAMING At Short Notice.**  
Don't Forget the Place.

**McMILLAN & HORNSBY,**  
Queen Street, Charlottetown.

**MONEY! MONEY! MONEY!**  
Everybody Wants Money. We Want it in Cash or **GOOD NOTES**  
-AT THE-  
**City Hardware Store,**  
Wholesale and Retail.

**Hardware & Stoves**  
Celebrated **"JEWEL" STOVES.**

From now till the new year we want a **PILE OF MONEY** and have a **BIG PILE OF GOODS** to exchange for it. Sound money and sound business is what we are after. Our stock is large and well assorted, and for the balance of 1896 we will give special inducements for Cash or Good Notes. Call or write for prices and you are sure to buy. Don't forget the old

**City Hardware Store, Queen Street.**  
**R. B. NORTON & CO.**

**FREE INSTRUCTION IN PENMANSHIP**  
Will be given to those taking my mail course in SHORTHAND, during the next three months only.

**One Year's Instruction at a Small Cost.**  
I want every school teacher and young man and woman throughout P. E. Island to learn shorthand and improve their handwriting. Success guaranteed. Send a 3c. stamp for circulars, specimens of writing and shorthand and testimonials as to teacher and art.  
**W. H. CROSSKILL,** Stenographer.  
Charlottetown, June 24, 1896.

**CLOCKS**  
**Cuckoo Clocks, Musical Clocks, ALARM CLOCKS.**  
Eight-day and thirty hour Clocks and Regulator Clocks, and Clocks of all kinds and patterns selling low. Repairing of Clocks, Watches and Jewelry a specialty.  
If you want to save money deal with **G. G. JURY,**  
Watchmaker and Jeweller, North Side Queen Square, opp. P. O., Charlottetown.

**MARK WRIGHT & CO.—COFFINS, CASKETS, AND ALL FUNERAL GOODS,**

## Local and Special News.

**Handsome Features.**  
Sometimes unsightly blotches, pimples or yellow opaque skin, destroys the attractiveness of handsome features. In all such cases Scott's Emulsion will build up the system, and impart freshness and beauty.

**Minard's Liniment Cures Colds etc.**  
TOBACCO HEART.  
Much heart and nerve weakness is caused by undue use of tea, coffee or tobacco; palpitation, nervousness, irritability, excitability, lack of confidence, etc.; are sure symptoms. Milburn's Heart and Nerve Pills bring ready relief by steadying the nerves and regulating the heart. They are a true heart and nerve food.

**Minard's Liniment Cures Diptheria.**  
If your lung trouble is of scrofulous origin, Ayer's Sarsaparilla will cure you.

**Minard's Liniment Cures distemper.**  
Buckingham's Dye for the Whiskers is the best, handiest, safest, sweet, cleanest, most economical and satisfactory dye ever invented. It is the gentlemen's favorite.

**SICK HEADACHE and Constipation are promptly cured by Burdock Pills.** Easy to take sure in effect.

**BLOOD IS LIFE.**  
It is the medium which carries to every nerve, muscle, organ and fibre its nourishment and strength. If the blood is pure, rich, and healthy you will be well; if impure, diseased will soon overtake you. Hood's Sarsaparilla has power to keep you in health by making your blood rich and pure.

**Hood's PILLS are easy to take, easy to operate. Cure indigestion, biliousness, 25c.**  
**Minard's Liniment Cures Garget in Cows.**

**I WAS CURED OF Rheumatic gout by MINARD'S LINIMENT.**  
ANDREW KING, Halifax.

**I WAS CURED OF acute Bronchitis by MINARD'S LINIMENT.**  
LT.-COL. C. CHASE READ, Sussex.

**I WAS CURED OF acute Rheumatism by MINARD'S LINIMENT.**  
C. S. BILLING, Markham, Ont.

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

**Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Cholera, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 25c.**

**Ayer's Sarsaparilla is a perfect cure for scrofula, that dread taint in the human system.**

**One Laxa-Liver Pill taken each night during 30 days will cure Constipation, off-putting headaches and irregular action of the bowels. Laxa-Liver Pills leave no unpleasant after-effect.**

**CATERER MEANS DANGER.**  
Because if unchecked it may lead directly to consumption. Catarrh is caused by impure blood. This fact is fully established. Therefore, it is useless to try to cure catarrh by outward applications or inhalants. The true way to cure catarrh is to purify the blood. Hood's Sarsaparilla is the great blood purifier, cures catarrh by its power to drive out all impurities from the blood. Thousands of people testify that they have been perfectly and permanently cured of Catarrh by Hood's Sarsaparilla.

**THE BEST COUGH CURE is Haggard's Pectoral Balsam. It heals the lungs and cures Coughs and Colds.**

**CONSTITUTION CURED.**  
CHAS. B.—I was in very poor health for over four years; the doctor said it was consumption. Not wanting to spend too much cash I got three bottles of B. B. B. and took it regularly. I can certify that I am now in the very best of health and feel very grateful to B. B. B.  
ALBERT THORPE, Montreal, Que.

**NORWAY PINE SKIN cures Coughs, Colds, and all Throat and Lung Troubles. Price 25c and 50c.**  
Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Cholera, Cholera Morbus, Cholera Infantum, and all summer-complaints and fluxes of the bowels in children and adults.  
If you desire a luxurious growth of healthy hair of a natural colour, nature's crowning gift, use only Hall's Vegetable Sulfur Hair Restorer.  
AS WELL AS EVER.  
Dear Sirs,—After suffering for two years from acute indigestion I tried B. B. B. I took only three bottles, which made me as well as ever. I highly recommend B. B. B. to all dyspeptics.  
Mrs. John White, Anshin, Man.  
MORE CURATIVE POWER  
It contains in a bottle of Hood's Sarsaparilla that in any other similar preparation. It costs the proprietor and manufacturer more. It costs the jobber and is worth more to the consumer. It has a record of cures unknown to any other preparation. It is the best to buy because it is the One True Blood Purifier.  
HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

## Archbishop Langevin Speaks.

(Northwest Review.)  
His Grace Archbishop Langevin delivered the following from the cathedral in St. Boniface, on Sunday 22.d ult. It is his official pronouncement on the so-called settlement of the school question. It was delivered in the cathedral at the high mass. Taking for his text the words: "That keep which is committed to thy trust," 1 Timothy, 6:20. His Grace said: "Such is, dearly beloved brethren, the motto that I choose on the day of my consecration, and in selecting these words, I mean to indicate that I intend to devote my life to the preservation in its full integrity, of the sacred deposit which was entrusted to me, and, as you are aware, Catholic education occupies the first place in the trust committed to pastors."

"To-day is the saddest, gloomiest day of my episcopal career, it is therefore with a broken heart that I appear before you. The negotiations which have taken place between the local authorities of Winnipeg and the Federal authorities of Ottawa, have resulted in an understanding which is spoken of as a settlement of the school question. At the outset, I protest against this word settlement. A disputed question cannot be settled without the consent and agreement of both parties. We are, without doubt, the parties the most interested in the Manitoba school question. It is for us a most vital matter, a matter of conscience, a matter of life or death. The majority which enjoys the school established in 1890 are satisfied, and we do wish to take from them anything of their rights and privileges; we ask simply to enjoy our legitimate rights as they do theirs; the possession of which has given us nearly twenty years of peace, after the Manitoba act of 1870. The minority has, moreover, obtained a favorable judgment from the Privy Council upon which they may found their claims for a restoration of the rights of which they have been deprived. But what has been the result? Instead of treating with us, negotiations have been carried on with those who have taken away our rights, and when the time came to finish the matter, it was not to us that the so-called settlement was shown, but to our worst enemies, to know if it was agreeable to them. And when the men whose programme has been the abolition of separate schools in Manitoba, and afterwards in Ontario have said, "It is well the settlement is satisfactory to us," the news has gone out that the question is settled, and the text of the settlement is given to the newspapers.

I would like to know whether the Catholic minority has authorized any man, or any set of men, to accept this pretended settlement. Allow me to tell you, my friends, that I have cherished the hope that we would receive the full and complete justice which was solemnly promised to us. We would have gladly accepted any fair arrangement; we would even have accepted any substantial concessions; although we might at the same time have retained the right to claim all our rights. But what is the position that they would impose upon us. There are items in the document, of which the first provides for a provincial law, eight others have reference to the religious instruction, and two others deal with instructions in languages other than English. A resume of the eight articles concerning religious instruction is the official proclamation of the principle of common and neutral schools. Article eight is well framed:—"No separation of the pupils by religious denominations shall take place during the secular school work." Thus it will be necessary that in the mixed centres of population, like Winnipeg, and elsewhere, the children be united in the same public schools, and it is forbidden to speak of God during the hours of secular instruction, but only after half-past three o'clock; and then a formal request of the parents or guardians of the children is necessary. Allow me to say to you at once, my friends, that the common and neutral schools have been condemned by the Church. We have the encyclicals of the Pope, and particularly that one addressed to France by the Pope Leo XIII., "Nobilissima Gallorum Genes," and the directions of the sacred congregation of the Propaganda to the bishops of Canada, of the 16th March, 1895. No Catholic can approve of these schools unless he wishes to separate himself from the church. What do we understand by religious instruction? Is it instruction in the catechism? Yes, and more than that. The spirit of the child ought to be penetrated by the Christian seed. The catechism does not suffice for that. If, during the larger part of the day, the child only hears of secular matters, do

you think that the poor half hour will suffice to counterbalance the disastrous effect of the moral lessons. Our separated brethren in England believe in religious instruction during the classes, and, in order to avoid the divorce between religious and secular instruction, the Anglicans and others have established voluntary schools in the same manner as the Catholics. Thousands of schools in France and in the United States have been established in order to safeguard the same principle, and we, who have a right to separate schools by the constitution—shall we accept common and neutral schools? The Catholic conscience forbids it. For the rest, the details of the pretended settlement betrays the real meaning of its authors. There are minute, petty, odious provisions brought in under the pernicious pretext of respecting the liberty of the parents, but at bottom, they practically reduce to nothing the derisive homage seemingly rendered to religious instruction.

**JUDGE FOR YOURSELVES.**  
1.—One half-hour only after half-past three, and then only, can religious instruction be given by the priest, some authorized by him, or by the teachers.

2.—This can take place, too, only after a resolution of the school trustees, or upon a petition of the parents or guardians of ten children for rural schools, and of 15 children for those of towns and villages.

3.—And this religious instruction may not be given every day. (sec. 4.)

4.—Moreover, in order to have a Catholic teacher, it is necessary in the schools in towns and cities that there shall be at least 40 Catholic children in attendance, which supposes 55 on the roll; and in the village schools a minimum of 25 Catholic children in attendance, which means 40 on the roll. So that in Winnipeg and several other places we will not have Catholic teachers because the children, divided up among the different schools will not be sufficiently numerous, and I do not wish to abandon these Catholics who have always been faithful to their duty. This is not all. It is necessary, yet that there should be a petition of the parents or guardians of at least 10, 25 or 40 children, according to the school, or there will be no religious instruction and no Catholic teacher.

5.—Finally, if there are in a school both Protestant and Catholic children, and there is not accommodation sufficient to separate them for religious instruction, then the days are to be divided between each denomination; and so instead of a half hour on each day, it will be a half-hour on every second day. So may I not repeat the words of an eminent member of an English church in Winnipeg, giving them, perhaps, a more extended significance; "They take away with one hand what they give with the other."

And are we not to thank them for these miserable crumbs they have thrown derisively at us. They are truly cynical. That alone renders the "settlement" unacceptable. The hot blood rises to the head, indignation makes the heart burst when one reads these details. These are not concessions, but odious restrictions. Formerly we had complete right to teach in French. To-day this is reduced to a moiety, and we, who were the first to come to this country, who discovered it by our ancestors, we have not more than those who came after us. We whose rights are guaranteed by constitution are put on the same footing as those who came from Iceland or from the wilds of Russia; we are not better treated than the Chinese or the Japanese. More than that, they do not permit us to teach French except as a means to learn English. Yes we wish to know English. It is necessary from every point of view. But there is nothing new in that for only to speak of St. Boniface, our little Canadian girls of the Taobe Academy learn English and speak it very correctly.

The study of English occupies in this house an important place; one cultivates it the same as French; we are anxious then to learn English; but we do not wish to sacrifice our rights. This pretended compromise does not guarantee to us our French books; we are to have mixed books, half French, half English, some Protestant, some atheistic, perhaps, like the manual of Paul Bert, which they will translate in part for us. What would permit us to hold that they would not do it. Do we not know them and are we not in their hands. They say that the French language is safeguarded, and a public man has dared to write the following words in a Montreal journal; "Those who would refuse to help to put in operation the amendments which the Greenway cabinet has consented to make would commit a criminal

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

## Royal Baking Powder

ABSOLUTELY PURE

Such words make my blood run cold as bishop and as French Canadian. I protest that they make game of nationality. Are we, yes or no, Catholics before all and our faith is the best safeguard of our national liberties? We ought to be Catholics first and Canadians after. Now our faith is outraged, our religious rights sacrificed, and while in fact French, we are not accorded anything but that which is given to any new comer. We will obtain more afterwards, perhaps you will say; moreover, the circumstances are changed. This is true, circumstances change, but principles do not, and who is there that promises you that you will obtain more in the future? No, do not insult our misfortune. Let no one seek to play with conscience, and the sacred sentiment of nationality. I protest against this abuse of sacred things. Our poverty is not a reason for insulting our misery, for it will never force us to accept a shameful compromise. We wish in the first place, the control of our schools; secondly Catholic school districts everywhere; thirdly, our Catholic histories and reading books at the least; fourthly, our Catholic inspectors; fifthly, competent Catholic teachers instructed by us; sixthly, our taxes and exemption from taxes from other schools. The remedial bill gave us all that in principle. Opposition was made to it because it did not give enough; but what has been given us in its place? Not one of our sacred rights, not a single one. As British subjects we have appealed to Her Majesty who has accorded us a favorable judgment. As the Apostle Paul says to us: "Ad tribunum Caesaris sto," we stand on this judgment. As Catholics we have the Pope and the Episcopate to direct our consciences, and neither of this so-called settlement. But will they say to us that we are in distress and that already 51 schools are closed. It is true that 51 school districts are without schools, out of these 51, fifteen are not able to have one because they have never been opened, or because there are not enough children to open one. Out of the 36 schools which remain 10 will be opened in a few days, and as for the 26 others they will all be opened if we can get the necessary assistance. Up to the present I have made no strenuous efforts because I expected from time to time an equitable settlement of this matter. Now that is over, and I take control of the schools. I am not a man of one party. I am free of all attachment. I am Archbishop in order to safeguard the interests of souls, and do not think I shall compromise a sacred cause for miserable party interests. God keep me from such misfortune! I have taken for my motto: "Depositi custodi!" and I ought to suffer everything rather than abandon it. I yielded the spirit of Mgr. Provencher and that of Mgr. Teache would have the right to appear before me, and say: "Bishop, thou hast betrayed thy mandate, you have forfeited honor and duty." If I yielded, I would not any longer have the right to have carried before me the Arch-Episcopal Cross, this symbol of suffering and justice. But no, with the help of God, I shall remain firm before the tempter and you recall the words of Jesus Macthew, "Fortius mori quam scodari"—rather to die than be dishonored. Be faithful to your flag. Do not separate from the clergy. To-day no one has a right to be neutral. It is necessary by your conduct, by your words, by your acts, to show that you are with your Archbishop, and who is not with us is against us. Allow me to hope my brethren that it not in vain that you have so often assured me of your filial obedience and that you know how to remember your promises. Moreover life is too short to forget our most sacred duties. Let us put our selves in presence of our eternity and let us not now as we would wish we had acted when the hour of death arrives. I bless you all.

**Saint Anthony of Padua.**  
The Very Reverend Father Leonard d'Argentan, Franciscan Guardian of the Convent of the Rue de Pateux, Paris, is organizing a movement to obtain from Pope Leo XIII. the title of Doctor of the Church and Father of the Poor for Saint Anthony.

The claims of Saint Anthony for the rank of Doctor are indisputable. Gregory IX. ordered the Antiphon

for the Feast of Doctor to be chanted in his honor, and in the Franciscan Order it is the Mass of a Doctor. In Medio Ecclesiae which is said on the Feast of Saint Anthony, June 13th, so the Father Leonard is only seeking for the extension of this privilege to the entire Church.

Saint Anthony was declared by Saint Francis to be the first master of theology in the Franciscan Order, and his tongue miraculously preserved, is the ever living witness of his teaching.

The Archbishops and Bishops of Aix, Bayonne, Digne, Mans, Leiniger, Moulins, Pamiers, Perpignan, Sainte Olande, Sic, Panoce, and the Abbot of Mellary, as well as six other Bishops, have given their approval to Father Leonard's project.

Since 1876, when his first "departure" ceremony took place in the Church of Our Lady Help of Christians at Turin, the Salesian Fathers' field of action in foreign lands has become so extensive as to render a repetition of that ceremony necessary every year. As a consequence there took place also this year that beautiful and impressive ceremony. In the afternoon of the 31st ult., of all Saints, twenty nuns and thirty young missionary priests, clerics and catechists, assembled in the sanctuary of Our Lady Help of Christians to undertake God's blessing or their implorings and recite the customary prayers before the setting out for foreign parts. Their respective destinations are Patagonia, Uruguay, Paraguay, the Argentine Republic, Venezuela, Columbia, the United States, North and South Africa.

For the purpose of marking in a religious way the opening of the new century, the plan of a vast pilgrimage to Rome is gradually being formed. It is the project of Count Aquaderni, and his idea is that in the presence of a concourse of people from all parts of the world, met together in the noblest temple of Christianity, the twentieth century be solemnly consecrated to our Lord. This purpose of consecration has already received the blessing and encouragement of the Holy Father in a brief addressed by him to Cardinal Svampa, Archbishop of Bologna.

A very neat reply was recently made by an English Catholic clergyman to the charge brought by the Anglican bishop of St. Asaph, in Wales, against the Holy See, which that dignitary accused of having condemned vernacular versions of the Bible. The clergyman in question answered this accusation by saying that it was not vernacular versions, but vernacular perversions, of Holy Writ that Rome condemned.

Dr. Doane, the eccentric Episcopal Bishop of Albany, showed himself lamentably behind the time and antiquated in speaking in his annual address last week of Papal infallibility as a "new dogma." More than a quarter of a century has elapsed since that dogma was defined, and belief in it is as old as Christianity itself.

From Paris comes word that a lady who had hitherto belonged to the Ritualistic section of the Anglican Church was recently received into the Catholic Church at St. Joseph's, No. 50, Avenue Hoche, by one of Passionist Fathers.

Mr. John Rains, a well-known Manchester physician and formerly a leading light among Freemasons, has been received into the Church by Father Bernard Vaughan, S. J.

**Nervous**  
People often wonder why their nerves are so weak, why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and nervousness.

**Dyspepsia**  
The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion; is the true remedy for all nervous troubles.

**Hood's Sarsaparilla**  
It is the One True Blood Purifier. 41 per bottle. Prepared only by C. E. Hood & Co., Lowell, Mass.  
Cure Liver Pills; easy to take, easy to operate. 25c.