



MALPEQUE AGAIN.

Sir,—I have read a great deal in all the City papers on the educational question since my first letter to you appeared in print, and must frankly confess that neither your business calculations nor the transcendentalism of the distinguished editor of The Patriot have impelled me to change one single word in that letter, nor satisfied any of the doubts of the farmers around here, at least. Indeed the common remark is: "Dr. Anderson has got those Charlottetown gents solid."

You will have noticed, I presume, that I have always contended for a proper Normal school as being a necessity of our school system and its improvement. Now, it is the opinion of many men, all that you have written to the contrary notwithstanding, that the present building devoted entirely to class purposes and renovated at a some little expense is quite good enough for this purpose. You say no. Very well, let us have a commission of competent men to examine it—a committee of of the House even—and when they view the premises and note the extra room and conveniences to be afforded by the surrender of the large space now occupied by the principal to class purposes and the great change a few judicious repairs will effect, I feel satisfied, that they must, in view of our financial position, come to the conclusion that the present building is quite good enough for some time to come, until we get our heads ever water at least. If they decide otherwise and against me, I am sure that I shall most willingly fall in with every patriotic islander and lend my influence to the construction of a new building—not a grand college in which to teach arts and sciences much less engineering, law and medicine, mind you, when we can't pay for A B C's, but a building quite up to the requirements of the times to train the teachers necessary for the working of our school system—a system as all admit, already hard enough to support. We country people, laugh at us as you may down there where all these matters bring grief to your mills, understand our duty to the state just as well as you do. We are ready to educate our children up to the limit which will enable them to discharge their duty to the state; if we go further we must have absolute liberty of choice. We do not wish to interfere with other's rights in this regard either. We respect these rights as honorable men.

Now here is my Catholic neighbor, Murphy, who says his convictions would not allow him to send his boy to such an institution as brother Laird desires, because his faith would not be secure there. Those who have read the Pope on the Manitoba school question—and who has not?—will have remarked that Catholics cannot tolerate a mixed system of schools, or "neutral schools," as the Pope calls them, except in dire necessity. If this be so, and we see our Catholic friends keeping up at great expense and sacrifice their own college and convents, where they prepare their boys for the liberal professions and give their girls higher education and special training, how can we expect them (and they make up a large third of our population) not only to support a college matriculating those studying to be Protestant lawyers, doctors and clergymen, now, to the university, but according to the Patriot's view, one teaching law, medicine and engineering? Why didn't he include the science of sciences, theology, I can't see, except that he noticed at the moment the ridiculous lengths to which his hobby was pushing him.

And there is my Presbyterian neighbor, McKenzie, who says "the whole thing ought to be refitted down there and a teachers' training school only permitted," averring (as all good Protestants aver) that not only does he respect the conscientious convictions of his friend Murphy, but that he himself has had experience of the danger unwary children of his church have run in drinking at the fountains of skepticism and unbelief which has been proffered them at the Prince of Wales College. My Anglican friend, Brown, will not send his boy there at all for reasons akin to those of his neighbor, Murphy; and as one of them I have long since come to the conclusion that it is not just the proper place for the Methodists. So you see, sir, that those educational gods of yours have not the complete confidence of the people. It would be all very well if we were all of one mind in matters of conscience and equally well prepared to participate in its advantages, procured without undue stress upon the people, to talk of a grand building, supported by the Province, where all could even cling to the very heights of scientific research; but anyone but the editor of the Patriot will see that even such ideals are absurd in poor, little, tax-burdened Prince Edward Island. At present we want to take in sail on our weather-beaten, unseaworthy, poorly manned ship of state, and throw no new canvas to the threatening breeze. And since you like categorical statements, sir, it all comes to this:

1. A proper normal school for the Pro-

vince. The present building refitted, if good enough; a new one if absolutely necessary.

2. A guarantee that those who make use of it without fees serve the Province to the extent it has served them; others pay to the full figure for instruction there.

3. Competent professors, paid proportionately to their attainments, the nature and amount of work performed and our own resources.

4. Our educational places, high and low, for our own sons when competent to fill them.

In the present state of affairs, we will have done well as a province when we furnish this programme at Charlottetown. We will not please Charlottetown, we know, which has a ways enjoyed a college at the country's expense; but we fail to see why we should be compelled to procure them one longer or educate gratis countrymen's sons, either, who wish to go higher. This is the feeling of the country, and I will be pardoned if I give it expression in plain terms. Confined to a normal school, we'll save much money on capital account and salaries.

Just one word about that report of the Principal in THE EXAMINER of Friday. I feel sure that, so far, no greater danger has come to the students' health at Prince of Wales College than elsewhere; and as to the professors, they are hale and hearty, indeed quite young and kitchenshit, after passing half a century in such unhealthy quarters. The common room for exams can be easily secured by furnishing apartments down town for the Principal. My old father, at my elbow, tells me that the reason apartments were put in the College at first was because there were no residences near it at all, and that functionality couldn't get there early in the morning from far down town. The last paragraph about "globe-trotting girls," I don't know why the Principal inserted it in his report if it were not to give us another sample of his classical English. I'm sorry to take up so much valuable space, but you know the right and duty of "summing up" falls to

MALPEQUE.

ST. PATRICK'S DAY.

Fine weather ushered in St. Patrick's day, and the A. O. H. and Benevolent Irish Society turned out a large number of members who marched through the town in celebration of Ireland's Patron Saint. The 82nd Battalion Band and the band of the League of the Cross headed the members of respective societies, and filled the air with stirring Irish melodies. The procession was the largest one for many years and made a fine appearance.

At St. Dunstan's Cathedral high mass was celebrated by Rev. P. Curran assisted by Rev. F. X. Gallant and Rev. T. Curran. The preacher on this occasion was Fr. Monaghan, of St. Dunstan's College, and we give herewith a summary of his sermon:

"I have appointed you that you should go and should bring forth fruit; and your fruit should remain." St. John xv 16. The mission of the apostles was to bear testimony to the doctrine of Christianity in every land. At their death the chosen disciples of our Lord left vast nations for other apostolic souls to gather to the fold of Christ. The apostolic vocation comes from God. There are many saints who have no mission to propagate the faith; others have a zeal to carry the light of faith, "that light which enlighteneth every man that cometh into the world" into foreign lands. These are the chosen ones among the saints, though all are intended by God to procure the moral and social utility of their fellow men. Whilst all nations honor the memory of their apostle, there is one race that has guarded the faith he preached in prosperity and trials, and though no longer a nation they have been utilized to transplant the principles of Christianity in many lands, so that today from every quarter of the globe the sons of Ireland invoke piously the name of St. Patrick. The praises of the Saint have been often told; still different boquets can be made from the same flowers. St. Patrick is a man of faith; he is an apostle of faith, and the faith he preaches still lives in the land. When Providence marks out anyone for an end, events are so disposed as to give the necessary preparation. The Scot and Gaul lay claim to the lineage of our Saint, but unmindful of either he gives his life and labor to Erin. The hand of Providence is visible in his captivity. He learned the language, became acquainted with the manners. Like David, he understood the invisible thing of Him from the creation of the world. He conceived an idea of his mission, and Providence led him to the feet of Pope Celestine from whom he received his mission to the Irish race.

Arriving in Wicklow in 432, he first endeavors to convert his former master. His mission prospers; he lights the Easter fire, and in the brightness of that fire, symbolic of his faith, the darkness of paganism disappears, whilst the flame once lighted is never extinguished. The gift of miracles was a proof of the Divine mission of the Apostles. St. Gregory says: "That faith might increase it had to be nourished by miracle, as when we plant a tree we water around it until we see it take firm root and when this is done we cease." Ireland was won to the faith without the shedding of blood, whereas in other lands "sanguis Martyrum semen Christianorum." The blood of martyrs was the seed of Christianity. The reason for this was the intellectual culture of the Irish, who soon gave to the truths of the gospel the testimony of their mind naturally Christian.

The fruits of St. Patrick's preaching was sanctity and its attendant train of virtues. Erin was known as the Land of Saints and Scholars. When Alaric and Attila ravished the Western Empire, schools found a refuge, and Charlemagne came hither for missionaries and teachers. But dark days came for Erin. First the Northman, then the invasion from their neighbors across the channel. Ireland was persecuted for her faith. It is wrong to

harass a fellow man for holding a religious opinion which the conscientious searchings of his mind and heart have recommended to him. Still for believing the doctrine of the grand old church, for trying to save their souls by the practice of piety, they were persecuted. Yet, from the days of O'Connell, who won the emancipation of his countrymen, religion has been free wherever the British flag flies.

From these considerations we should resolve to love and practice our faith without which we cannot please God. "Again Ireland has been great by her religion and her sons have ever held to their Catholic principles in public as in private. Adherence to our faith should be our motto as descendants of a people who, at an immense sacrifice, are ever loyal.

In conclusion Father Monaghan paid a compliment to the Parish, of whom a large number were Irish, on their magnificent edifice and encouraged them to finish it interiorly as it deserved.

Police Court.—Three young men, drunk and disorderly, were before the Stipendiary this morning. Two were fined \$30 or 60 days and the other whose list of charges included begging on the streets was fined \$90 or 90 days. All these were drunk and breaking windows when arrested by the police. The curfew bye-law is being enforced "several infants" having been escorted home last night. A woman named Palmer, an old offender, was taken to jail last night on an old warrant.

RECRUITING DAY.—This is International recruiting day among the Good Templars of the world. It will be duly observed by Charlottetown Lodge I. O. G. T. this evening by a fraternal reception of Elliot Lodge, of West River, and Bethel Lodge of Lot 45. A Templars' Reunion will also be held in connection. Upwards of 150 invitations have been issued in the city. The proceedings will take the form of a banquet and social. "At Home" A programme of toasts is prepared and the visiting lodges will entertain their city friends with readings, recitations, music, etc., etc. Any person who has been invited will be made welcome any time after eight o'clock, and will enjoy himself thoroughly for several hours afterwards.

The coronation of the young Queen of Holland will take place, according to a recently published decree, on Sept. 6 1898. On that day the young women, with right hand raised in the presence of the States General, will pledge herself to the following formula, which is a strange contrast to the oaths administered to the Russian and German Emperors: "I swear to the people of the Netherlands to preserve with all my power 'ee independence of the kingdom, to protect public and private liberty and the rights of all my subjects, and to employ for the preservation and advancement of individual and general prosperity all the means which the laws place at my disposal, as the due of an upright queen. And may God aid me in my work."

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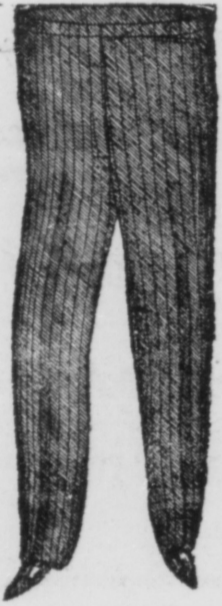
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TENDERS

TENDERS will be received by the undersigned until March 26th, at noon for the construction and exterior completion of a church at Tracadie, P.E.I.—foundation being built. Tenders will also be received for construction and exterior completion of same—all the material being supplied.
Lowest tender not necessarily accepted. Plans and specifications can be seen at the Parochial House, at Tracadie. P. J. HOGAN, P.P.

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