

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MAY 18, 1898.

Vol. XXVII No. 21

## Calendar for May, 1898.

MOON'S ORBITS.

Full Moon, 6d 1h 34m m.  
Last Quarter, 12d 4h 35m av.  
New Moon, 20d 7h 58m m.  
First Quarter, 28d 0h 14m av.

D	Day of Week	Sun rise	Sun sets	Moon rise	Moon sets
1	Sunday	4 48' 07"	6 23' 15"	11 39'	1 19'
2	Monday	4 47' 08"	6 23' 35"	10 58'	2 35'
3	Tuesday	4 46' 09"	6 23' 55"	10 17'	3 51'
4	Wednesday	4 45' 10"	6 24' 15"	9 36'	5 07'
5	Thursday	4 44' 11"	6 24' 35"	8 55'	6 23'
6	Friday	4 43' 12"	6 24' 55"	8 14'	7 39'
7	Saturday	4 42' 13"	6 25' 15"	7 33'	8 55'
8	Sunday	4 41' 14"	6 25' 35"	6 52'	10 11'
9	Monday	4 40' 15"	6 25' 55"	6 11'	11 27'
10	Tuesday	4 39' 16"	6 26' 15"	5 30'	12 43'
11	Wednesday	4 38' 17"	6 26' 35"	4 49'	1 59'
12	Thursday	4 37' 18"	6 26' 55"	4 08'	3 15'
13	Friday	4 36' 19"	6 27' 15"	3 27'	4 31'
14	Saturday	4 35' 20"	6 27' 35"	2 46'	5 47'
15	Sunday	4 34' 21"	6 27' 55"	2 05'	7 03'
16	Monday	4 33' 22"	6 28' 15"	1 24'	8 19'
17	Tuesday	4 32' 23"	6 28' 35"	4 43'	9 35'
18	Wednesday	4 31' 24"	6 28' 55"	4 02'	10 51'
19	Thursday	4 30' 25"	6 29' 15"	3 21'	12 07'
20	Friday	4 29' 26"	6 29' 35"	2 40'	1 23'
21	Saturday	4 28' 27"	6 29' 55"	1 59'	2 39'
22	Sunday	4 27' 28"	6 30' 15"	1 18'	3 55'
23	Monday	4 26' 29"	6 30' 35"	3 7'	5 11'
24	Tuesday	4 25' 30"	6 30' 55"	2 26'	6 27'
25	Wednesday	4 24' 31"	6 31' 15"	1 45'	7 43'
26	Thursday	4 23' 32"	6 31' 35"	1 04'	8 59'
27	Friday	4 22' 33"	6 31' 55"	2 23'	10 15'
28	Saturday	4 21' 34"	6 32' 15"	1 42'	11 31'
29	Sunday	4 20' 35"	6 32' 35"	1 01'	12 47'
30	Monday	4 19' 36"	6 32' 55"	2 20'	1 43'
31	Tuesday	4 18' 37"	6 33' 15"	1 39'	3 59'

## LIME.

We have commenced burning, and can supply any quantity of best quality of Lime for farming and building purposes.

C. LYONS & CO.  
Ch'town, May 4, 1898—1m

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Every One Timed Before Sold.

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If your grocer does not keep it, tell him to write to STEEL, HAYTER & CO., 11 and 13 Princes Street, Toronto.

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OUR LINES ARE Ready-to-wear Clothing, Hats and Caps, Trunks and Valises, Dress Goods, Staple Dry Goods, Cloths, imported and home-made.

Our stock of Ready-to-Wear Clothing is the largest and best on the Island, and we are ready and willing to have you test the truth of our words when we say we give the best for the money.

We take Wool in exchange for any goods in the store, and always pay the very highest figure for it.

Remember our values this spring are better than ever.

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Successor to McKay Woolen Co.

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We Advertise our Business on its own Merits.  
We are prepared to back it up every time.  
SO COME TO US AND

## ORDER YOUR SUIT,

And we will be life-long friends. If there is anything in the furnishing line you cannot get elsewhere, come to us and you will never get left.

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Successor to McKinnon & McLean.

Oct 6, 1897—yly

## Items of Interest to Catholic Readers In the Magazine.

The Dark Side of the Shield.  
(From the Sacred Heart Review.)

The latest number of the Nineteenth Century contains a contribution by F. de Pressense, the foreign editor of the Parisian Le Temps, who writes upon Franco and England and their colonial enterprise in Africa. This distinguished litterateur, whose work upon the late Cardinal Manning, approved by a Protestant, was by many English critics, fairer than Furell's book, submits that while it may be a great and even a grand thing for France and England to have annexed and civilized so large a part of Africa, there is still a dark side to their conquests in that continent, and one which may not be appropriately be called a gloomy sequel to the abominable slave trade which those nations claim to have suppressed in Africa. In portraying the dark side of this African civilization, M. de Pressense says: "Alcohol, spirits, cheats of adulterated gin, whisky or rum—these poisons European firms and great chartered companies pour out by the ton to these poor wretches, against the formal protests of treaties—the clearances too often dissolved under the name of war, as in Madagascar and Matabeland. All these sins, about which no one among all the powers of Europe is able, without the most Pharisaical hypocrisy, to plead not guilty, go to make a formidable indictment against conquering Christendom." What is worse still, is the circumstance that this indictment holds good, not alone of past times, but also of the present day, for the sins enumerated above are still being committed against the native populations of Africa by Europeans who arrogate to themselves praise for the civilizing work their countries are doing in the Dark Continent; and save for a feeble protest against them that makes itself heard now and then, no effectual steps are taken to arrest their perpetration. M. de Pressense contends, furthermore, that the missionaries, meaning thereby the Protestant foreign missionaries, are not without their culpability in the great crime for which he indicts European civilization. "The missionaries themselves—a bitter fact—are no longer," says he, "the harbingers of peaceful civilization, as they have sometimes been, or at any rate, wanted to be; they are merely the fore-runners, the spies and the quartermasters of an armed invasion"; an assertion which, unfortunately, more than one page of history proves fully warranted and true.

## By Way of Contrast.

While the condition of the Catholic missions in Japan is capable of, and is constantly assuming, larger proportions, even as they stand at present, those missions show in marked contrast to the admittedly weak situation of the Protestant ones. The Catholic population of Japan, which is officially declared to exceed 50,000 souls, has its own hierarchy, an archbishop and three suffragan prelates; and the manner in which the faith is progressing there, slowly, but steadily, can be estimated from the fact that Archbishop Osofi of Tokio, in a letter written by him last month to Chicago priest, states that in the year ending Aug. 1, 1897, the number of adult conversions in his jurisdiction alone, which covers but a quarter of Japan, was 1,120. Monsignor Osofi, however, confesses that there is much yet to be desired in Japan from a religious point of view. He says that the government in no way molests the Catholic missionaries, but accords them practically the same liberty that Catholicism enjoys in this country in the exercise of their ministrations. The people, nevertheless, the archbishop adds, might readily be better disposed toward religion, and be attracted to their ministrations by the struggles for life that the poorer classes have to make and, in part, to the sympathy that prevails, more or less, towards foreigners. Doubtless this latter obstacle to the progress of the faith, will be in a great measure removed when Japan has its native clergy—a good nucleus of which body already exists there. The history of the Church in Japan is a very peculiar and interesting one; and had it not been for certain untoward circumstances, the islands would in all probability have been made Catholic centuries ago. As it was, although Catholicism was placed under the ban for nearly three centuries, so that no priest could enter Japan, the faith was handed down from generation to generation among a faithful few; and when missionaries were again allowed to preach in Japan, those native Catholics hastened to welcome them. The Catholics of Japan would now be far more numerous than they are were it not for the fact that the growth of Christianity has been arrested and retarded by the demoralizing influences of divided Protestantism.

## Cardinal Beaton's Murder.

Andrew Lang contributes to the latest issue of Blackwood's Magazine a paper entitled "The Truth About the Cardinal's Murder." This article has reference to Cardinal Beaton, who lived in Scotland in the sixteenth century, and against whom the "reformers" brought all sorts of charges, accusing him of having forged a royal document appointing

## Protestant Missionaries in Japan.

The paper which Mr. H. W. Wilson contributes on "England and Japan" to the fortnightly Review devotes one or two paragraphs to a consideration of the religious condition of the latter land. The reproach is often leveled against Japan, Mr. Wilson says, that its people are pagans; but he contends that the Japanese are more correctly characterized as skeptics and agnostics than as pagans, and he adds that their agnosticism, which, speaking in a general manner, has been different from that agnosticism which has passed through Christian teaching and experience. This writer acknowledges that Protestantism has made but little headway in winning adherents in Japan. The Church Missionary Society, an English Protestant agency operating in Japan, he tells us, in 1896 reported only 1,723 native communicants. He finds various causes contributing to the failure of Protestant missionary efforts in the Mikado's realm; and chief among such causes he puts the diversity of the creeds which the sects preach, a feature that is not at all calculated, he submits, to recommend the Christianity which those sects profess to the Japanese; for a house divided against itself, he remarks, seldom appeals effectively to those whom it wishes to draw within its doors. The average Protestant missionary in Japan, furthermore, is not sufficiently well equipped mentally, Mr. Wilson thinks, to argue with the Japan agnostics and answer the subtle arguments which the learned skeptics bring to the support of their own creed or direct against the teachings of Christianity; and he intimates that of the various phases of Protestantism that are being preached in Japan, Unitarianism, which he styles "the most intellectualism," appears to commend itself most to the Japanese students.

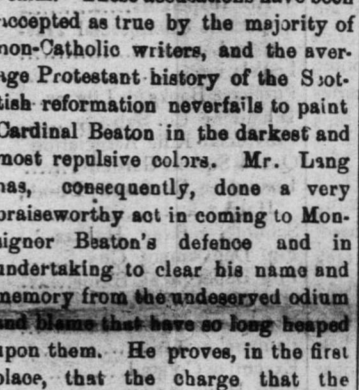
## Some Startling Figures.

The individuals who hold that the religious education of children can be safely left to the home circle and the short weekly Sunday-school session, and who, consequently, oppose the giving of any moral instruction in the day school, will be very apt to have their ideas on these issues rudely shaken if they read what Mr. Seeley says on them in the article he has in the Educational Review. Mr. Seeley points out that whereas, according to the figures of the United States Sunday-school Union, the total attendance of children at Protestant Sunday-schools in this country is 10,890,092, of whom twelve per cent, are under five or more than eighteen years of age, the non-Catholic youth of the land is, in round figures, more than 14,000,000. Then he says: "The meaning of these figures is simply overwhelming. More than one-half of the children in this Christian land receive practically no religious instruction! For but few parents who fail to send their children to Sunday-school are careful about the religious training of their children in the home. Even this feature does not show all of the truth. It seems to admit that the fifty per cent. who attend Sunday-school are receiving proper religious instruction; but every one knows that this cannot be granted. With less than one hour's instruction per week, with irregular attendance, with lack of study on the part of the children, and with so many untrained teachers, is it any wonder that the vast majority of the children who attend Sunday-school, there is a woful ignorance of the Bible?" These words constitute a very strong and, at the same time, a very unanswerable arraignment of that injurious educational policy which shuts the door of the public school on religion and religious instruction, and relegating the moral education of youth altogether to the home circle and the Sunday-school, in neither of which places, as Mr. Seeley, with the figures furnished him by the Protestant Sunday-school Union, conclusively shows, is it imparted in anything like an adequate or satisfactory manner.

## Foreign Exchanges have, as usual, many conversions recorded.

George Hare Patterson, Unitarian minister, Stanhope Street Church, Belfast, has been received into the Church by Rev. John Tobin, administrator, St. Peter's, Belfast. A daughter of Mr. Patterson, Gwendolyn Josephine, was received into the Church on the same occasion. Mr. Cyril Augustine Perring, son of the late Rev. A. Perring, vicar of Norton-by-Deventry, was received into the Church by Father Gilbert Vincent Hill, of Spilsby, on Holy Thursday. Messrs. Henry Thornley, W. H. Clarke, Cecil Copel and W. B. Aspland have also been recently received by Father Ball. Lady E. Smith, who was recently received into the Church, received confirmation at the hands of His Eminence Cardinal Vaughan a few days ago. On the same occasion Rev. Hamerton McDonald, who was also recently received, was confirmed by the Cardinal.

## Royal makes the food pure, wholesome and delicious.



On the feast of St. Joseph this year a touching ceremony took place at Tour-Saint-Joseph, where sixty-eight Little Sisters of the Poor, coming from all parts of the world, pronounced their perpetual vows. By this grand act they proved that so far from regretting what they had been doing for, fifteen or twenty years in behalf of the aged poor, they rejoice to be able to bind themselves by a new and definite bond to God and to their poor. Dom de Coetloguet, mitted Abbot of Saint Maur, presided over the ceremony, in which one of his own sisters played a part, and his brother Dom Jean de Coetloguet, a Benedictine in his own monastery, assisted.

## Madame-Jolie Melize, the daughter of the President of the Council of the French Republic, is about to enter religion.

She is an artist of efficient ability to have exhibited in the Champ-de-Mars, where her pictures ranked well among those of female artists. She has wished to take the veil for a long time, but has deferred to the request of her father, who begged of her to wait until the term of his office expired. It would naturally be rather a painful duty to succeed himself obliged to apply the succession tax to a convent of which his own child was a member.

## On Easter Monday a Solemn Requiem Mass is annually celebrated at Ostend by the Abbe Pype, the chaplain of the fishing population of the town, for the repose of the souls of those of his flock who have died in the course of the preceding year.

The service this year was attended by upwards of four hundred fishermen with their families. In recommending the departed to the prayers of the congregation the Abbe Pype referred in touching terms to the painful circumstances under which many of their relatives and friends had been called away and urged upon his hearers, whose occupation was so perilous, the duty of being always prepared for the final summons. Since Easter last year there have been no fewer than forty-three deaths among the fishermen of the town. Of this number twenty-nine had their lives at sea, as many as fifteen bread-winners perishing in the storm which occurred off the coast on the 25th March last.

## The Ottoman Government recently decided the erection in Rome of a special Turkish Legation to the Holy See.

The project is certainly indicative of good intentions, but the Vatican has not seen its way to accepting the proposal. The actuation of the idea would indicate that the Sovereign Pontiff was satisfied with the general line of action of the Turkish Government. In reality—even without taking into account the pagan principles and practices of Ottoman rule—the position of the Christians there leaves so much to be desired and so little had been in the past paid to the Pope's requests for more humane treatment of the outcast Armenians that very radical changes must come about before the Vatican can think of accepting diplomatic friendship with the Porte.

## Cures

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Cures of Salt Rheum, with its intense itching and burning, scald head, tetter, etc.  
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