

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 8, 1903

Vol. XXXII, No. 14

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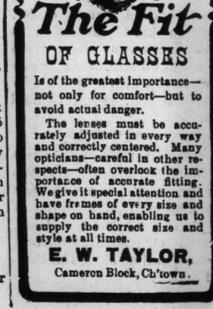
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Is of the greatest importance—not only for comfort—but to avoid actual danger.  
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**E. W. TAYLOR,**  
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## Catholics as Educators.

It was John Wesley who said that Queen Elizabeth was "as just and merciful as Nero, and as good a Christian as Mahomet." Pity that his followers do not acquit themselves with historical fact, or open their eyes to current events. At the recent mass meeting of Wesleyans in London, a speaker indulged in the stereotyped cant without which such gatherings seem incomplete, asserting that there was "a church necessary to the public life of England, because it was a Protestant church, an effective opponent of the arch-enemy of civil progress and religious freedom, the Roman Catholic Church."

It is rather amusing to remember the said "arch-enemy" has just been warmly praised by Earl Grey for the work achieved in Rhodesia among both whites and blacks, and that the first two scholarships at Oxford under the terms of Cecil Rhodes' will have been awarded by the Rhodesian Government to Catholic students of the Jesuit College, Bulawayo. How small and sour are the Romish grapes! Not long ago Sir John Gorst said that "there is no other religious body (than the Catholics) to whose devotion to the work of education such splendid testimony can be given." Our Wesleyan friends should remember that it was a Protestant, not a Catholic, Government which framed and enforced the penal laws; that Magna Charta was signed in Catholic times, and its provisions confirmed by the Catholic King whose codes of laws—to which we owe our House of Commons—gained for him the title of "the English Justinian."

It was under the influence of Catholicism that Europe rose from chaos to order. Mr. Lecky tells us truly: "Catholicism laid the very foundations of modern civilization." To similar effect might be quoted such writers as Guizot, Milman, Laing, Farrar, and even Froude, but the case can be adequately summed up in Cardinal Newman's words:

"Not a man now who talks bravely against the Church but owes it to the Church that he can talk at all." I have alluded to the missionary work of the Church in Rhodesia. Certainly it contrasts with that of the Wesleyans in New Zealand at a time when Protestantism was alone in the field. As Marshall tells us, the Episcopal and Wesleyan clergy who flocked to that land of promise rivalled each other in "purchases"—a tract of land for a shirt and an iron pot, and so forth—the fame of which traversed half the globe, penetrated the courts of law and the walls of Parliament, so that the Government had no alternative but to adopt instant measures to thwart the exorbitant cupidity of the missionary societies and their agents. A little later and a large part of the soil of New Zealand would have passed into the hands of Anglican and Wesleyan "missionaries." Their appropriation was checked by the slyness of the Colonial Secretary. Of the general superintendent of the Wesleyan mission at Auckland (1850) a colleague tells us that "he lends money at 20 per cent., and his delight is to watch the market, to buy, sell, lease, and mortgage to the best advantage, so that he is one of the wealthiest men in Auckland." Another was obliged to retire on account of detected immorality and became a high class merchant—"civil progress" with a vengeance. In the words of an Evangelical writer: "The only way to elevate our civilization is to elevate our citizens; the only way to save institutions is to save men."

"The loudest professors of religion are the worst offenders. Their attendance at church or chapel is but a hypocritical cloak of the foulest living. The most callous libertine is frequently the shining ornament of the chapel. In addition to habitual vice, untruthfulness prevails to an incredible extent. The greatest bearer of false witness is a frequent preacher in the chapel, and the worst drunkard is a prominent deacon. The children never see their parents show respect for any one or anything. They do not know what the thing is. They grow up with no reverence or fear for man, God or devil. The old are bad enough in their immorality, hypocrisy and untruthfulness, but the rising generation will be a hundred times worse unless something is done to remedy the evil. I must insist that it is not exaggerated in the least, and that I shall be prepared to prove its accuracy" (London "Daily Mail," January 29, 1903). Travel farther north and we find a reverend gentleman telling the Glasgow U. F. Kirk Presbytery, in his report on intemperance, that "it was surely time the 80,000 members in the Presbytery should

prayerfully lay hold of the question. The Church itself was in jeopardy at this very hour. She was annually losing from her membership large numbers of communicants from this cause alone." Dr. Wells said that Glasgow was known over the world for its excessive drunkenness. Mr. Barr, said that no one denied that a very large portion of the lapsing and irregular attendance at church was due to this evil. Another gentleman mentioned that in Glasgow last year 12,000 persons were apprehended for using obscene language (Glasgow "Herald," February 4, 1903). One of life's little ironies is afforded by the National Bible Society's report in the same column that it had "a record year for income as well as circulation." Ten tons of Scriptures was sent out from the Hankow Press (China) during November. But in face of the admissions at the Presbytery and of the others herein quoted, vain glorious Protestantism in its every variety might well cease from boasting, and refrain from its abuse of "Rome."—Manchester Guardian.

## Bishop Spalding on Labor Unions.

Washington, March 23.  
"The Sympathy of Christ and the Labor Movement" was the title of a discourse given in St. Patrick's Church last evening by Bishop Spalding. He said in part:

"In proclaiming that God is love and that the proof that one loves God is to be sought and found in the love he bears his fellow-man the Saviour uttered a truth which has sunk into the conscience of Christendom and has shaped the whole course of history and civilization. His first thought is of the soul of man, and this must forever be the first thought of all who would become good or do good. But he also goes through the soul to the physical conditions of life. He feeds the hungry, He heals the sick and gives new hope and courage to all on whom life's burdens bear with too heavy a weight. He has thus given the impulse to the great social movement which distinguishes our age, whose purpose and end is to improve the lot of those who toil, the impulse, consequently, to the movement which has led to the organization of labor."

"In England associations of workmen for the purpose of selling their labor were put under the ban of the law for five centuries, down to 1824, when, however, the industrial evolution which transferred production from the homes of the workers to factories took place, reducing the laborer to the extremity of wretchedness. Trade unions became an indispensable measure, of self-defense. They began in secrecy and were often maintained by violence but at length they won toleration, and finally, in 1871, legal recognition and the approval of the public."

## BENEFICIENCE OF THEIR WORK.

"Their work has in many ways been beneficial. They have promoted and facilitated factory legislation—the various measures to improve the environment in which men work to protect the life and health of the wage-earners and to shield the honor and purity of women and children. They have helped to secure shorter hours and higher wages and to remove oppressive fines and penalties. They have been a check on the unfairness and brutality of foreman and boss. They have been a mental and moral stimulus to their members, whom they have trained to think and set in concert. Again, labor unions have created the most favorable conditions for the establishment of boards of arbitration and conciliation which have averted many and great evils and which, it is believed, can furnish the only permanent method of settling disputes between the employed and their employers."

"On the other hand, the union has been at times a cause of disturbance. It has on occasions fanned the spirit of suspicion and distrust, it has lost sight of the common interests of owners and workers, has emphasized their conflicting claims, embittered the struggle and precipitated strikes. The strike is its one weapon—a weapon as dangerous to those who wield it, and to the public, and to the prosperity of the nation as to the employers against whom it is drawn. It is a chance whether the strikers win or lose; but whether they win or lose, they and their families suffer serious physical hardship and moral injury. The strike is not an appeal to reason and justice, but to strength and endurance, and hence it easily issues in acts of lawlessness and violence. It is at the best a hazard, and when it is associated with crime it does harm to the cause of labor by alienating public sympathy."

## THE RIGHT TO WORK.

"It is difficult to conduct a strike

successfully without infringing on the rights of others, particularly on the right to work, which is fundamental. It is probable that as labor becomes more thoroughly organized the evils of unionism will grow less and its beneficent action will become greater. When based on right principles and maintained without resort to criminal measures, a trade union scarcely differs from any other legitimate joint stock association. It is, in fact, a partnership in which men who depend on the work of their hands for a livelihood combine to make their labor sufficiently remunerative to enable them and their families to live as civilized human beings should live.

"The right of private property is exclusive, but not absolute. Prosperity is an outgrowth of the social environment and is secured to its possessors by society. It must, therefore, conduce to the general welfare of those who are most immediately concerned in its production. The rich, consequently, are recreant to the most sacred duties which their wealth imposes when they fail to make it an agency for the improvement of those by the aid of whose toil it has been acquired. Laborers also have duties as well as rights, and one of their first duties is to respect the rights of man in all men."—Standard & Times.

## Items of Interest.

One of M. Combes' reasons for expelling wholesale the preaching congregations is that the secular clergy are quite competent to preach and are anxious to get rid of those whom the Premier elegantly calls "The Parasites of the Pulpit." A glance at the Lent conferences in the chief churches of Paris hardly bears out the second part of M. Combes' contention. The selection of the conferenciers is entirely in the hands of the parish priest of each church, and out of forty-seven special preachers who are giving the Lent conferences in forty-one Paris churches, twenty-four are members of religious congregations.

The twenty-fifth anniversary of the restoration of the ancient Catholic hierarchy in Scotland was celebrated in St. Mary's Pro-Cathedral, Edinburgh, the other day with a religious service in which the entire Scottish hierarchy took part. The statistics set forth in the discourse delivered on this occasion afford most gratifying evidence of the progress made by the church in Scotland during the past twenty-five years. It was estimated that the Catholics of the country at the restoration of the hierarchy numbered 360,000. It was certain that the number at present exceeded 510,000 showing an increase of 150,000 in a quarter of a century. There are now 222 missions, giving an increase of 60 per cent., and 359 churches and chapels showing an increase of 36 per cent., or more than one-third. The priests have increased from 278 to 462, or 70 per cent. In the number of schools there has been an increase of 55 per cent. Half a century ago it was thought by many that Scotland and Holland were so strongly opposed to Catholic principles as to make the prospect of the missionary almost hopeless, but today the outlook for the Church in both lands is full of encouragement.

A petition to Parliament on the subject of the offensive royal declaration is being prepared, and will shortly be offered for the signature of Catholics in every parish in England.

Saturday, March 7, was the seven-hundredth anniversary of the martyrdom by wild beasts of SS. Perpetua, Felicitas and companions in the amphitheatre at Carthage. One of the most precious documents of early Christian times is the description of their sufferings up to a short time before their death, written by St. Perpetua herself and supplemented by a short passage descriptive of the actual martyrdom from another hand. The White Fathers at Carthage had arranged for the anniversary day on the 7th ult. a splendid festival on the very spot of their heroic death amid the ruins of the amphitheatre, once thronged by thousands of pagans as witnesses of their sufferings and triumph.

Padre Giovanni Battista Embriaco, Dominican provincial of Rome, died on March 6. Competent in mechanics, he attained celebrity as a maker of clocks. [The best known is the water one, which every visitor to Rome has seen in the public gardens of the Pincio.

The death of the Catholic metropolitan at St. Petersburg, the Most Rev. Boleslaus Jerome Klopotoski, Archbishop of Mohiler and Minsk, is a great loss to the Catholic Church throughout the Russian Empire, of which the deceased prelate was the

spiritual chief. It is understood that his successor in the archiepiscopal see will be Count George Szombek, at present Bishop of Plock. There are actually three important Catholic bishoprics vacant in Russia—those of Samogitia, Vilna and Mohiler.

Rev. Edgar Lee, who has been Anglican vicar of Christ Church, Donostor, for about ten years, has resigned the living and is to be received into the Catholic Church.

In the "St. James Gazette," London, the other day there appeared the following interesting paragraph, headed: "Cardinal Vaughan Under Arrest." Cardinal Vaughan, though he has probably almost forgot the incident in the strenuousness of the life he has lived, was once arrested in America. It was forty years ago, when the future Cardinal was begging from door to door the means to build a college in London. At Panama Dr. Vaughan, who had gone on his mission with the approval and sympathy of Cardinal Wiseman, found the people dying in hundreds of small-pox and fever, and the situation brought about by a revolution just ended made intervention politically as well as physically perilous. The President had banished the priests who would not take the oath to the new Constitution, and had made the administration of the sacrament a criminal offence. In spite of this, however, the young English priest attended the dying people in their last hours, and the end of Dr. Vaughan's experiences in Panama was that he was arrested and brought before the court, who convicted him, but released him on heavy bail.

Details have reached England of the tragic death in the island of Gozo, Malta, of Father James McHugh, S. J., who went only a few months ago to join the teaching staff of the Jesuit Fathers in the island. Father McHugh, who was an accomplished swimmer, went in bathing while a very rough sea was running. He, however, had no fear, and his self-confidence was so great that he thought himself safe. No one was with him at the moment, but very soon loud cries from the bay and the sight of the marine police running along the shore attracted the villagers and his college companions also. They saw him in full view, and within hearing, during all his last struggle for life. The storm had been growing worse, the waves were dashing over the cliff with great violence, and in the seething water near shore he was forced by some cross current over a ledge of rock into a place where no foot could reach, and any attempt to swim to him would have quite certainly cost another life. He seemed to resign himself to his fate. He made the sign of the Cross with his right hand, and appeared as if asking for absolution which was immediately given by the priests. Then he clasped his head with both hands and sank. It was thirty hours before the body was recovered. The post mortem examination completely ruled out the possibility of the very abnormal condition of the brain was declared by the medical authority to indicate a paralysis caused by cold.

**All Stuffed Up**  
That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.  
No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.  
To cure catarrh, treatment must be constitutional—alterative and tonic.  
"I was ill for four months with catarrh in the head and throat. Had a bad cough and raised blood. I had become discouraged when my husband bought a bottle of Hood's Sarsaparilla and persuaded me to try it. I advise all to take it. It has cured and built me up." Mrs. H. B. Peters, West Liscomb, N. S.  
**Hood's Sarsaparilla**  
Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

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