

The Charlotte Freeman

NEW SERIES

CHARLOTTETOWN PRINCE EDWARD ISLAND WEDNESDAY, MARCH 11 1891

VOL XX NO 19

The Charlottetown Herald
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Every Wednesday
—BY—
The Herald Printing Company,
FROM THEIR OFFICE,
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Advertisements at Moderate Rates
Contracts made for Monthly, Quarterly, Half-yearly, & Yearly Advertisements, on application.
Remittances may be made by Draft, P. O. Order, or registered Letter.
All Correspondence should be addressed to the Herald Printing Company, or to

JAMES MEISAU,
Editor and Manager

OUR DAILY BREAD

SHOULD BE FREE FROM
AMMONIUM
—OR—
ALUM
And this is only secured by using
WOODILL'S
GERMAN BAKING POWDER

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY

—OF—
EDINBURGH AND LONDON.

ESTABLISHED 1869.

Total Assets, 1888, - \$9,570,000.

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 twenty-two years.

FRED. W. QUINDMAN,
Agent

Old Merchants Bank of P. E. I.,
Water St., Charlottetown, Jan. 21, 1891. 1y

VALUABLE REAL ESTATE FOR SALE.

THE FARM, formerly owned by Mr. Peter M. Burke, at Mill View in Queen's County, consisting of about

315 Acres of Land,
With the Dwelling House, Barns, Cattle, Carding and Saw Mills thereon. This property is situated in a fine farming settlement, convenient to Churches, Schools, &c. It will be sold at once, or in lots to suit purchasers.

For terms and particulars apply to **C. B. MacNeill, Solicitor,** Charlottetown July 23, 1890.—1y

THE VERY BEST SEEDS AT LOWEST RATES.

Business Established 40 Years

Our Descriptions of GENUINE GARDEN and FIELD SEEDS are now ready and will be mailed to you on application and to customers of last year without solicitation.

MARKET GARDENERS who have once used our selected Seeds will not use any other. Send orders to

JOHN A. BRUCE & CO.,
HAMILTON, ONTARIO.

THE LADIES!

A New and Improved Form of Soutane Goods

More than 1000 Ladies' Soutane Goods

Now on hand at the lowest prices

at the

JOHN MACLEOD & CO.,
Charlottetown, April 2

THE BEST BARGAINS EVER OFFERED.

Soutane Goods always in Stock & Soutanes made to order.

JOHN MACLEOD & CO.
Charlottetown, April 2

HEADQUARTERS

—OF THE—
HOLIDAY TRADE

Reuben Tuplin & Co's

MAMMOTH ESTABLISHMENT,
KENSINGTON,

Where you can buy everything at the lowest prices.

REUBEN TUPLIN & CO.,
LONDON HOUSE, KENSINGTON

December 31, 1890.

Prince Edward Island Railway.

1890-91. WINTER ARRANGEMENT. 1890-91

On and after Thursday, December 4th, 1890, Trains will run as follows:

TRAINS FOR THE WEST. TRAINS FROM THE WEST.

STATIONS.	No. 1	No. 3	STATIONS.	No. 2	No. 4
Charlottetown	A.M. 7:15	P.M. 1:20	Tignish	A.M. 6:00	A.M. 6:30
Royalton	7:31	1:36	Alberton	6:55	7:25
N. Wiltshire	8:17	2:22	Bloomfield	7:20	7:50
Hunter River	8:33	2:38	O'Leary	7:34	8:04
Redcliffe	9:09	3:14	Port Hill	7:47	8:17
General June	9:24	3:29	Wellington	7:49	8:19
Fretonville	9:39	3:44	Moosecho	8:13	8:43
Alberton	9:54	3:59	Summerside	8:35	9:05
Kensington	10:10	4:15	Wellington	8:50	9:20
Summerside	10:25	4:30	Fretonville	9:05	9:35
Moosecho	10:40	4:45	General June	9:20	9:50
Wellington	10:55	5:00	Redcliffe	9:35	10:05
Port Hill	11:10	5:15	Hunter River	9:50	10:20
O'Leary	11:25	5:30	N. Wiltshire	1:00	1:30
Bloomfield	11:40	5:45	Royalton	1:15	1:45
Tignish	11:55	6:00	Charlottetown	1:30	2:00

TRAINS FOR THE EAST. TRAINS FROM THE EAST.

STATIONS.	No. 7	No. 11	STATIONS.	No. 8	No. 12
Charlottetown	P.M. 4:00	A.M. 6:15	Georgetown	A.M. 7:15	P.M. 7:30
Royalton	4:15	6:30	Carlisle	7:30	7:45
Bellford	4:30	6:45	St. Stewart	7:45	8:00
St. Stewart	4:45	7:00	Wellington	8:00	8:15
Carlisle	5:00	7:15	Royalton	8:15	8:30
Georgetown	5:15	7:30	Charlottetown	8:30	8:45

Trains are run by Eastern Standard Time. Trains Nos. 11 & 12 will be discontinued after Dec. 31st, 1890.

J. UNSWORTH,
Superintendent.

Railway Office, Charlottetown, Dec. 3, 1890.—61

Dissolution of Partnership.

The Partnership between the undersigned as Barriers and Attorneys under the style of PALMER & McLEOD having terminated by lapse of time is dissolved from this date.

Dated at Charlottetown the 21st of December, A. D. 1890.

MALCOLM McLEOD,
H. J. PALMER,
D. C. McLEOD.

NOTICE.

The undersigned have entered into Partnership as Attorneys and Solicitors under the name of M. & D. C. McLEOD Office—Bank of Nova Scotia Building, Charlottetown, P. E. I.

MALCOLM McLEOD,
D. C. McLEOD.
Charlottetown, Jan. 14, 1891.—2m

Cardinal Manning on the National Vice.

Our nation has a multitude of vices. Is there any vice that is not charged against us? But is there one vice that is head and shoulders above all others? Is there one that, by its stature and its sway, dominates over all around it?

We have lately had comparative statistics from Italy, showing the proportion of murders, assassinations, and suicides, with intent to kill, immorality, commercial frauds, and the like.

Under the first three heads England is comparatively innocent. But commercial frauds would thus seem to dominate, Mr. Herbert Spencer, in his *Essay on Commercial Morals*, seems to confirm this charge. We are, however, plunging into the demerit period, and have become late profusely and shamefully factious. But as yet factious does not dominate over our other vices, or even our patriotism, or all of them together, constitute our national vice. Let us, therefore, test this matter by a series of questions.

Is there, then, any one dominant vice of our nation? To answer this let us ask thirteen questions.

1. Is there any vice in the United Kingdom that slays at least 60,000, or, as others believe and affirm, 120,000 every year?

2. Or that lays the seeds of a whole harvest of diseases of the most fatal kind, and renders all other lighter diseases more acute, and perhaps even fatal in the most of cases?

3. Or that causes at the least one-third of all the madness confined in our asylums?

4. Or that prompts, directly or indirectly, 75 per cent. of all crime?

5. Or that produces an unseen and secret world of all kinds of moral evil and of personal degradation which no police court ever knows and no human eye can ever reach?

6. Or that, in the midst of our immenses and multiplying wealth, produces not poverty, which is honorable, but pauperism, which is a degradation to a civilized people.

7. Or that raises men of every class and condition of life, from the highest to the lowest, to every degree of culture and of education of every honorable profession, public officials, military and naval officers, and men, railway and household servants, and all who are in all that raises women of every class, from the most rude to the most refined.

8. Or that brings all other evils in the most potent cause of destruction to the domestic life of all classes?

9. Or that has already wrecked, and is continually wrecking, the homes of our agricultural and factory workmen? Least it has not found to paralyze the productiveness of our industries in comparison with other countries, especially the United States?

10. Or, as we are officially informed, renders our commercial sense less trustworthy on board ship?

11. Or that spreads these accumulating evils throughout the British Empire and is brightening our fairest colonies?

12. Or that has destroyed and is destroying the indigenous races whereover the British Empire is in contact with them, so that from the hem of its garment there goes out the richest civilization of Christianity, but of degradation and of death.

There is not one point in the above questions which cannot be shown by manifold evidence to meet in one, and one only, of our many vices.

Of what one vice then by which we are afflicted can all this be truly said? Is it not the language of soberness to say that if such a vice there be, it is not one vice only, but the root of all vices?

Mr. Gladstone has said, in words which have become a proverb, that the intemperance of the United Kingdom is the source of more evil than war, pestilence, and famine; and it must be added that the intemperance that reigns in our nation does not visit us periodically like war, but year by year in permanent activity; that it is not specific and universal; that it is not intermittent but continuous and incessant in its action.

It is no rhetoric therefore, nor exaggeration, nor fanaticism, to say that intemperance in intoxicating drink is a vice that stands head and shoulders above all the vices by which we are afflicted; and that, comparing the United Kingdom not only with the various other countries of the earth, which are traditionally sober, but with the nations of the north, such as Germany and Scandinavia, which are historically hard drinkers, we are pre-eminent in this scandalous and shameful; and that intemperance in intoxicating drink may, in sad and sober truth, be called our National Vice.

Let us pursue our search a little farther. If all those manifold evils spring from intemperance in intoxicating drink, from what does this pre-eminent vice of our nation in intoxicating drink itself arise? Is it a property of our British blood, or a national inheritance which has become inseparable from our race? No, its prevalence at this moment and its extension year by year are traceable to two causes.

As a nation we are always mighty drinkers of ale, and the statutes at large have endless ineffectual enactments to repress the evil. We then begin to be strong drinkers of wine, and both ale and wine flowed

Job Printing

—OF—
EVERY DESCRIPTION,

—INCLUDING—
HAND BILLS,

DODGERS,

BILL HEADS,

LETTER HEADS,

NOTE HEADS,

RECEIPT BOOKS,

NOTES OF HAND,

BUSINESS CARDS.

—DONE IN—
The Best Style

—AT THE—
SHORTEST NOTICE

—AND AT—
THE LOWEST PRICES,

—AT THE—
HERALD OFFICE

Recreation in Lent.

Young people in America find Lent very long. The season of dances and play, which begins with a rush after Christmas, ends abruptly on Shrove-Tuesday. In that section of the worldly world called "Society," the quietude of the dinner party takes the place of the more flamboyant amusements of the previous time. A young lady will mortify herself by wearing old ball gowns and cutting down her hair, and the business of "society" goes on much the same in Lent as at any other time, only a little more quietly. It is not, however, with these fashionable people, who pretend to keep Lent only because there is a certain cachet of distinction about it, we are concerned at present. The practical question of recreation during Lent is: How shall our children spend the Lenten season? What amusements shall be permitted?

As things are, we can not keep them in sack cloth and ashes for forty days, any more than we can keep the "black face" ourselves as it is called by the Catholics. The Church does not require either of these things. At the same time we can not yield to what seems to be the pressure of circumstances, and allow our children to crowd into the lives of our children as usual, excepting only Holy Week. And yet there is a tendency towards this. Formerly, the theatrical managers feared Lent; and the Irish play was invariably produced during the hallowed time, that the national feelings might soften the religious antipathy to less-reverent games. The managers find less need of this now. The idea of Lent held by our young folk differs very much from those held by their fathers; and, strange to say, they permit themselves all those pleasures which in Catholic countries are allowed by usage only one day in mid Lent.

It is urged, with some show of reason, that is no harm in going to the theatre in Lent, provided they be moral or intellectually elevating. "It is not a moral sin," the young people say "to see Booth in 'Hamlet' or Lear Patti in Semiramis." And the argument is unanswerable, put this way. It is not a sin to go to the theatre in Lent, provided they be moral or intellectually elevating. Nevertheless, it is not of keeping with exterior sympathy with the spirit of the mourning bride of Christ; and Catholics show a heartiness and a lack of love for their mother the Church if they are not in sympathy with her at such a time. The dancing party ought to be out of thought in Lent—that season of penance and prayer—and assemblies for amusement ought to be avoided as indecorous. Gay songs at a funeral are as incongruous as even the most carefully conducted assemblies in Lent.

The recreations of Lent should be home recreations. There is the time for quiet talks, for reading in common. There is no need to keep the Lenten time so gloomy that the young people will learn to abhor the time. But, at the same time, the recollection of the season

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