

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 23, 1898.

Vol. XXVII No. 13

Calendar for March, 1898.

MOON'S CHANGES.
Full Moon, 8d 4h 29m m.
Last Quarter, 15d 2h 48m m.
New Moon, 22d 3h 37m m.
First Quarter, 30d 2h 40m m.

Day of Week	Sun	Moon
1 Tuesday	6 39 54	2 40
2 Wednesday	6 37 58	3 27
3 Thursday	6 35 59	4 07
4 Friday	6 33 51	4 42
5 Saturday	6 31 52	5 11
6 Sunday	6 29 53	5 33
7 Monday	6 27 55	5 53
8 Tuesday	6 25 56	6 11
9 Wednesday	6 24 07	6 27
10 Thursday	6 22 59	6 42
11 Friday	6 21 00	6 57
12 Saturday	6 19 02	7 10
13 Sunday	6 17 03	7 21
14 Monday	6 15 04	7 30
15 Tuesday	6 13 05	7 37
16 Wednesday	6 11 07	7 43
17 Thursday	6 09 08	7 48
18 Friday	6 07 09	7 51
19 Saturday	6 05 11	7 53
20 Sunday	6 03 12	7 54
21 Monday	6 01 13	7 55
22 Tuesday	5 59 15	7 55
23 Wednesday	5 57 16	7 54
24 Thursday	5 55 17	7 52
25 Friday	5 53 19	7 49
26 Saturday	5 51 20	7 45
27 Sunday	5 49 21	7 40
28 Monday	5 47 22	7 34
29 Tuesday	5 45 24	7 27
30 Wednesday	5 43 25	7 19
31 Thursday	5 41 27	7 10

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We have lately removed to the Connolly Building, Queen Street. Our new store is much better suited to the wants of our business than the old quarters were.

Organs, Pianos and Sewing Machines.

We have a large stock of second-hand Organs and sewing machines at almost any price you may require.

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The P. E. Island Music House, Sole Agents for P. E. I. March 2, 1898.



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Items of Interest to Catholic Readers In the Magazines.

(From the Sacred Heart Review.) From a French View.

In one of the leading French re- views of the present month, La Nouvelle Revue, M. Hamel presents his ideas of the most prominent per- sonage today in French politics, and it can hardly be denied that he paints his portrait graphically. M. Hamel's opinion is that Sir Wil- frid Laurier first embodied in the Canadian people the idea of a pre- mier. The real defect of M. Hamel's paper, however, lies in its attempt to exalt M. Laurier when he went to Protestant, or Anglican, England, and to show that a Cana- dian imperial colony was not im- perial. To that it may be replied that M. Laurier represents a coun- try which is strongly Catholic in its ideas; that he is supposed to be himself one of the exponents of those ideas; and that it was because of his betrayal of those sentiments on the Catholic idea of education, as that prevails in Canada, that his policy was unfavorably criticized by the loyal press of that land and by all Catholics outside of it that are in accord with Catholic thought on the subject. Still M. Hamel makes a good description of the state of affairs in Canada, and he has given us a very interesting account of French political life.

One of the Dangers.

Those Americans who favor the annexation of the Hawaiian Islands to this country without any regard to the consequences to which such a union might lead, may profitably ponder the article that appears in the March Cosmopolitan on the subject of the leper population of those islands. It will be readily recalled by Catholic readers that the lamented Father Damien spent the best part of his priestly life in laboring for and ministering to those un- fortunate people. Here is one pas- sage of what this writer says of their affliction. "People in gen- eral," writes he, "think of leprosy as something vague and far away. They have read of it in the Scrip- tures or elsewhere; but they scarce- ly comprehend that it is an awful reality today. Even here, sur- rounded as we are by it, and seeing the misery that it causes, we seldom think of fearing personal injury. It is regard to that people lose their fear of leprosy. Do not thousands of Americans degrade themselves and their families, and die miserably every year from the effects of alcohol? And yet if you should want to warn a man to beware of it and point to the thousands of ruined lives to prove the justness of your warning, nine times out of ten you would be laughed at for your pains. There is a sorrowful truth in what is here said of a more leprous dis- ease than what exists at Molokai, in our own very homes.

A Tribute to a Great Divine.

In the current fortnightly Re- view a somewhat remarkable tribute to the memory of the late Cardinal Manning appears from the pen of Mr. W. S. Lilly, who writes of the great English divine in the follow- ing terms: "Cardinal Manning then was before and beyond all things an ecclesiastical statesman of a high order; a churchman cast in the heroic mould of St. Gregory VII. The 20,000 neglected Catho- lic children of London were very near his heart from the first moment of his episcopate. And before it came to an end he had succeeded, after many a hard fight with big- otry and ignorance, in securing their education in Catholic schools. For the brutal gratifications of notoriety and money he cared ab- solutely nothing. But he was a born ruler of men; and he loved to rule. At Harrow he was known as the General, from his habit of com- mand. . . . He loved to control even the smallest details. A witty man who knew him well said of him, 'He is not content to drive the coach, he wants to drag it also.' He had the defects of his qualities, his great qualities. But I do not understand how any man who had the privilege of intercourse with him could doubt his faith unfeigned, his deep devotion, his spotless in- tegrity, his indomitable courage, his singleness of aim, his entire dedication of himself to the cause which he, in his inmost soul, be- lieved to be the only cause worth living for.

An Educational Idea.

One of the most interesting papers in the Current Popular Science Monthly treats of the instruction that is being given in some schol- in the horticultural line. Among the several novelties that have been introduced into our educational sys- tem of late years, this seems to us

Single Sisters not Nuns.

Catholics do not like to have people of other denominations bor- row their terms of expression in regard to matters connected with their Church, and, therefore, it is gratifying to learn from the current number of the Century that there are no Moravian nuns. Longfellow in his early days addressed a "Hymn to the Moravian Nuns of Bethlehem (Pa.) at the Consecra- tion of Palsaki's Banner," but it ap- pears that he committed an error, and there are no such nuns. The Rev. Paul de Sabinis of the Moravian church, at Nazareth, Pa., says that the teachers in the Moravian schools are what are technically called "single sisters," but that they never take any vow of celibacy or other strict vow. They are, doubtless, very good women in their way, but they are not nuns. This will please Catho- lic and others who do not like to see a confusion of statements re- garding names and religions. Let every denomination originate its own terms and stick to them, so that there may be no mistakes in regard to the object and work of different institutions.

A Probable Blow at the Parochial Schools.

Mr. George A. Walton and Mr. Charles W. Birtwell, of the state board of education, were before the education committee last week in regard to their bill relative to school attendance and truancy. Mr. Walton, in urging the school census section, which specifies that school teachers of both public and private schools shall faithfully keep the registers of attendance daily, and shall make returns to the school committee, said no attack on private schools was intended by this section. This provision, it seems to us, would be making the paro- chial schools subject to the school com- mittee elected by the tax-payers who, as such, pay not one cent to- ward the support of these institu- tions. Mr. C. F. Donnelly, coun- sel, for Catholic schools, said as much as this in reply to Mr. Wal- ton, and stated that the educational establishments which he represented had never failed to comply with any request of transient officers or school committees for information, but that such representatives of the public schools had no right to interfere with the parochial schools. It is our opinion that the right to do as indicated above is the right to take still further liberties with the parochial schools, and we should guard against what may be an entering wedge for the abolishing of Catholic schools. We do not like to question Mr. Walton's candor, but like the lady in the play, we are afraid that he protests too much. If he does not we have misinterpreted the report signed by both Mr. Birtwell and Mr. Walton. This report aims further at state in- terference with private schools and private instruction of minors, and makes it imperative on all magis- trates dealing with cases of indigent, neglected and truant children to com- mit them to municipal and state institutions and government control, leaving the magistrates in each in- stance no discretion in the matter, though such discretion is exercised under existing laws. The manifest injustice of this is so apparent that it need not be pointed out at length. It may simply mean that child- ren of Catholic parents may be sent to what are really Protestant institutions, where they will have little or no opportunity to learn the truths and practices of their religion. Let us review a few things in the report. In section 12 we find that any child may attend a private school or receive private in- struction approved by the school committee of a town or city, and, and only when they are satisfied with the studies and attendance of the pupils as compared with the public schools. This is placing a

great deal of power in the hands of people who are a good time not over- intelligent and often lack the spirit of liberality which should charac- terize free institutions. We have not the space to go through the whole of this report, but here is a rather novel provision: SECT. 24. Any court or magis- trate by whom a child is committed to the custody of the trustees of the state parental schools may make such order as said court or magis- trate deems expedient concerning the payment, by the parents of such child to said trustees for the Com- monwealth, of the cost of the support of any such child while in the custody of the trustees, and may from time to time revise and alter such order, or make a new order, as the circum- stances of the parents may justify. Therefore, a parent may pay for the cost of the support of his child in an institution, where it has been sent without consulting him and without his consent. This to the candid mind will seem a tyrannical exercise of authority. Further on, we discover that the trustees of the state parental schools may place any children committed to their custody with persons selected and approved by said trustees. That is, Catholic children may be consigned to the care of non-Catholic families, where they may lose their faith as many have before them. In proof of this witness the purely Catholic names borne by people in this state who deny the religion of their fathers. Perhaps this is just the condition of things that the acts are now trying to bring about, a move- ment against which all faithful Catho- lic children should earnestly protest. We may recur to this report at a later day, but enough has been said at present to show the intolerant spirit of the proposed legislation.

Freemasons and Stenographers.

Lavery, Pa., March 7, '98. Rev. Father Lambert:—Will you please answer in the Freeman's Journal the following questions: 1. What is the origin of the society now known as Freemasons? 2. Was it ever abolished, and as some say kept alive, within the pale of the Catholic Church? 3. If there ever was a time when Catholics were allowed to join the Free- masons, and was it then an oath-bound secret society? Yours sincerely, JOHN TIMMONS

Freemasons and Stenographers.

In the early Middle Ages, when great cathedrals and other works of the architectural art were under construction, the stonemasons formed themselves into guild or society for mutual protection, much as working men do at the present time. This was done with the ap- probation of the Church. The members of the guild travelled un- der their master masons in organ- ized bodies through all parts of Europe, wherever their services were required in building. They were allowed to govern themselves largely by the laws and regulations of their guild, and were to a great extent free from the local laws of the places where they were work- ing—hence free masons. At this time only practical masons could belong to the guild. After a time men not masons were admitted, and here begins theoretic masonry, the Freemasonry of to-day. Owing to economic and social changes the guild of freemasons gradually changed from practical masonry to theoretic masonry, or Freemason- ry as it is known now. The tech- nical language and the tools of the guild of stonemasons are still re- tained as symbols, and this is all that Freemasonry has in common with the guild of builders of the Middle Ages. During this gradual transition from practical to theo- retic masonry the Church took no action in reference to the matter. When the original object of the guild was finally lost sight of, and when its machinery began to be used as a social revolutionary agent, and a propagator of heretical doc- trines, the Church took action. The first condemnation of Free- masonry was by Pope Clement XII., in his constitution "In eminenti," dated April 24, 1738. By this constitution excommunication, to be incurred "ipso facto," was pro- nounced against all who would join a Masonic assembly, or have any connection with the sect. Some years later a report was spread that Clement's condemnation was no longer in force. In consequence of this report Benedict XVI., on March 18, 1751, issued his bull "Providas," declaring the report to be false and reaffirming the proscriptions and censures of Clement XII. 2. The Church approved the guild of stone- masons, as she encourages every legitimate means of protecting the laboring man against the tyranny of capital. 3. Since the condem- nation of Freemasonry in 1738 there never has been a time when a Catholic could join the order with- out ceasing, ipso facto, to be of the guild of free stonemasons were the secrets

of their craft or trade, the prin- ciples and rules of the art of building. These secrets were legitimate enough; as legitimate as the secret of an invention where a patent can- not be obtained to protect it, or the secret of a patent medicine. And an oath taken under the sanction of legitimate authority to keep such secrets is not what is forbidden by the Church, and these are not the kind of secrets for which Masonry is condemned. A man must take his choice between the Church and the lodge; he cannot belong to both; just as he cannot be a Catho- lic and a Protestant at the same time.—N. Y. Freeman's Journal.

A touching feature of the festivi- ties in Rome in honor of the twen- tieth anniversary of Leo XIII's pon- tificate was a banquet given to four- hundred and fifty mendicants. It was prepared by the Sisters of Charity and served in the garden connected with the public dormi- tory of Santa Maria in Capella by the members of the Circolo di San Pietro. A number of prelates and distinguished laymen were present. Previously to the repast Cardinal Cretoni had celebrated a Mass, at which the mendicants assisted. His Eminence was likewise present during the banquet, and towards its close he made a brief speech, call- ing on all present to drink to the health of Leo XIII. A drawing took place for ten prizes of ten francs each, presented by His Emi- nence Cardinal Cretoni.

A Spanish inventor produces from grasshoppers a fatty substance which is declared to make the finest soup yet manufactured.

Japanese labor costs very little in comparison to American rates. A sum equivalent to \$5 a week is con- sidered an excellent salary there.

Empress Augusta Victoria of Germany found 144 German ser- vant girls last year to whom she could give the golden servants' cross for having lived forty years with one family. Only one was found in Berlin.

For preventing a railroad disaster by the timely discovery of a fat oken rail and the stopping of an approach- ing train, a locomotive engineer at Hall-on-the-Sale received a reward of two marks (50 cents) from the railroad company.

British millionaires die at the rate of three a year. During the ten years 1887-1896 thirty-two millionaires' estates were approved for death duty. The estates in- volved an aggregate personalty of \$51,670,000 so that they averaged in value over \$1,500,000 sterling.

Pere Favier, whose consecration as Bishop in the North Cathedral, Peking, China, was reported the other day, has been a resident for over thirty years, has managed the Catholic temporalities and built the new North and East Cathedrals. He also arranged for the appoint- ment of a Peking Nuncio and nego- tiated the sale of the old Cathedral to the Empress Dowager. He was decorated with the third button and promoted last year to be a second button mandarin. The Chinese de- clare that Pere Favier's present ap- pointment is due to direct representa- tions made by the emperor to the Vatican.



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