

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SEPTEMBER 28, 1898.

Vol. XXVII No. 40

Calendar for Sept. 1898.

MOON'S CHANGES.
Last Quarter, 7d 5h 51m ev.
New Moon, 15d 7h 10m ev.
First Quarter, 22d 9h 30m ev.
Full Moon, 29d 6h 10m ev.

Day of Week	Sun	Moon
1 Thursday	5 21 6 38	6 50
2 Friday	5 22 6 36	7 09
3 Saturday	5 23 6 34	7 34
4 Sunday	5 24 6 32	8 01
5 Monday	5 25 6 30	8 34
6 Tuesday	5 27 6 28	9 13
7 Wednesday	5 28 6 26	9 58
8 Thursday	5 29 6 24	10 51
9 Friday	5 30 6 22	11 47
10 Saturday	5 31 6 20	morn
11 Sunday	5 32 6 18	0 47
12 Monday	5 34 6 16	1 31
13 Tuesday	5 35 6 14	2 57
14 Wednesday	5 37 6 12	4 06
15 Thursday	5 38 6 11	5 17
16 Friday	5 39 6 09	6 24
17 Saturday	5 40 6 07	7 24
18 Sunday	5 42 6 05	8 18
19 Monday	5 43 6 03	9 07
20 Tuesday	5 44 6 01	9 52
21 Wednesday	5 45 6 00	10 33
22 Thursday	5 47 5 57	11 06
23 Friday	5 48 5 56	11 56
24 Saturday	5 49 5 54	morn
25 Sunday	5 50 5 52	0 24
26 Monday	5 52 5 50	1 41
27 Tuesday	5 53 5 48	2 52
28 Wednesday	5 54 5 46	4 22
29 Thursday	5 55 5 44	5 32
30 Friday	5 57 5 42	6 32

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WALTHAM WATCHES

Up to date in quality and at fair prices. Gold filled cases warranted from 15 to 25 years. Silver cases lower than ever.

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ANTOINE VINCENT, Architect and Sculptor, Dorchester Street, West, is prepared to execute orders for Monuments and Church-work in Alabaster, Statuary, Holy Water Fonts, &c. Work done promptly. August 3, 1898—6m

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We have them in Men's Blue, White, Red and Mixed Colors, at from 85c. to \$1.40 each.

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We have always carried a splendid variety of

Fashionable

Suitings,

But we can safely say that with our new importations for this season, we have now the largest stock and the greatest variety of Fashionable Cloths ever shown in one Store in the City. Come and inspect our goods, and get our astonishing low prices. We make the fashionable Clothes Par Excellence in the City. Every Suit a perfect fit. We invite inspection.

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Has great pleasure in informing the general public that he can furnish them all with

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PLOUGHS AND PLOUGH EXTRAS,

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Dairy Machinery always on hand and to order.

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Items of Interest to Catholic Readers in the Magazines.

Bismark's Defeat.

(From the Sacred Heart Review.)

Naturally the death of Bismark is followed by numerous notices of his career in the magazines. Mr. William R. Thayer contributes a paper on the ex-chancellor of Germany to the current Atlantic, and in it he makes special mention of the two great struggles which marked Bismark's public career, and of both of which he suffered defeat.

One of these struggles, according to Mr. Thayer, was the deceased chancellor's combat with the German socialists, and in that combat not alone was Bismark beaten, says he, but the methods which he employed against the socialists were such that they actually added to the strength of his antagonists. The other memorable struggle of Bismark's official life was his effort to crush the Church in the fatherland, and of that contest Mr. Thayer says that it was a conflict with the Pope over the appointments of Catholic bishops and priests. "Bismark," continues he, "insisted that the Pope should submit his nominations to the King. Pius IX. maintained that in spiritual matters he could be bound by no temporal power. Bismark passed stern laws; he withheld the stipends paid to the Catholic clergy; he imprisoned some of them; he broke up the parishes of others. It was the medieval war of the investitures over again, and again the Pope won. Bismark discovered that against the intangible resistance of Rome his Krupp guns were powerless. After fifteen years of ineffectual battling, the chancellor surrendered." As far as it goes, this may pass for a passably correct account of the struggle which Mr. Thayer aims at describing. It was, of course, against the Church that Bismark waged war in the days of the Kulturkampf, and it was the Church which triumphed over and defeated him. But the conflict was fought in Germany, and the real conquerors of the *Reichs-kaiser* were the German Catholics, as the Review has previously stated; and to them the credit of the victory really belongs.

The Issue Involved.

Mr. Thayer thinks that the issue involved in the Kulturkampf conflict were the same as those which brought about the medieval war of the investitures. Probably those issues entered somewhat into the conflict. It is an admitted fact, however, that Bismark was induced to begin his memorable conflict with the Church by the assurance of Dollinger and the "Old" Catholics, who told him that if the state would aid them, and throw its powerful influence against the real Catholics, they would be able, with the advantage which they imagined the decreasing of papal infallibility gave them, to upset the Church in Germany and substitute in its place a state establishment. It is not necessary to enter here into any description of the complete failure of their plans. But it may be remarked that the crushing defeat which Bismark sustained in that conflict ought to put an end forever to the silly assertions which we often hear, that Catholics are a priest-ridden people, who are kept faithful to their Church and its requirements only by the constant dragging of the priests, and who would quickly assert their independence if they were freed from such priestly control. If there ever was a claim that secured a fair trial, that assertion certainly had it in the days of the German Kulturkampf. The German bishops and priests were then banished by the hundreds or sent into prisons where they could hold no communication with their flocks. The German Catholics were then left to their own devices, and nobody could say that they were then under priestly control or domination. Did the German Catholics, however, make that use of their position which certain Protestant writers assert all Catholic bodies would do in a like situation? Did they declare themselves glad to be emancipated from sacerdotal serfdom, and at once go to work to assert their freedom by abandoning their former faith and religion and adopting a new one? Not a bit of it! On the contrary, with no bishops and priests to lead them or tell them what to do, they at once began that marvelous lay organization which, in a comparatively brief time, brought Bismark to his knees, drove him to Canossa and compelled him to sue for peace. It was a magnificent lay victory, and not the least magnificent feature of it was the thunderous condemnation it gave to that centuries old calumny that Catholics are a priest-ridden people, who would gladly throw aside their shackles if an opportunity were only given them of doing so.

Into a Lunar Limbo.

Mr. John Clark Ridpath contributes to the current Arena quite a lengthy paper on "The Republic and the Empire." Mr. Ridpath is plainly not an American imperialist. In fact, he appears to entertain no very lofty ideas regarding the creditable character of our late war with Spain or the outcome thereof. There are a good many other Americans who are of his way of thinking these days, and not a few of such were ardent advocates of the Yankoo-Spanko war at the outset, but have become radically disillusioned since that contest began. Here is the rather amusing way in which Mr. Ridpath regards the outcome of the war and our present national predicament. "The thing is done," says he; "we can not to this extent reverse the process of history. The motive for which the war with Spain was undertaken has already been abandoned. The reasons given at the first had but little solid foundations in fact. The American invasion of Cuba has been a sad revelation of the truth respecting the prevailing condition of that degenerate island. The Cuban republic, where is it? The Cuban army, what is it? The Cuban cause, what has become of it? We are victors over the Spaniards, and the event has made us victors over the Cubans also. Our allies in the island have materialized in a form that will make necessary a revision of the itinerary. We shall have to say: 'From it, too, good Lord, deliver us!' The idea that we are in Cuba on a philanthropic and humanitarian mission has gone to join the other misplaced, absurd and hypocritical pretenses which history has flung with lavish hand into the limbo near the moon." That is not a very complimentary portrait of our present national position, but who can gainsay its correctness? Every day that passes now only serves to emphasize the truthfulness of Mr. Ridpath's description, and the worst of it all is that this country was told before she undertook her "humanitarian" efforts in behalf of Cuba that the Cuban "patriots" a worthless lot, as they and their Philippine brethren are now almost universally admitted to be.

Catholic Scenes in London.

(Rev. Thomas Hughes, S. J., in the Messenger of the Sacred Heart.)

It was on the last Sunday of June this year that after listening awhile to the preaching in Hyde Park, I directed my steps thence, at about half past three in the afternoon, to go down and be in time for the procession through Westminster in honour of St. Aloysius. The line was to start from the parochial schools of St. Mary's Horseferry Road, pass through various streets, and return in due time for Benediction in the church. To see and take part in a solemn Catholic procession, going through London streets, was too spicy an attraction to miss; so I hurried down, after hearing a few words from the Catholic lecturer in the park. I was hurrying through Ashley Place, when I saw His Eminence the Cardinal walking about all alone, himself waiting for the procession just beside his new cathedral. He was dressed in his Cardinal's cassock, with a black apron over it, just as if he were in the streets of a Catholic continental city. There, about twenty minutes later, the heat of the procession drew near on Victoria Street, which is one of the principal and greatest arteries in London, connecting Westminster Abbey and the House of Parliament with Balgravin. A crowd already lined the street, and a much larger one moved on with the procession. Police-men kept one-half of the roadway free for the line of march, while the usual throng of omnibuses rolled on the other side. There were few carriages out on a Sunday afternoon. Seeing the Cardinal, two or three ladies fell on their knees before him, and asked his blessing, which he kindly gave them. Then, passing through the crowd, he placed himself at the head, between the two priests who, in cassock and surplice, followed the band of music. They were the Rector of Wimbledon O'Leary and the Superior of the Jesuit Church, Farn Street. The band was playing the air of the hymn: "O Sacred Heart of Jesus we Thee adore, grant we may live Thee more and more." Behind the priests followed several lay gentlemen, and then the processional cross under an arch or canopy of flowers, flanked by acolytes. From thirteen to fifteen banners divided the procession into different sections. First, there came the girls of St. Mary's parochial schools, dressed in white and crowned with wreath; then the girls of St. Vincent's Orphanage on Curliel Place. After them followed the boys of the school; then the men of the parish, with their sodality badges hanging round their necks, and finally the women of the parish. Four girls carried the

England and Turkey.

When he considers the charge brought against the Turks of being fanatics in religion and, therefore, opposed to the toleration of any form or institutions of Christianity, Mr. Whitman makes certain assertions which Englishmen will hardly relish. He contends that the Turk is far more liberal than Englishmen have repeatedly shown themselves, and much more humane in his dealings with those who differ from his religious views. The road from Trebizond to Erzeroum, he says, is lined on both sides with Christian monasteries and churches that have stood there, and, moreover, been protected by imperial firmans during ages when it was a capital offense in England for a Roman Catholic priest to say Mass, and during which Irish Protestants mercilessly slaughtered Catholics and spared neither age nor sex. These assertions are so true that they can not be denied; and they certainly do not reflect any credit upon England, which land, by the way, has always been one of the loudest in denouncing "the unspeakable Turk," though its government is really responsible for his presence in Europe. Nobody will undertake to deny the fact that during the recent Armenian troubles the Mohammedans showed fanatical traits. When national passions are raging and religious frenzy is added thereto, inhuman atrocities are certain to follow; but the fact remains that in the matter of toleration Turkey has a record which in many respects outshines that of some of the nations that have been loudest in condemning her. And Mr. Whitman's assertion regarding the part which the Protestant propagandists played in fomenting the American troubles will strengthen the conviction that the presence of such foreign propagandists in England is a national disgrace.

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status of the Sacred Heart, and four boys that of St. Aloysius. Two more priests in cassock and surplice walked at about the middle of the line, and two others at the end of the procession; the former were two well-known editors of the *Month*, the latter were the parish priest, Father Scullis, late provincial of the English Province of the Society of Jesus, and one of his assistants at St. Mary's. A couple of bands, in the middle and at the end, discoursed sweet hymns.

After nearly half an hour's march on the great Victoria Street, the procession turned into Curliel Place, where the Archbishop's house stands. Meanwhile, the crowd had become denser, showing the greatest respect, and the whole length of Curliel Place, especially about the Cardinal's residence, was alive with spots of red. These were chiefly Catholic; but soon the balconies and windows of the elegant mansions began to fill up, as the approaching music was heard; and it was noticeable that there seemed to be little chatting or talking, but rather an evident religious act of Catholic devotion. On reaching the step of his house, the Cardinal mounted them and stood there till the whole line had passed, the men saluting him with affection and pride as they went by. It was quite clear that the spirits of the faithful, whether they were marching, or were moving along among the spectators, were high with an excited sense of religious gratification. So the procession wound away out of sight, to reach St. Mary's through another round of streets. This was only one of several similar demonstrations during the season. But the others were in the suburbs, this in the heart of the metropolis. It has now been going on here, though on a less ample scale, during more than a quarter of a century.

The Hyde Park preaching is a noteworthy manifestation of the religious sentiment, which is so deep in the heart of the English people. On any Sunday in the year, one may find some afternoon services going on near the Marble Arch; but in the summer months the development they receive is quite extraordinary to a stranger. I have counted as many as fifteen preachers at a time, round the bend of the ample sidewalk and in the meadows adjoining. And, from about 3 p. m. to six o'clock, a place as soon as vacated by one preacher is promptly taken up by another speaker and another concourse. Some of the speakers devote their attention and that of their hearers only to social or socialistic matters, anti-Catholic or infidel. But the greater number speak of religion, a little of it being dogmatic, the rest of it a vapoury morality. There are Salvationists here and there; a couple of Hebrew preachers with standards corresponding; and I saw the peculiar case of a German Hebrew delivering, as it were, by inspiration (or from memory) a biblical flow of

(Continued on fourth page.)

Acute Rheumatism

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WILLIAM HASKETT, yardman, Grand Trunk Railroad depot, Bradford, Ontario.

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