

The Charlotte Harbor

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 3, 1889.

VOL. XVIII. NO. 23

The Charlotte Harbor
—IS ISSUED—
EVERY WEDNESDAY
—BY—
The Herald Printing Company,
FROM THEIR OFFICE:
Queen Street, Charlotte-
town, P. E. I.

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JAMES McISAAC, Manager,
Charlottetown.

Calendar for April, 1889.

MOON'S ORBITS.

First Quarter, 8th day, 9h. 35.5m., a.m., N. H.

Full Moon, 15th day, 6h. 51m., p.m., E.

2nd Quarter, 22nd day, 9h. 43.5m., a.m., N. W.

New Moon, 29th day, 10h. 53.5m., p.m., W.

Day	Mon	Tue	Wed	Thu	Fri	Sat	Sun	High	Low
1	4:45	5:20	6:00	6:45	7:30	8:15	9:00	10:00	11:00
2	4:55	5:30	6:10	6:55	7:40	8:25	9:10	10:10	11:10
3	5:05	5:40	6:20	7:05	7:50	8:35	9:20	10:20	11:20
4	5:15	5:50	6:30	7:15	8:00	8:45	9:30	10:30	11:30
5	5:25	6:00	6:40	7:25	8:10	8:55	9:40	10:40	11:40
6	5:35	6:10	6:50	7:35	8:20	9:05	9:50	10:50	11:50
7	5:45	6:20	7:00	7:45	8:30	9:15	10:00	11:00	12:00
8	5:55	6:30	7:10	7:55	8:40	9:25	10:10	11:10	12:10
9	6:05	6:40	7:20	8:05	8:50	9:35	10:20	11:20	12:20
10	6:15	6:50	7:30	8:15	9:00	9:45	10:30	11:30	12:30
11	6:25	7:00	7:40	8:25	9:10	9:55	10:40	11:40	12:40
12	6:35	7:10	7:50	8:35	9:20	10:05	10:50	11:50	12:50
13	6:45	7:20	8:00	8:45	9:30	10:15	11:00	12:00	13:00
14	6:55	7:30	8:10	8:55	9:40	10:25	11:10	12:10	13:10
15	7:05	7:40	8:20	9:05	9:50	10:35	11:20	12:20	13:20
16	7:15	7:50	8:30	9:15	10:00	10:45	11:30	12:30	13:30
17	7:25	8:00	8:40	9:25	10:10	10:55	11:40	12:40	13:40
18	7:35	8:10	8:50	9:35	10:20	11:05	11:50	12:50	13:50
19	7:45	8:20	9:00	9:45	10:30	11:15	12:00	13:00	14:00
20	7:55	8:30	9:10	9:55	10:40	11:25	12:10	13:10	14:10
21	8:05	8:40	9:20	10:05	10:50	11:35	12:20	13:20	14:20
22	8:15	8:50	9:30	10:15	11:00	11:45	12:30	13:30	14:30
23	8:25	9:00	9:40	10:25	11:10	11:55	12:40	13:40	14:40
24	8:35	9:10	9:50	10:35	11:20	12:05	12:50	13:50	14:50
25	8:45	9:20	10:00	10:45	11:30	12:15	13:00	14:00	15:00
26	8:55	9:30	10:10	10:55	11:40	12:25	13:10	14:10	15:10
27	9:05	9:40	10:20	11:05	11:50	12:35	13:20	14:20	15:20
28	9:15	9:50	10:30	11:15	12:00	12:45	13:30	14:30	15:30
29	9:25	10:00	10:40	11:25	12:10	12:55	13:40	14:40	15:40
30	9:35	10:10	10:50	11:35	12:20	13:05	13:50	14:50	15:50

Land for Sale on Lot 55.
THE above mentioned Land, the property of the Estate of the late Capt. John Campbell, B. E., on Lot 55, is now surveyed, and will be sold in lots as marked on the Surveyor's plan. The Owners have appointed Mr. Alexander McLennan, of Melrose, to look after the property, and any person desiring to purchase thereon will be presented to the law direct.

For information regarding Terms of Sale apply to

JOHN DALZIEL,
Charlottetown,
March 12, 1889—1 mo.

THE SCRUB MUST GO.

BETTER horses, better cattle, better sheep, better farms, better land, better management of the live stock of the farm will go a long way towards making a better profit for the year to come. The *Practical Horseman* contains the most valuable information on the subject of stock raising, and is a most interesting and profitable study. It is published weekly, and is a most valuable addition to the library of every farmer. It is published by the *Practical Horseman* Co., and is sold by all the leading bookstores.

For information regarding Terms of Sale apply to

J. H. SANDERS PUBL. CO.,
Chicago, Ill.

We will furnish this valuable publication together with our own, one year for \$3. All orders to be sent to our office.

Feb. 5, 1889.

THE WEEKLY

Kentucky Stock Farm,

A 50 PAGE SUMMARY OF

THE TROTTER HORSE NEWS

OF THE WORLD.

\$2 PER YEAR.

SEND FOR CHRISTMAS AND NEW YEAR NUMBER.

Published at the renowned Horse Centre of the world, it is considered the most complete and best Trotting Horse Weekly published in the world. It contains the latest news, results, and statistics of the horse world, and is a most interesting and profitable study. It is published by the *Practical Horseman* Co., and is sold by all the leading bookstores.

For information regarding Terms of Sale apply to

J. H. SANDERS PUBL. CO.,
Chicago, Ill.

We will furnish this valuable publication together with our own, one year for \$3. All orders to be sent to our office.

Feb. 5, 1889.

Credit Foncier Franco Canadian

LOANS on Mortgage for periods not exceeding 10 years without sinking fund, from 10 to 50 years with sinking fund.

The borrower is privileged to pay off his loan in whole or in part at any time.

Circulars giving detailed information can be obtained on application at the office of Messrs. Sullivan & McNeill, Solicitors, Charlottetown.

W. W. SULLIVAN,
Agent for the Company.
Jan. 2, 1889.

FIT STOPPED FERN

Great Relief for all cases of Headache, Neuralgia, Migraine, etc. It is a most valuable and reliable remedy for all the above named ailments. It is sold by all the leading druggists.

For information regarding Terms of Sale apply to

J. H. SANDERS PUBL. CO.,
Chicago, Ill.

We will furnish this valuable publication together with our own, one year for \$3. All orders to be sent to our office.

Feb. 5, 1889.

Liebig Company's

EXTRACT OF MEAT.

Finest and Cheapest Meat Flavoring Stock for Soups, Made Dishes and Gravies. It is a most valuable and reliable remedy for all the above named ailments. It is sold by all the leading druggists.

For information regarding Terms of Sale apply to

J. H. SANDERS PUBL. CO.,
Chicago, Ill.

We will furnish this valuable publication together with our own, one year for \$3. All orders to be sent to our office.

Feb. 5, 1889.

Prince Edward Island Railway.

1889. WINTER ARRANGEMENT. 1889.

On and after Monday, December 3rd, 1888, Trains will run as follows:

TRAINS FOR THE WEST.

TRAINS FROM THE WEST.

TRAINS FOR THE EAST.

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TRAINS FROM THE EAST.

CASTORIA
for Infants and Children.

It is the best medicine for infants and children, and is sold by all the leading druggists.

For information regarding Terms of Sale apply to

J. H. SANDERS PUBL. CO.,
Chicago, Ill.

We will furnish this valuable publication together with our own, one year for \$3. All orders to be sent to our office.

Feb. 5, 1889.

FURNITURE.

THE CHEAPEST YET.

Call and Inspect, and get Bargains at Auction Prices for Cash.

THE CHEAPEST PLACE ON P. E. ISLAND.

DRAWING ROOM PARLOR SUITES, best value.

BEDROOM SUITES at low prices.

All kinds of UPHOLSTERED GOODS at Bargains.

PICTURE FRAMING, 125 varieties, very cheap and nobby.

LOOKING GLASSES.

The latest in WINDOW BLINDS, and all kinds of WINDOW FURNITURE and Fixings at cost.

No trouble to show goods. Can suit all tastes at NEWSON'S FURNITURE WAREHOUSES, opposite the Post Office.

JOHN NEWSON.

Charlottetown, Feb. 20, 1889.

FUR GOODS.

Astrakan Jackets,

FUR BOAS, MUFFS,

In Seal, Beaver, Nutria, Greenland Seal, Persian Lamb, Russian Lamb, Astrakan, etc. Fur Collars and Cuffs, Fur Gloves and Mitts, Men's and Ladies' Fur Caps in great variety.

SLEIGH ROBES,

In Black and Grey, Good and Cheap. If you want Fur Goods see our Stock and Prices.

STANLEY BROS.,

BROWN'S BLOCK.

Nov. 17, 1888.

A Very Large Stock of

WATCHES

Now on hand and selling low.

Also, a fine assortment of

Solid Gold, Wedding, Engraved and Fancy

Set Rings.

ALL REPAIRS GUARANTEED.

G. H. TAYLOR,

Feb. 27, 1889.

North Side Queen Square.

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ILLUSTRATED

The only high class Illustrated Canadian Weekly, gives its readers the best of literature, accompanied by engravings of the highest order. The Press throughout the Dominion has declared it to be worthy of Canada and deserving universal support; but its best recommendation lies in its steadily increasing circulation.

SUBSCRIPTION \$4 A YEAR. 10 CENTS A NUMBER.

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the Charlotte Harbor HERALD for \$4 in advance. Address HERALD PRINTING CO., Charlottetown Jan. 23, 1889.

JESUIT MAXIMS.

DOES THE END JUSTIFY THE MEANS?

By Rev. James A. Coxworth, D. D., in American Quarterly Review.

In our last number we spoke of the popularity of Gury's "Moral Theology" as evinced by the demand for a second edition, the first having been soon exhausted. Since then it has gained rather than lost in favor, and we are glad to see how well its merits are appreciated by professors of the subject. Every copy of the second edition was sold within six weeks from the date of publication, and a third has been prepared by the publishers, Fustet & Co.

Yet, in looking over these repeated editions, one thing, and one thing only, has disturbed our equanimity. *Mit uns scrupulos etiam restat*, as the comic poet says, *qui me male habet*. We have looked, and looked in vain, through P. Sabetti's volumes for some trace of that "recognized maxim of the Society," as Dr. Littledale calls it: "The end justifies the means." How cruel of the good Father to take away from under the Catholic heads that comfortable cushion, by the help of which, from the days of St. Ignatius to the present, his children have taught us to still any unpleasant murmur of conscience, and sin as we like, provided we decently veil it with a pious intention! What a pity that by his silence he has taken away from the Littledale, Coxe, and other Protestant divines, their rivals in actual honesty, all chance of quoting and denouncing him in company of the Bossenbaum, Laymann's, Wagemann's, and other "leading Jesuit theologians" who "lay down the maxim!"

But, seriously speaking, is such a maxim to be found in the works of Jesuit moralists? And if so, where first wrote it, and when and who? The latest writer to make the assertion on this side of the water is Bishop Coxe, of Buffalo, who, though he cannot boast of profound scholarship or extensive reading, is a pleasing, versatile writer, and whose price he himself enables him to assume as will vary shape and form of religious metaphors, Catholic, Protestant, High Church, Low Church, as may suit his purpose. "The only thing in which he is consistent is his fierce, unscrupulous hatred of Rome, the Catholic Church and the Jesuits. We heard him give vent to it very early in Washington, where he is among the members of the Evangelical Alliance, a 'Catholic' Bishop and successor of the Apostles (to take his own word for it) conscientiously, wherever whose progress he may see, and some of them religiousists of very doubtful orthodoxy. No one would expect him of such reconcilement as to discover, when his better have failed to do so, where the impious maxim lies stowed away in the thousand and one folios written on moral theology by Jesuit divines. No doubt he had, as he himself says, searched the nursery and Sunday-school, read something of the sort in the infamous distributives of the French atheist, Paul Bert, circulated with loving zeal in England and America by the Jesuits and their religious newspapers; and further, in the writings of Rev. Dr. Littledale, with which he shows himself very familiar. But neither of these men stand high in the estimation of those whose names could not decently be summoned. He had not only vanished, but as witness he was doubly dead; or rather, his testimony had expired only to rise again as testimony on the part of Paul Bert had departed this life, a victim of the deadly fever of Eastern Asia, whether he had gone to represent the interest of the French Republic in its commerce with the United States, or whether, as his friends in France regard it, it was a stroke of God's grace; a blessing without stint or measure, and (humanly speaking) as undeserved as it was unexpected. Had he died at home, his last sighs for God's forgiveness would have been stifled by the importunate clamors of his infidel friends; his attempts at reconciliation with the church would have been baffled by the vigilance of these foul fiends in human shape, who with blasphemous derision, style themselves "Anglo-Guardians," and whose office it is to see that those over whom they watch die in their sins and unbelief. Thus died Voltaire, Victor Hugo, the poet Leopardi, and a host of others; and the loss of their souls was hailed with the plaudits of infidel, re-echoed by pious Protestants throughout the world. But it was in the wilds of Tonquin that God, in His infinite mercy, summoned Paul Bert first to repentance and then to judgment. He pronounced his impiety and was reconciled to the church. So notorious had been Bert's hostility to Revelation and the Catholic Church, which he had openly identified with Christianity, that the news of his conversion startled all Europe. Infidel boldly denied it, and good Christians were afraid to believe it on higher ground than the poet's.

Religious converts are not credited, but at last a letter from the French province under whose jurisdiction and ministry Paul Bert had

died, dispelled all doubts. Since, as all men know, no sinner can be reconciled to the church without detesting and retracting all sins of impiety, calumny, and the like, it was plain enough that Paul Bert had ceased to be a witness on that infidel and Protestant side, and common prudence dictated that his testimony should be carefully suppressed, lest it should suggest to incautious Christians a more likely to tell the truth when he has before his face the solemn hour of death and the terrors of eternity.

Bishop Coxe, therefore, had to disclaim his recollections of Paul Bert, and fall back on his authority, Rev. Dr. Littledale. Consequently he brings him forward, or rather his article in the "Encyclopaedia Britannica," as a witness furnishing "textual quotations" from three Jesuit writers, fully meeting the challenge. This much we learn from a recent letter of Bishop Coxe, addressed to the New York Churchman, and republished in the New York Herald of January 9th, 1888. It is said that the Bishop's statements were refuted by F. Coleridge in the London Month, and by F. Jones in his book entitled "Dissension and Criticism," but we have been unable to lay our hand on either work, or on the Bishop's original letter of a year ago. We, therefore, trust and trust our attention to his principles.

Dr. Littledale's allegation may be found in an article written by him for the "Encyclopaedia Britannica" under the heading "Jesuitism," and which, collectively, makes up a series of disquisitions, or "examination" that "the three principles of probability, of mental reservation, and of justification of means by ends, which collectively make up what educated men intend by the term 'Jesuitry,' are recognized maxims of the Society. As the last of these three is at once the most odious in itself and the change which is most rarely made, it is well to cite three leading Jesuit theologians in proof. Bossenbaum, whose 'Modella Theologiae' has been more than fifty times printed, and lately by the Propaganda itself lays down the maxim in the following terms: 'Cum finis est licitus, etiam media sunt licita,' and 'Cum licita est finis, etiam media sunt licita.' 'Laymann's 'Census conscientiae' also contains the maxim in the following terms: 'Cum finis est licitus, etiam media sunt licita.' 'Wagemann in his 'Synopsis Theol. Moral.' yet more fully, 'Theol. determinat prohibitionem.'"

We begin with Bossenbaum. One would think that in a learned article written for an Encyclopaedia, especially where charges of the gravest nature are made, the writer should have brought forward against a body or school whose theologians are almost innumerable, no thoughtful or honest man would consider or he had discharged his duty more fully, than to together a few disjointed scraps of Latin. It is a *prima facie* evidence of intent to impose on his readers, that he should have given us the original, in other words, some clew to the context, instead of the miserable attempt at "textual quotations" which he has made. He has not even given us chapter and verse of his original; in other words, some clew to the context, instead of the miserable attempt at "textual quotations" which he has made. He has not even given us chapter and verse of his original; in other words, some clew to the context, instead of the miserable attempt at "textual quotations" which he has made.

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