

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUGUST 16, 1899.

Vol. XXVIII, No. 34

## Calendar for August, 1899.

MOON'S PHASES.  
New Moon, 6th, 7h. 35m. a. m.  
First Quarter, 14th, 7h. 42m. a. m.  
Full Moon, 21st, 6h. 33m. a. m.  
Last Quarter, 27th, 7h. 45m. p. m.

Day of Week	Sun rises	Sun sets	Moon rises	High Water
1 Tuesday	5:27	6:13	6:51	6:51
2 Wednesday	5:29	6:14	6:40	6:40
3 Thursday	5:31	6:15	6:29	6:29
4 Friday	5:33	6:16	6:18	6:18
5 Saturday	5:35	6:17	6:07	6:07
6 Sunday	5:37	6:18	5:56	5:56
7 Monday	5:39	6:19	5:45	5:45
8 Tuesday	5:41	6:20	5:34	5:34
9 Wednesday	5:43	6:21	5:23	5:23
10 Thursday	5:45	6:22	5:12	5:12
11 Friday	5:47	6:23	5:01	5:01
12 Saturday	5:49	6:24	4:50	4:50
13 Sunday	5:51	6:25	4:39	4:39
14 Monday	5:53	6:26	4:28	4:28
15 Tuesday	5:55	6:27	4:17	4:17
16 Wednesday	5:57	6:28	4:06	4:06
17 Thursday	5:59	6:29	3:55	3:55
18 Friday	6:01	6:30	3:44	3:44
19 Saturday	6:03	6:31	3:33	3:33
20 Sunday	6:05	6:32	3:22	3:22
21 Monday	6:07	6:33	3:11	3:11
22 Tuesday	6:09	6:34	3:00	3:00
23 Wednesday	6:11	6:35	2:49	2:49
24 Thursday	6:13	6:36	2:38	2:38
25 Friday	6:15	6:37	2:27	2:27
26 Saturday	6:17	6:38	2:16	2:16
27 Sunday	6:19	6:39	2:05	2:05
28 Monday	6:21	6:40	1:54	1:54
29 Tuesday	6:23	6:41	1:43	1:43
30 Wednesday	6:25	6:42	1:32	1:32
31 Thursday	6:27	6:43	1:21	1:21



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### GORDON & McLELLAN,

### Old and New Ideas in Catholic Art.

There is a great deal going on in the construction and decoration of churches in Massachusetts that is worthy of profound study by votaries of the art of architecture, sculpture and decoration. The new school of Catholic architects and decorators in that vicinity have studied under the ablest masters in Europe and America, and are devoting themselves to the work of building up a distinctive school of architecture. Its central idea is to incorporate ecclesiastical traditions with the most recent improvements in engineering and construction. This observation does not apply to Boston. In that city comparatively little is being done in church building, and all the existing churches, with three exceptions, are monuments of the ignorance and stupidity of the architects who inflicted them on the builders. This statement is true of Protestant as well as Catholic churches. Even that wonder of Boston, Trinity Episcopal Church is in its good parts a slavish copy of several features of Catholic churches in the south of France, and its original parts are all faulty from the standpoint of art, the interior exceeding anything else in the city in ugliness and tawdry vulgarity. The Catholic Cathedral of that diocese is by long odds the ugliest cathedral ever rear'd by man, and its exterior is vulgarized by hideous statues of Columbus, which the city of Boston very properly rejected when it was offered for the decoration of a municipal park. Art stopped short in the ecclesiastical buildings of Boston, but in the suburbs and the principal cities of its State a great deal of creditable work has been done by the progressive school of artists. One of the finest examples of the new school is the beautiful chapel at St. John's Seminary, which is by Architects Maginnis, Walsh & Sullivan, carrying out the ideas of M. J. Abbe Hogan. The structure is noble, dignified and harmonious in every detail, reminding the observer of the thought of Von der Gheyan, that "architecture is frozen music." Mr. Charles D. Maginnis, the senior architect, is widely known, perhaps better in Europe than at home, as the first pen and ink artist of our time.

Another architect of the modern school in Boston is Mr. William H. McGinty, a well-known contributor on art subjects to "The Catholic World," who works in both standard schools of Catholic architecture, Gothic and Romanesque, but whose latest work are really all in a novel and attractive development of Romanesque, as exemplified in the new Church of St. Mary Star of the Sea, Beverly, Mass., and in Father Twomey's new church in Newton, Mass. The acoustic properties of churches built in accordance with the plans followed in these churches leave nothing to be desired. A clergyman standing in the sanctuary can make himself heard distinctly at the end of the nave without raising his voice higher than the conversational tone adopted in the churches in which the priest cannot make himself heard without raising his voice to the highest possible point of power. One notably good point in churches built recently is the use of electric lighting effects in the vaults and on walls, which do away with the sprawling and vulgar masses of brass called chandeliers and brackets. The new lighting fixtures are set within beautifully decorated plastic canopies and establiatare, and the glare of the electric lamps is tempered by discs or stalactites of ground or opalescent glass. Great attention is being paid to the correct treatment and decoration of the sanctuaries, wherein every line and motif has warrant for its use in Catholic symbolism. A remarkable sign of the times is the great popularity of Catholic artists in literary and scientific circles in New England, wherein the old-time prejudices against the Catholic Irish has fled forever. The shrewd and educated New Englanders of the Puritan race have discovered that there is an art sense in the Irish Celt which has fructified in many of the finest public and private buildings in New England, and these acute New Englanders, whose ancestors regarded the coming of the plague of Jews that descended upon Egypt, now flatter themselves with the thought that it is the peculiar air of culture which exists in Boston that has made the representative Catholic Irish artist of today. However that may be, the fact is patent to all that much of the beauty which adorns New England in the form of buildings is the fruit of the art sense of the Celt. A priest who recently built a beautiful church not far from Boston tells that as soon as a local paper printed an illustration of the church which he proposed to build, a number of wealthy Protestant citizens sent in checks for generous amounts. In the summer season, when the town is filled with tourists, the Protestant inhabitants carry their friends to this church, where, as a general thing, one of the curates is kept busy showing the interior of the church, the vestments and ecclesiastical vessels to visitors. Their motive may only be that of "art for art's sake," but impressions thus derived may in the end be productive of something far higher. Thus "the work goes bravely on." Standard and Times.

### A Minister's Brave Words.

We are pleased to see in pamphlet form the much-discussed sermon of the Rev. Henry M. Simmons, of Minneapolis, on "Our Philippine Missionary Work." This discourse can not be too widely circulated; it is the kind of reading that our people need, especially the imperilists and expansionists. Mr. Simmons is an honest man, one who does not court popularity; therefore he deserves a hearing. If he were not an honest man he would have hesitated to speak right out in meeting, as he did. After quoting Admiral Dewey's forgotten telegram, dated June 21, 1898, in which he expressed the opinion that the Filipinos are far superior to the Cubans in intelligence and more capable of self-government, Mr. Simmons remarks that a people whom we praised so highly when we were fighting their enemies can not possibly have been wholly changed in becoming enemies of our own. They were noble patriots then, engaged in an unequal struggle with the unspeskable Spaniard, whose tyranny and cruelty we could not too strongly condemn. And we provided them with arms to fight their ancient foes, so generous was our sympathy. Now they are rebels, entirely incompetent for self-government, treacherous, inhuman—the savages! Like other representative Americans, Mr. Simmons considers our war with the Filipinos anything but a "war of humanity"; and he is of opinion that we ought to have a better reason for continuing in a wrong course than that of having begun it. Many others of the clergy—professional followers of the Prince of Peace, but ardent advocates of war—would seem to argue in this way: We annexed Hawaii when the opportunity presented itself; therefore we should hold on to the Philippines, so as not to be inconsistent. We have slaughtered a goodly number of those natives; therefore we ought to keep on slaughtering them, in order to restore peace and establish order. Of course the Filipino claim that they are fighting for liberty—confining their contest for self-government; but they are deluded. The fathers of their homes and villages and "the graves where their heroes lie buried," will undoubtedly be in the course of time. And as soon as they have submitted to the yoke they can have the open Bible. That will be their recompense for the loss of freedom. Mr. Simmons can be caustic when he likes. Let us quote his reference to the future missionaries that will flock to the Philippines as soon as the engines of war have prepared the way for the Gospel of peace.

They will teach in the name of Jesus that His words, "Blessed are the merciful," and His command to do unto others as we would have others do unto us, are infallible words from heaven itself. I hope the Filipinos may in time accept this teaching, and may "forgive" us for having smitten them with such slaughter. I hope that the missionaries, after having sufficiently taught their various creeds, will emphasize that divine Gospel of peace, mercy and love, which the war has so outrageously denied; and that the ministers at home, amid their doctrinal and denominational teaching, will give that Gospel an occasional sermon. I ardently hope that the genuine religion of Jesus Christ will in time fill all beatitudes, as the waters fill the sea; and that it may yet come to be acceptable in Christendom also, heard from every pulpit and believed in every pew.

It is an admitted fact that war distorts the moral vision and confounds the distinctions of right and wrong. It seems to be equally true also that men who call themselves ministers of the Gospel are as much disposed as most other men to lose sight of its teachings. The ultimate triumph of Christianity over irreligion may be long delayed; however, it will come in spite of preachers who favor war and of theologians who forget God.—Ave Maria.

### The Catholic Press.

At a meeting held in Portland, Oregon, on occasion of the installation of Most Rev. Alexander

Christie, D. D., the bishops of the province took advantage of the opportunity to consider certain matters conducive to the welfare of the Church and the souls committed to their care. One result of the meeting was the publication of a circular letter calling upon their flocks to support the Catholic press. The letter is signed by Archbishop Christie of Oregon City; Bishop Brondel, of Helena; Bishop Glorieux, of Boise, and Bishop O'Dea, of Nesqueally. It reads as follows: "Among other matters that engaged our time and attention on that occasion, a very important subject, the Catholic press, was especially considered. We expressed our firm conviction there, and we believe still, the time has now come when a more effective Catholic press should enter this field to keep abreast of the ever increasing demands of the Church and Catholic people in this great and promising country of the Northwest. We are all familiar with the growth of this most favored section of the United States. The rapid and unparalleled development of our mineral and cereal resources is attracting to our shores, our mountains and valleys an immense population; our manufactures and commerce bid fair to rival in business the larger and older centres of industry.

"While the growth of the Church has also been in a great measure steady and solid and in keeping with her surroundings, yet the Catholics have not wielded the influence their number and intelligence should warrant, owing in a great measure to the want of a more forcible and fearless exponent of the doctrines, rights and privileges of the Church. Of all human powers that of the press is eminently fitted to render this service. The 'Catholic Sentinel' has, it is true, stood for more than a quarter of a century like a faithful old guard at the post of duty, but it has not been able to perform its mission as successfully as it might, owing to a want of more generous support. Few, if any, have an adequate idea of the amount of time, thought, labor and expense required to maintain a paper, and fewer still realize and appreciate the loss that the abandonment of such an organ would mean to the cause of the Church in this portion of the Lord's vineyard. Hitherto also the poverty of Catholics and their apparent unconsciousness of the value of such a power have left them much in the background. What, in our opinion, is most needed in this regard is a courageous, liberal and concerted action. From a want of these essentials for success, the Catholic press has suffered throughout these United States, and it is not surprising that certain papers particularly have for the same reason been timid and weak. Give the press the support it deserves, and it will prove to be a great and powerful factor for the good which Providence and the Church expect of it at this time.

"The Catholic press of to-day must according to the third Plenary Council of Baltimore be thoroughly Catholic, instructive and edifying, not one that will be, while Catholic in name and pretense, non-Catholic in tone and spirit, disrespectful to constituted authority or biting and uncharitable to Catholic brethren. It is not necessary for this reason, however, that it should be a prayer-book, but should deal with all subjects, secular, political, religious. Without being offensive, it should be firm, fearless and aggressive, if need be. Error is bold and aggressive; truth should be not less so. But all this will be only words in the air unless it can be brought home to every Catholic in this great Northwest. There can be no question now but that we can build up and support such a paper. The former friends of the 'Sentinel' will still be loyal to it, and now in the broad field open to it, with new life in its pages and fresh vigor and energy in its management it will grow in usefulness and power.

"Aside from the reasons already mentioned for the necessity of a generous support of the Catholic press, we might well add that our people most important one, that our people are passionately given to reading. They must have something to read. They will accept the good if they know it and it is offered to them; otherwise they will accept the bad, which is always at hand. There is no lack of books, periodicals and newspapers of countless variety, but how many of them are fit to be read; how many, on the contrary, are not positively bad and pernicious and

notoriously immoral? There is no crime so horrible, no vice so foul as to prevent a minute account of it being published. Reporters display almost incredible enterprise and ingenuity in endeavoring to excel each other in minuteness of disgusting and shameful details. The most debasing and inhuman crimes are advertised in the conspicuous columns, the most shameful libels against our Church and faith are frequently perpetrated by bigoted and prejudiced authors and editors. Then there are the miserable, sensational and illustrated sheets of the yellow cover variety, as they are called, compared with which the yellow fever, cholera and small-pox are as nothing, and yet there is no quarantine against them.

"The demand which exists for such garbage speaks badly for the moral sense and intellectual training of those who read them. If we wish to preserve our minds pure and our souls in the state of grace, we must make it a firm and steady principle of one's duty never to touch them. It is the mission of the Catholic press to stem this tide of sin and corruption that bids fair to inundate the land to keep back error from acquiring a set of established right over the souls of men; in a word, to impede the definite triumph of ungodliness and prevent injuries from gaining a complete victory. For these reasons principally we call upon the clergy and laity of this extensive province to aid us all they can in building up and supporting a Catholic journal. Let the clergy act as agents to introduce the 'Sentinel' into every Catholic home. Let them, from time to time, speak from the pulpit of the importance of the Catholic press. Let the laity, the fathers and mothers of families encourage this great good work by becoming subscribers of the paper, and with united and courageous effort the 'Catholic Sentinel' will grow in power and influence and take its place in the foremost ranks of Catholic journalism."

## ROYAL BAKING POWDER

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### Inconsistent and Dejust.

Writing in the Forum for August on "Domestic Service: The Responsibility of Employer," Mary Roberts Smith, who holds that housekeepers are themselves largely to blame for many of the faults which they condemn in their domestic servants, thus describes one injustice to which the domestic is subjected:—

"It is one of the most extraordinary inconsistencies of a democratic society that the dressmaker, the milliner, the showwoman may demand a certain respectful treatment, while the waitress and the cook must accept the treatment accorded only to menials. Much of this is explained by the traditions of feudal servility, from which nearly all classes of labor, except household service, have been emancipated. A deeper cause, however, is the liking of human nature to command its inferiors. Women especially do not want intelligent equals to serve them; they want an inferior, a subordinate—a servant, not an employee. Compare the attitude of the business man toward an employee, and the attitude of the mistress toward the servant. Because there is this indefinable social stigma attaching to service, intelligent, self-respecting women shun it, its social stigma increases. Cause and effect are reciprocal. The fact of social inferiority is expressed in many petty ways,—by the use of the Christian name, by the requirement of livery when not on duty, by a servile manner, and more than all, by the social isolation. Every other class has its amusements, every other girl her opportunity for suitable marriage; but the maid-servant must go out-of-doors to be entertained or to be courted. Some of this is due to the low social standard of domestic as a class; but much more of it is to be attributed to the notions of the mistress. The social ban extends to every stratum of society; the petty tradesman will marry a sewing-girl, a shop-girl, a tailor's, but not a 'hired' girl; the working girls' clubs admit all kinds of respectable women to their membership except the domestic. Socially, the domestic is tabooed, ignored, slighted by every class except the day laborer."

### —S. H. REEVE.

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August 3, 1898—6m