

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DEC. 13, 1899.

Vol. XXVIII, No. 45

Calendar for Dec., 1899.

MOON'S CHANGES.
New Moon, 2nd, 8h. 35m. p. m.
First Quarter, 9th, 4h. 50m. p. m.
Full Moon, 16th, 9h. 19m. p. m.
Last Quarter, 24th, 11h. 45m. p. m.

Day of Week	Sun rises	Sun sets	Moon rises	High Water
1 Friday	7 31	4 9	5 47	10 04
2 Saturday	7 32	4 9	6 53	10 53
3 Sunday	7 33	4 9	7 35	11 42
4 Monday	7 34	4 8	8 17	12 31
5 Tuesday	7 35	4 8	9 00	1 19
6 Wednesday	7 36	4 8	9 42	2 08
7 Thursday	7 37	4 8	10 24	2 57
8 Friday	7 38	4 8	11 06	3 46
9 Saturday	7 39	4 8	11 48	4 35
10 Sunday	7 40	4 8	12 30	5 24
11 Monday	7 41	4 8	1 12	6 13
12 Tuesday	7 42	4 8	1 54	7 01
13 Wednesday	7 43	4 8	2 36	7 50
14 Thursday	7 44	4 8	3 18	8 39
15 Friday	7 45	4 8	4 00	9 27
16 Saturday	7 46	4 8	4 42	10 16
17 Sunday	7 47	4 8	5 24	11 05
18 Monday	7 48	4 8	6 07	11 53
19 Tuesday	7 49	4 8	6 49	12 42
20 Wednesday	7 50	4 8	7 31	1 30
21 Thursday	7 51	4 8	8 13	2 18
22 Friday	7 52	4 8	8 55	3 07
23 Saturday	7 53	4 8	9 37	3 55
24 Sunday	7 54	4 8	10 19	4 44
25 Monday	7 55	4 8	11 01	5 32
26 Tuesday	7 56	4 8	11 43	6 21
27 Wednesday	7 57	4 8	12 25	7 10
28 Thursday	7 58	4 8	1 07	7 58
29 Friday	7 59	4 8	1 49	8 47
30 Saturday	7 59	4 8	2 31	9 36
31 Sunday	8 00	4 8	3 13	10 25

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August 3, 1899—6m



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September 6th, 1899—4m

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A New Departure in Japan.

The current number of Illustrated Catholic Missions calls the attention of its readers to a seemingly well-informed statement in a recent issue of The Manchester Guardian, as to a decision of the Japanese Government which is likely to be far-reaching in its effects on missions in that country.

The Japanese Government have just come to an important decision with regard to the status of Christianity in that country. The subject is one of many connected more or less directly with the coming into force of the revised treaties. There is no State religion in Japan, although an active political party is now striving to gain this position for Buddhism, but both Buddhism and Shinto have a connection with the Government. Each Buddhist sect is allowed to elect its own chief according to its own rules, and its powers when elected over the appointments to shrines and temples, the disposal of religious property and the like, are very considerable, but are limited by a series of rules having the force of law, made in 1884. The sect, as has been said, elects its head in its own way, but his election must receive the recognition of the Government. When this is given, the person elected can proceed to exercise his powers within the very wide limits laid down by the law. But one principle is that no sect can be without a head, and he is obliged to supply certain information periodically to the Government about the temples, rules, organization, mode of preserving ancient documents, art treasures, religious property, and the like; and the bureau to which these reports are addressed aids in settling disputes and advising on points submitted to it. Each head of a sect selected according to these rules has a certain rank in the official hierarchy, and has the right of personal access to the Home Minister. The object is to secure order amongst the sects in the public interest. But hitherto Christianity has been disregarded by the authorities. Churches were governed as the members chose, and the Government cared nothing. The authorities were ordinary citizens in the eyes of the law, and filled no representative position whatever. But now the Government has come to the conclusion that Christianity is of sufficient importance both in the numbers of those professing it and in its organization to render it advisable to bring it within the law of 1884, and a decree in this sense will, it is believed, shortly be issued.

The practical result of this measure will be, in the first place, a direct recognition of the Christian religion as one of the religious organizations of the country by the Japanese Government. Christian Bishops and other heads of churches will be recognized by the authorities, and will have access to the Home Minister in a representative capacity, to discuss the affairs of their respective churches. They will be in a position to deal with local officials on an equal footing, and in return they must submit to the rules of 1884, which are hortatory rather than mandatory, and which probably restrict their dealings with religious property not nearly as much as they are restricted already by the constitution of the churches. The main practical point will be that heads of churches throughout the country will have the legal right to deal in all that concerns the position of their co-religionists on equal terms, and not, as heretofore, on sufferance, and as private individuals only. A powerful weapon is thus put into the hands of the Christian communities for securing equal rights and fair play everywhere, for representing persecution, getting sites for religious edifices, &c. The local official who knows that the Christian Bishop or pastor making representations to him can have his complaints made to the Home Minister in Tokio, will give a very different ear to what he would give to the more private clergyman wishing his aid. The measure is, therefore, nothing less than a revolution in the position of Christianity, and will so appear to every Japanese, whether an official or not.

To this was added the following statement in a subsequent number of the paper. With reference to the decision giving a formal status to Christianity in Japan, which was mentioned here the other day, I have received statistics showing that there are now over 125,000 Christians in that country, of whom over 53,000 are Catholics, nearly 43,000 belonging to various Protestant denominations, and the remainder are attached to the Greek Church. Of the Protestants 13,000 are Congregationalists [a form of church government peculiarly suitable to the conditions of evangelization in Japan, as well as to the independent

character of the native Christians] over 8,000 are Episcopalians, about the same number Methodists and over 12,000 Presbyterians. Government concern with them will be very small, and the authorities will recognize any head elected by even the smallest body amongst them. As soon as the missionary bodies in Great Britain and the United States become formally acquainted with the new policy of the Japanese Government in this respect, the public will doubtless hear a good deal of discussion about it. It is an enormous step in advance to have Christianity formally recognized in Japan as one of the religious systems of the nation with the liabilities, but also the rights, of those faiths which have existed in Japan for centuries.

Illustrated Catholic Missions adds a note saying that these statistics seem fairly accurate, and that according to the latest figures given by the Compté Renaud of the Paris Society of Foreign Missions, the number of Catholics in Japan last year was 53,872, divided as follows according to the four dioceses: Nagasaki, 35,643; Tokio, 9,114; Hakodate, 4,463; Osaka, 4,470.—The Tablet.

About Catholic Societies.

Of late there has been a sort of awakening on the part of Catholics to the advantage of forming themselves into societies, orders, legions, associations and other such organizations. Women as well as men seem to have caught the fever; until at present it is difficult to find a Catholic man who is not affiliated with several organizations; and the Catholic women who belong to associations are every day growing more numerous. Many of these orders are to be commended. They have benefit and insurance features which are decidedly helpful. Through them Catholics are brought together in social and friendly intercourse—a most desirable result; and their influence is, in the main, excellent. But they do not go far enough. Their rules as to the personal conduct of their members are not strict enough. They do not insist upon that high standard of Catholic life which the Order expects from people who come together in her name. While all their members are supposed to be practical Catholics, it is a well known fact that many of even their high officials may be found who are careless in the observance of their religious duties; and the personal habits of more than a few can hardly be called edifying.

There is not much use in having a society composed exclusively of Catholics if the members do not show by their faithfulness to the Church, by their loyalty to her commandments, and by their proper appreciation of her spirit, that they really understand their position. When an association assumes the name "Catholic," or when it is understood that it is composed only of Catholics, by and for Catholics, as far as the generality of outsiders think, its reputation and that of the Church are bound up, one in the other; and if the society suffers through any discrediting conduct of its members, wrongly, of course, but none the less surely, the Church is held blame-worthy also. This is one of the most serious faults to be found with our Catholic orders—while their constitutions and laws and mottoes contain high-sounding phrases their is not, apparently, on the part of the members at large, any attempt either to understand or obey their spirit.

If these numerous and growing organizations were filled with a proper desire for the promotion of Catholicism, what a great amount of good might they not accomplish! What an impetus might they not give to God's work, which for want of help and helpers is now in so many places languishing!

It is the custom to point proudly to these organizations as a proof of Catholic progress, Catholic unity, Catholic strength, Catholic intelligence, Catholic activity. But surely the Catholic life which manifests its highest activity in smoke talks and pool tournaments and shabby little entertainments is not to be admired too highly; and certainly we have not progressed if the time which should be given to education and enlightenment is wasted in the mummery of the secret society. If for the ambition which possessed our men in former days to be good plain American citizens and good Catholics we substitute a craze for high-sounding titles in secret Catholic societies we have not gained much, but we have lost much.

It is a sad thing to hear of Catholics so ill-instructed in their religion and so little grounded in the practice of it as to be drawn away by Christian Science, which is most unchristian, and which scientists denounce as wholly unscientific. Like clouds without water, such persons are blown about by every wind of doctrine; they are so credulous that the alleged miraculous cures of the exponents of Christian Science, which rest on no better testimony than those of the vendors of patent medicines, are accepted as proof that these "New Christians" are the true Christians.

The difficulties experienced by the Catholics who have fallen under the hallucination of Christian Science are thus stated: "The command of Our Lord to heal the sick is no longer fulfilled by the Church; the neglect of it shows that a part of Christ's ministry is now done away with." "The Christian Scientists have found one weak spot in the power of the Church, and they exercise a prerogative that certainly belonged to the early Christians,—namely, the power of healing bodily infirmities." Do you see no difficulty in these statements? We are asked, We do. They are erroneous statements, and the difficulty about them is that they can not be fully refuted in a few words.

It is astonishing to find Catholics whose ignorance of their religion is so gross that they do not know that the Sacrament of Extreme Unction, though primarily intended for imparting strength to the soul, has the power of restoring health to the body when God sees it to be expedient. Remarkable cures so often follow the reception of this Sacrament that we have known Protestant physicians to express solicitude for its early administration.

"The sacred formula which accompanies each anointing of this Sacrament," says Dom Guersanger, "has the power of restoring bodily health at the same time that it drives away the remnants of sin, which is the chief cause of all man's miseries, whether of soul or body. Such is the interpretation put by the Church on the words of St. James (v. 14), and we have continual proofs that our Divine Master has not forgotten the promise of twofold efficacy which He gave to this Sacrament. Hence it is that, after having anointed the several senses of the sick person, the priest addresses God in earnest prayer that He would restore strength of body to him (or her) whose soul has received the efficacy of the heavenly remedy. Nay, the Church looks upon the restoration of bodily health as so truly a sacramental effect of Extreme Unction that she does not consider as miracles, properly so called, the cures produced by its administration."

To say that "a part of Christ's ministry is now done away with" because His representatives no longer heal the sick as was done in the early ages of the Church is to speak foolishly. It was not the bodies of men that Our Lord came to heal, but their souls. "The prophecies and His own words," as Bishop Hedley remarks, "point to a far wider field of wonder-working compassion than was offered by the blind and the lame who gathered around His progress through Judaea and Galilee." Christ was to establish a Church and institute sacraments, by means of which the wondrous work of our justification was to be effected, all the wounds of our souls healed, and all the obstacles removed that prevent union with God, our last end.

One of the chief characteristics of the Church, and one of the grounds of our faith, is miracles, as every Christian is aware. These shall never cease. It is true that they are not so generally wrought as they were in the first ages of Christianity. It was necessary for the immediate followers of Our Lord to be able to present orientals proving that they were His disciples, ambassadors of the Most High. But as the Church spread throughout the world the great miraculous movement died out. It was natural that it should. Christ promised that certain signs should follow them that believe, and such signs have never failed. Witness the extraordinary cures incessantly wrought at Lourdes, and the authenticated miracles performed by saints of our own country. As St. Augustine said, any one who asks for prodigies in order to believe is himself a prodigy.

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Catholics Among Christian Scientists.

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The essential error of the Christian Scientists lies in substituting temporal for spiritual blessings. These "New Christians" are like the Jews of old, who valued the loaves and fishes more than the words of eternal life.—Ave Maria.

Interesting Items (Standard and Times.)

"Archbishop" Mar Yilatte has been dismissed by the Holy Office without having his alleged orders recognized or without being received into the Church.

English exchanges record the death of Very Rev. Canon Joseph Saule, M. R. of St. Augustine's, Tanbridge Wells, which has just occurred, in his 73rd year. Deceased was the author of a number of important controversial works.

A ward of the Irish Court of Chancery recently determined to enter the Jesuit novitiate. All important steps taken by wards of court are recorded in minutes, which in due course come before the Chief Clerk of the Court of Chancery. When the minutes in this case came before the Chief Clerk he attached a note stating that the Society of Jesus was an illegal body. The Lord Chancellor then declined to sign the minutes, and it stands for argument in the Chancery's Court. The continuance of this penal enactment will, it is understood, be challenged.

A graceful tribute has recently been offered to the Dominican nuns at Balawayo for their care and nursing of the sick in the Memorial Hospital since 1874. The movement was initiated by Captain the Hon. A. Lawley, the administrator. The tribute took the shape of an address and a silver watch to each Sister (they are forbidden to wear objects of a more precious metal), together with the sum of £5,000 toward the erection of a permanent home for the Sisters in Balawayo.

The historic edifice of St. Mary's, Moorfields, once the Pro-Cathedral of Cardinal Wiseman, is about to be torn down. The site, with the adjoining schools and clergy house, has been sold for £202,000, a moiety of which will be devoted to the church building funds of the Archdiocese of Westminster. Throughout the Catholic world St. Mary's is celebrated for its magnificent altar piece the "Crucifixion." At the closing services held in the ancient edifice the congregation was invited to inspect the chalice and altar vessels, presented to the church in 1820 by Pope Pius VII, who had been the prisoner of Napoleon I. The chalice and the gold goblets weigh twenty pounds, are richly jeweled with diamonds, pearls and emeralds and are valued at over £7,000.

The hammer and trowel of gold which is to be used by Pope Leo XIII. at the opening of the Porta Santa, or Holy Door, in the contribution of the Bishops of Italy to the Pontiff, and is now being made in a very artistic style by the silversmith of the Apostolic Palaces. A grand chalice of solid gold, most artistically wrought, to be presented to the Pope by the Italian Catholic workmen, is also being made. It is almost 12 inches in height; the base of the cup shows in relief, wrought in the style of Benvenuto Cellini, four figures of angels supporting four medallions, on which are represented Faith "with the Book of the Gospels and the Cross; St. Peter with the signs of his apostolic primacy, that is to say the keys, and two fathers of the Church with the emblems of the episcopate. Beneath this are four admirable groups of seraphim who hold four shields on which are incised as symbols of Christianity the dove, the chalice, the lamb and the triangular form suggestive of the Trinity. Two tiny caryatides hold scrolls on which are incised the date, "1st January, 1900," and "The Italian Workmen." The maker of this splendid specimen of goldsmith's work is Tanfani, of Rome. At the base of the chalice is an inscription relating that this is given to Leo XIII. on the occasion of the jubilee by the laboring classes of Italy.

The Three Stages.

For the first stage, Scott's Emulsion is a cure. For the second stage, it cures many. And for the last stages of consumption it soothes the cough and prolongs life.