

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MAY 10, 1899.

Vol. XXVIII, No. 20

Calendar for May, 1899.

MOON'S CHANGES.
Last Quarter, 2nd, 1h. 32m. p. m.
New Moon, 9th, 1h. 28m. p. m.
First Quarter, 17th, 1h. 1m. p. m.
Full Moon, 25th, 1h. 48m. a. m.
Last Quarter, 31st, 6h. 42m. p. m.

| Day of Week | Sun rises | Sun sets | Moon rises | Moon sets | High Water | Low Water |
|--------------|-----------|----------|------------|-----------|------------|-----------|
| 1 Monday | 4 48 | 7 05 | 0 15 | 4 02 | 4 48 | 4 51 |
| 2 Tuesday | 5 15 | 7 45 | 0 51 | 4 51 | 5 15 | 5 17 |
| 3 Wednesday | 5 42 | 8 25 | 1 23 | 5 40 | 5 42 | 5 45 |
| 4 Thursday | 6 10 | 9 05 | 2 00 | 6 28 | 6 10 | 6 15 |
| 5 Friday | 6 38 | 9 45 | 2 42 | 7 17 | 6 38 | 6 45 |
| 6 Saturday | 7 06 | 10 25 | 3 29 | 8 06 | 7 06 | 7 15 |
| 7 Sunday | 7 34 | 11 05 | 4 21 | 8 55 | 7 34 | 7 45 |
| 8 Monday | 8 02 | 11 45 | 5 18 | 9 44 | 8 02 | 8 15 |
| 9 Tuesday | 8 30 | 12 25 | 6 19 | 10 33 | 8 30 | 8 45 |
| 10 Wednesday | 8 58 | 1 05 | 7 24 | 11 22 | 8 58 | 9 15 |
| 11 Thursday | 9 26 | 1 45 | 8 33 | 12 11 | 9 26 | 9 45 |
| 12 Friday | 9 54 | 2 25 | 9 46 | 1 00 | 9 54 | 10 15 |
| 13 Saturday | 10 22 | 3 05 | 10 63 | 1 49 | 10 22 | 10 45 |
| 14 Sunday | 10 50 | 3 45 | 11 15 | 2 38 | 10 50 | 11 15 |
| 15 Monday | 11 18 | 4 25 | 12 00 | 3 26 | 11 18 | 11 45 |
| 16 Tuesday | 11 46 | 5 05 | 12 48 | 4 15 | 11 46 | 12 15 |
| 17 Wednesday | 12 14 | 5 45 | 1 40 | 5 04 | 12 14 | 12 45 |
| 18 Thursday | 12 42 | 6 25 | 2 36 | 5 53 | 12 42 | 1 15 |
| 19 Friday | 1 10 | 7 05 | 3 36 | 6 42 | 1 10 | 1 45 |
| 20 Saturday | 1 38 | 7 45 | 4 40 | 7 31 | 1 38 | 2 15 |
| 21 Sunday | 2 06 | 8 25 | 5 47 | 8 20 | 2 06 | 2 45 |
| 22 Monday | 2 34 | 9 05 | 6 58 | 9 09 | 2 34 | 3 15 |
| 23 Tuesday | 3 02 | 9 45 | 8 12 | 9 98 | 3 02 | 3 45 |
| 24 Wednesday | 3 30 | 10 25 | 9 29 | 9 98 | 3 30 | 4 15 |
| 25 Thursday | 3 58 | 11 05 | 10 48 | 10 87 | 3 58 | 4 45 |
| 26 Friday | 4 26 | 11 45 | 12 09 | 11 76 | 4 26 | 5 15 |
| 27 Saturday | 4 54 | 12 25 | 1 32 | 12 65 | 4 54 | 5 45 |
| 28 Sunday | 5 22 | 1 05 | 2 57 | 1 54 | 5 22 | 6 15 |
| 29 Monday | 5 50 | 1 45 | 4 24 | 2 43 | 5 50 | 6 45 |
| 30 Tuesday | 6 18 | 2 25 | 5 53 | 3 32 | 6 18 | 7 15 |
| 31 Wednesday | 6 46 | 3 05 | 7 24 | 4 21 | 6 46 | 7 45 |

The Best Seeds!

- Northwest White Fife Wheat
- Ontario White Russian Wheat
- Colorado Bearded Wheat
- Clover Seed
- Timothy Seed
- Field Peas
- Vetches
- Fodder Corn
- American Banner Oats
- Black Tartarian Oats
- Two Rowed Barley
- Six Rowed Barley
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The kind we sell. Looks well. Wears well. Costs Little. Call in and look around.

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AULD BROS.
Charlottetown, April 18th, 1899.—2m

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do do do 100 s
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Items of Interest to Catholic Readers in the Magazines.

[SACRED HEART REVIEW.]

RITUALISM NOT PROTESTANT.

Professor Goldwin Smith contributes to the latest issue of the *Self Culture Magazine* an article in which he maintains that ritualism is opposed to the essential principles of Protestantism. The Professor is not, of course, the first Protestant to make this contention. Harcourt Kensit, and the rest of the anti-ritualists who are now agitating the issue over in England stand upon the same ground as he, and from the very outset of its being ritualism has been charged with being antagonistic to Protestantism. Professor Smith, however, gives us some interesting descriptions of ritualism, the sources whence, in his opinion, it springs, and present condition of those who affect its practices. "Ritualism properly so-called," writes he, "has its source not in the desire of a basis for the church independent of the state, or in any special theory or creed, ecclesiastical or theological, so much as in an emotional craving for senseless worship, for the ordinances and priestly ministrations. It is traceable in some measure to the decay of intellectual belief, which leaves a void in the religious nature to be filled with esthetic emotion. Social fashion also plays its part, so far as the wealthy classes are concerned; ritualism is the thing farthest removed from the vulgarities of dissent. The present ascendancy of the party is largely to be ascribed to the progress of rationalism, which has deprived the more masculine minds of interest in the affairs of the church, thereby leaving her to the more emotional and aesthetic. It will be seen at a glance that this is an opinion of ritualism from a 'low' church point of view. Professor Smith is not altogether fair to the Protestants whose peculiar religious views he criticizes. He is not just to them when he says that there is no ecclesiastical or theological theory underlying ritualism. The theological and ecclesiastical ideas of the ritualists may be, and as a rule are, all wrong. They exist, nevertheless, and it is not fair to say, as Professor Smith does that such ideas have less to do with their peculiar religious system than an emotional craving for senseless worship, for the ordinances and priestly ministrations." It may be true that ritualism finds favor with a large number of wealthy Protestants; but it is equally true that the ritualists count in their ranks very many of the best Protestant Episcopalians and theologians. And Professor Smith is hardly consistent when in one place he traces the source of ritualism in "the decay of intellectual belief" and in the next breath declares that ritualism "is the thing farthest removed from the vulgarities of dissent," and ascribes its present ascendancy in the church in which it flourishes to the rationalism—a polite word for unbelief—which prevails so strongly among the Protestant opponents of ritualism.

WHERE RITUALISTS STAND.

The Canadian Professor states the present attitude of the Anglican and Protestant Episcopal preachers, whose system he criticizes, in the following fashion: "The ritualist clergy have introduced the Mass with all its paraphernalia, with the elevation and adoration of the Host and the reservation of the elements." He would be much more right if he had said that the ritualist ministers have endeavored to do these things. Their orders being invalid, they can not, as a matter of course, accomplish their aims in these matters. "They," continues the Professor, speaking still of the ritualist clergy, "have introduced the whole system of which the Mass is the cornerstone, including the obligatory confession." Here, again, he should have said that the ritualists attempt these things; and there are ritualists, we believe, who do not insist upon the necessity, but simply upon the wisdom and advisability, of confession. "They have used to Rome for recognition," goes on the Professor, "but received in reply the usual intimation, courteous and lovingly conveyed, that if they will admit themselves to be heretics and their orders to be a fiction, they can be received into the true Church through the gate of penance." Professor Smith is no fairer to the ritualists. He does not, by any means, in the last quoted clause, state correctly the nature of the reply which the Holy See lately returned on the question of the validity of Anglican ordinations, any more than, in the preceding clause, does he declare, with full correctness, the attitude which the ritualists assumed when that question was being brought to Rome's notice. But when a man undertakes the task of

AGAINST THE RITUALISTS.

But Professor Smith stands upon sound ground when he declares that the legal and historical evidence in the case is all against the ritualists and their pretensions to Catholic customs and practices. "The state church of England," writes he, "is unquestionably Protestant. The sovereignty is its head, and the crown is expressly limited to Protestants by the act of succession and the coronation oath. It is forbidden by marriage with a Catholic. No one can read the Anglican liturgy and ordinal without seeing plainly that the intention was to exclude Transubstantiation and the Mass. When the question as to the validity of Anglican orders was submitted to the Pope, he at once pointed out that the ordinal did not even pretend to confer the miraculous powers. History points the same way. The man whom the ritualists are now canonizing declared on the scaffold that 'he had always lived in the Protestant church of England.' Disabilities were imposed by law on Catholics for the purpose of guarding against them the Protestant state church, and were strenuously upheld to the last by the Anglican bishops and clergy." That is a plain, unvarnished statement of facts, which incontrovertibly proves that as far as history and law are concerned, the ritualists are in the wrong and their opponents are in the right. Professor Smith, consequently, has good warrant for saying that the out-and-out Protestants in the Anglican church have a very palpable grievance in the present attitude and purposes of the ritualists, who would pervert the endowments and authority of that church to the destruction of Protestantism and the reversal of what was done at the time of the Reformation. He ascribes to the ritualists a purpose which the majority of them disavow, however, when he says that they also aim at "re-annexation of England to the dominion of the Pope."

RITUALISTIC BISHOPS.

The Professor is frank enough, however, to admit that the ritualists also have a grievance, and "may with reason protest against the submission of the religious conscience to laws made by a secular assembly like Parliament, including men of all religions and none." He might have characterized as one of the most striking absurdities of Anglicanism as a religion the fact that Parliament possesses the authority to regulate the religious conscience of its adherents. He sees no way out of the present Anglican trouble but disestablishment. And though the difficulties in the way of disestablishment are very great, he thinks that they must be faced, and overcome if peace and decency among Anglicans are to be restored. In view of the measure enacted the other week by parliament for the suppression of ritualism—a measure which declares that no minister shall be chosen to office who does not promise to obey the bishops—and to show how little the ritualists have to fear from that measure, the following statement of the bishop's position by Professor Smith is very interesting and instructive. "Of the bishops," says he, "almost all are unwilling to assert the law against ritualism. Most of them are probably ritualists themselves. It is only natural that they should favor a movement which exalts their own authority, while the pastoral activity of the ritualists, which is undeniably great, affords a ground for protecting them independently of the theological question." And this reference to Doctor Temple and his late queer pronouncement on a ritualistic issue will hardly be relieved by that of Archbishop, "The archbishop of Canterbury, Doctor Temple," writes Professor Smith, "was formerly, as one of the assiduous and reviewers, in alliance with the rationalistic section, and his elevation to the episcopate was opposed upon that ground. His position appears now to be changed. He tenderly, as a compromise, constabulation, which, it is suggested, was held by the Protestant Luther. But there is not the slightest warrant for constabulation in the Anglican Prayer Book, nor has the doctrine ever been embraced by the Anglican divines, and while Luther's constabulation was a way out of Transubstantiation, a Robin-hop Temple is a way into it."

A NON-CONFORMIST'S IDEA.

The quarrels of the ritualists and their opponents appear to be the uppermost theme just now with English magistrates, and the periodicals over on the other side, no matter what their religious character may be, all contain articles on the subject. We are afforded an under-

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standing of the way in which the non-conformists regard the quarrels, particularly in their tendency to bring about disestablishment, by the article which Doctor Guinness Rogers contributes to the *Nineteenth Century*. He holds that disestablishment is "the one method by which evangelicals can save the Protestantism of the church of which they claim to be the champions, and they appear to pay any regard to the 'low' churchmen, who must be rather indignant at this non-conformist's assumption of the exclusive championship of English Protestantism. Doctor Rogers also pays his respects again to the Anglican clergy by declaring that, with their squabbles and quarrels over ritualism and similar issues, they have produced in England a situation not unlike to the one which the Dreyfus case has caused in France. "We have been looking on recent proceedings in France," writes he, "with mingled surprise and condemnation, and tacitly congratulating ourselves on the fact that we are not that misguided people. There it is the army which puts on airs of lofty independence, and we wonder as we see what numbers are misled by the specious pretext that the honor of the staff and officers must be preserved at all costs. But have we not here a parallel case? Here it is the right of the church and the clergy which have to be so jealously guarded. To judge by their general tone and bearing, it is not the nation which establishes the priests, but the priests in their gratuitous condescension who are blessing the nation. They are not to be fettered by any restraints the state may impose; they are not to be brought within their jurisdiction in any manner affecting their office; they are not to be tried in the courts on any charge of ecclesiastical offence. They form a sacred order of their own without any civil law to bind them." The Doctor should not allow his indignation to lead him into the use of wrong terms, though, and a non-conformist ought to be above according to Anglican ministers a title to which they have no right, and which hosts of them repudiate. This, however, Doctor Rogers does when he calls the Anglican ministers priests.

THE OTHER SIDE.

The opposite view of the question is presented in the same magazine by Mr. Bosworth Smith, who dredges the disestablishment which Doctor Rogers would gladly ban. And the fact that if disestablishment now befalls the Anglican church, it will have been brought about mainly by members of that church, increases Mr. Smith's grief and sorrow as he contemplates its approach. "Great as the calamity would have been," says he, of disestablishment, "had the attack upon the church succeeded fourteen years ago, it would have been less insignificant in comparison with the sin and with the shame, with the sting of purposeless humiliation, and with the permanent alienation from each other of all the component parts of the church which must inevitably ensue if disestablishment should come on now—as it seems only too likely that it will—as the result not of a hostile movement from without, but of disintegrating forces from within." In addition to the fact that disestablishment now would be largely due to dissensions among Anglicans themselves, Mr. Smith regards it with horror because of the results which he thinks would certainly at-

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