

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 24, 1895.

Vol. XXIV. No. 16

Calendar for April, 1895.

MOON'S PHASES.

First Quarter, 2nd day, 5h. 15m. p. m.
Full Moon, 14th day, 9h. 30m. a. m.
Last Quarter, 21st day, 7h. 9m. p. m.
New Moon, 29th day, 5h. 55m. p. m.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat	Sun
1	4	5	6	7	8	9	10	11
2	12	13	14	15	16	17	18	19
3	20	21	22	23	24	25	26	27
4	28	29	30	1	2	3	4	5
5	6	7	8	9	10	11	12	13
6	14	15	16	17	18	19	20	21
7	22	23	24	25	26	27	28	29
8	30	1	2	3	4	5	6	7
9	8	9	10	11	12	13	14	15
10	16	17	18	19	20	21	22	23
11	24	25	26	27	28	29	30	1
12	2	3	4	5	6	7	8	9
13	10	11	12	13	14	15	16	17
14	18	19	20	21	22	23	24	25
15	26	27	28	29	30	1	2	3
16	4	5	6	7	8	9	10	11
17	12	13	14	15	16	17	18	19
18	20	21	22	23	24	25	26	27
19	28	29	30	1	2	3	4	5
20	6	7	8	9	10	11	12	13
21	14	15	16	17	18	19	20	21
22	22	23	24	25	26	27	28	29
23	30	1	2	3	4	5	6	7
24	8	9	10	11	12	13	14	15
25	16	17	18	19	20	21	22	23
26	24	25	26	27	28	29	30	1
27	2	3	4	5	6	7	8	9
28	10	11	12	13	14	15	16	17
29	18	19	20	21	22	23	24	25
30	26	27	28	29	30	1	2	3

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY

EDINBURGH AND LONDON.

ESTABLISHED 1866.

Total Assets, 1891, \$60,032,727.

TRANSACTS every description of Fire and Life Business on the most favorable terms.

This Company has been well and favorably known for its prompt payment of losses in this island during the past thirty years.

FRED. W. HYNDMAN, Agent.

Watson's Building, Queen Street, Charlottetown, P. E. I.

Jan. 21, 1895.—ly

FOR SALE.

A FARM containing 98 acres of land in a good state of cultivation, well watered and beautifully situated, fronting on Colville Bay, and within ten minutes walk of the thriving village of Souris. There is a fair size cottage, a large barn and carpenter's workshop on the premises. Will be sold at a bargain. Apply to

J. B. MACDONALD & CO., Charlottetown.

Feb 27, 1895.—2m.

Short & Penmanship.

FOR A SHORT TIME ONLY the undersigned will give to those taking up his shorthand course by mail (costing only \$8 in advance, including text book, etc.) a few copies in Penmanship by mail according to the "Muscular Movement" by means of which a rapid and beautiful hand-writing can be acquired. Fee refunded in 3 months' time, if progress is not satisfactory. Write to

W. H. CROSKILL, Stenographer, Charlottetown.

June 4th, 1894.—f

ENEAS A. MACDONALD, BARRISTER AND ATTORNEY-AT-LAW.

Agent for Credit Foncier Franco-Canadien.

Office, Great George St. Near Bank Nova Scotia, Charlottetown.

Nov 9, 1892.—ly

Dominion Coal Company, Ltd.

The undersigned having been appointed sole selling Agents in the Province of Prince Edward Island for the above Company's mines in Cape Breton, are now prepared to issue orders for Rock, Slack and Run of Mines, and will keep a stock of each kind of Coal on hand to supply customers at lowest prices.

PEAKE BROS. & CO., Selling Agent.

Ch'town, May 30.—f

John T. Mellish, M. A., LL. B.

Barrister & Attorney-at-Law, NOTARY PUBLIC, &c.

CHARLOTTETOWN, P. E. ISLAND

Office—London House Building.

Collecting, Conveyancing, and all kinds of Legal Business promptly attended to. Investments made on best security. mar.—2e. ay to loan.



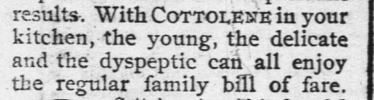
To Make a Doughnut

"Take a hole and put some dough around it, then fry in lard." This simple recipe has brought thousands to grief, just because of the frying in lard, which as we all know hinders digestion. In all recipes where you have used lard, try

Cottolene

the new vegetable shortening and you will be surprised at the delightful and healthful results. It is without unpleasant odor, unpleasant flavor or unpleasant results. With COTTOLENE in your kitchen, the young, the delicate and the dyspeptic can all enjoy the regular family bill of fare. Cottolene is sold in 5 and 10 pound pails, by all grocers.

Made only by The N. K. Fairbank Company, Wellington and San Francisco, CALIFORNIA.



FOR A LONG TIME the name Freemason in Italy in the ears of the beguiled crowd signified independence, free in thought and action. Putting aside the claptrap which is the underlying spirit of artificial European liberalism—and the liberalism of the Latin races is in great part artificial—it was far to little remembered that Freemasons bound themselves with strong ties and many oaths to obey their irresponsible superiors. And there was one salient point of their enslavement which was unfortunately likewise forgotten—it was that Freemasons died hampered and fettered in manifold ways unknown to other men. The hour of death is just that in which a man has the strongest inherent right to the fullest freedom, for he is then often endowed with a new light and made able to see his past life in truth. That new light is born of the strength which comes to the soul passing upon the boundary of life before departing for eternity. It is not, therefore, a weakness in any way, nor born of a failure of physical strength. It is like to be incomparably superior to the natural illumination which is the fruit of profoundest truth, coming in the time of meditation, in the silent hours of the night or in the early waking of the morning, determining and mouldering anew the spirit of man. Spiritually this flash of tremendous recognition which is given to the dying may be the last call of grace. This is a fiction by which it is regarded as the base surrender of a once strong soul before the power of pain and the fear of the unknown, because, it is founded in strength of intellect, being itself the last great gleam of the light of the human soul thrown over the path of its past. On account of its nature and its manifest importance, non-Christians and anti-Christians alike, if they cherish personal liberty and disallow coercion in the solemnest circumstances of man's mysterious life, should put no let or hindrance upon the exercise of the individual will of him who lies upon the bed of death. A fact which is tingling and painfully galling to civilized Rome at the present hour goes to show that the great, god-distant liberal Masonic body, at least in its Italian development, is the enemy of the liberty of the dying and the perile desecration of the sacredness of death. Rinaldo Ossola was a declared Freemason (No. 30, 30*) and convinced anti-clerical—what ever that may mean. His worst enemy never accused him of being a genius of evil, all who knew him admitted that he was a plodding and most laborious man of moderate intellectual means, and in his particular walk of life the victory is in the hands of such as he. From being a practicing physician he rose to be professor of legal medicine at the Roman University, and finally Assessor of Public Health to anti-clerical societies. A serious operation, failing in its effects, brought him to a fatal state in those last days. It was only when he was at the extreme moments of his life had come that the anti-clerical phalanx formed around his bedside permitted his wife to enter the sick room, and even then they would not permit her to offer him the services of a priest, as in all freedom she had a right to do, using no compulsion, but proposing a rational measure to his own choice. The same guardianship was extended to his funeral. His family had been formally asked the regulation question whether or not they wished a cross on the hearse. Their answer was affirmative. When the Freemasons saw the cross they entered the room where the corpse was lying ready to be taken away and

Interesting European Items.

(Called from Paris and Rome correspondence of the Philadelphia Catholic Times.)

The sensation of the week ending March 30th, in Paris, hailed from Germany. First, we had the Reichstag refusing to congratulate the aged Bismarck on his eightieth birthday; certainly a bold step to take, considering the tempest of imperial anger such a course was calculated to excite. This repulse was brought by the Catholic vote of the centre party, which could not so easily stifle the bitter memories of the Kulturkampf. Whether it was politics or another question. It certainly was not according to the mind or the wish of the Holy Father who long since had forgiven the Man of Blood and Iron. It was Bismarck who begged the Pope to arbitrate on the Carolines question, and the letter which he sent to His Holiness, in which he addressed the Supreme Pontiff as "Sire," is said to have given the Pope special gratification as an acknowledgment of the latter's sovereignty. Certainly the general feeling is that the Centre acted unfortunately. Apart from the Christian duty of charity, it should have been remembered that the veteran statesman was the creator of German unity. The imperial wrath was immense. The despatch sent by the Kaiser to the ex-Chancellor simply brimmed over with indignation, and the speech which followed, with its appeal to the power of the sword, would seem to have set the Deputies all a-quaking. A dissolution is inevitable, and the Socialists are a prey to all sorts of fears as to the expected policy of reaction and repression intended by the Emperor. In France these exciting events are carefully watched. The Kaiser's appeal to "blood and iron," his presentation of a sword, with the words Alsace-Lorraine emblazoned thereon to his grandfather's old friend, his glorification of the Franco-German war are all ominous signs calculated to excite mingling. With such a changeable and warlike monarch it is impossible to forecast the future. To make matters worse, Prince Bismarck himself makes a speech in which he makes a comparison between Germany and France unfavorable to the latter country. "Do away with monarchy," he said, "and you reduce Germany to the state of France, which now has no rallying cry. But surely if the republic has no throne, she has a flag, and the sight of the tri-color has never yet failed to excite French patriotism and enthusiasm. All this has aroused considerable indignation in French political circles, where it is not forgotten that the actual cause of the war was Bismarck, and Bismarck alone, and that to him they owe the loss of the two provinces of Alsace and Lorraine. The Paris Figaro winds up its appreciation of the situation with the following sentence: "The Emperor has committed a grave fault in thus identifying himself with the man who brought upon us so many misfortunes, and William II. has destroyed in one day all the fruit of the able and skillful policy pursued by him during the last two years."

For some years past he bore the Cross of the Legion of Honor.

In spite of the protests of bishops and clergy, in spite of the scathing denunciation of M. Joseph Reinach, the well-known Deputy, the French Government have induced the Chamber of Deputies to vote the tax on the religious corporations. These are divided into two classes, the "recognized" and the "non-recognized." The former class includes those congregations engaged in the corporal works of mercy and missionaries engaged in French colonial work. The "non-recognized" communities are to pay an annual tax of thirty centimes per hundred francs and the "non-recognized" fifty centimes. Where the property has been acquired with the consent of government and is applied rigorously to the sick, the poor, orphans, abandoned children and French missions abroad, exemption is granted. This tax is to be known as the "droit d'abandonnement," and does away with the death duties known as the "droit d'accroissement." The tax is assessed on the gross value of the properties. The lowest fine imposed for non-payment is one hundred francs. It is recognized that a deadly blow has been dealt to the religious orders in France. The unequal treatment dealt to the "non-recognized" communities meets with universal reprobation, for it is a first principle with the republic that all citizens should be "equal" before the law. M. Ribot promises to carry out the obnoxious provisions with gentleness and consideration; but how about his successors?

It seems now to be understood that the future policy of the Catholic Bishops of England lies in the direction of permitting young Catholic students to enter Oxford and Cambridge Universities. The Congregation of Propaganda has received a formal application to that effect from Cardinal Vaughan, who does not seem to share the rooted objections of the late Cardinal Manning to such a course being adopted. His Eminence considers the religious situation in England as greatly improved, and that English universities are less dangerous to the faith than before. A petition to the same effect was presented by five hundred Catholic laymen. Propaganda has responded to these appeals by unanimously voting "Gloriamus," and there is no doubt that the judgment of the Congregation will be confirmed by the Holy Father. Of course, Cardinal Vaughan does not suggest that degrees in theology should be accepted. All that is wished for is the recognition of the studies in philosophy, science and belles lettres when pursued at the universities as part of the education necessary for the priesthood. It will still be necessary after these preliminary studies to go through a course of purely Catholic theology under Catholic professors. A still larger scheme is to found either at Oxford or Cambridge, or both, a Catholic collegiate house, where Catholic graduates would reside, and where, for those who required it, the theological course could be gone through simultaneously with the ordinary university curriculum of English universities. As a matter of fact, there is no positive law of the church which prevents a Catholic layman attending and taking degrees at either Oxford or Cambridge. Indeed many young men of the best Catholic families are to be found at both universities but none of them are studying for Holy orders. According to the present system, a Catholic graduate at the universities deciding to enter the priesthood would be compelled, no matter what degrees he might have taken at Oxford or Cambridge, to go through the regular course of ecclesiastical studies at one of the diocesan seminaries or other similar institutions. The reason, of course, is that the Church absolutely ignores the divinity courses taught at either of the universities. Should His Holiness approve of the present scheme of the Cardinal-Archbishop of Westminster, funds will be quickly raised for the establishment and endowment of the Catholic collegiate houses. Besides the gathering under one roof of the Catholic graduates, a still further purpose is in view. It is desired to draw into the ranks of the priesthood young men of high social position and wide intellectual culture, so as to form what one meets with abroad and especially at Rome, namely, a "higher clergy." The scheme is a bold one, but any one acquainted with the inner life and sentiments of English Protestants will not fail to perceive that a "higher clergy" is likely to produce considerable results in the way of converting the country people who are habituated to look up with reverence to two great personages, the "squire" and the "parson."

For some years past he bore the Cross of the Legion of Honor.

A very holy and charitable Irish lady has passed away in Austria. Princess Wilhelmina Montleart was the daughter of a certain Fitzgerald who, being mixed up with the Irish troubles fled to the continent in 1840. His wife with her two children, one of whom was the deceased Princess, followed him to Vienna. She did not however meet her husband again, and with her son died in great distress. Wilhelmina was left at 10 years old penniless and unknown in a foreign country, of whose language she was totally ignorant. Providence, however, came to the aid of the poor child. Baroness Effinger Wildgegg became a second mother to her and had her carefully educated. When she was 17 years Prince Montleart fell in love with her and married her five years later. After many years of domestic happiness the Prince died in 1887, since which period the pious widow devoted herself exclusively to works of charity, spending immense sums on the poor. She was justly esteemed as one of the greatest Philanthropists of Austria.

In the way of English ecclesiastical news in Rome, the most prominent item is the late reception of Viscount Halifax by the Holy Father. The subject of this important interview is naturally and discreetly kept in profound secrecy. But it cannot be indiscreet to repeat what I know, through the half-open door the voice of the Sovereign Pontiff could be heard pleading earnestly, lovingly, calmly, for unity in the bond of truth. No practical measures are announced in consequence of the conference, but it is not unlikely that his efforts may become apparent when Lord Halifax has returned to England. One thing may follow and it may be greatly the consequence of the conversation with the Pontiff. Lord Halifax may see the folly of tinkering Anglicanism and may enter the Church. Though he has the union of Christian churches so much at heart, yet perhaps it was the prominence just now given to the question of Anglican orders which brought him to Rome. He hoped to help to a recognition of them. For that purpose he brought with him a volume written in Latin by the English clergyman and having a preface by an Anglican bishop, that of Salisbury. Drawn up in the most one-sided way, it is full of special pleading and sets the Anglican side of the question in the most favorable possible light. The book has been put by Lord Halifax within the reach of the Roman Curia. It may be doubtful, however, if he will see his wishes realized. As far as one can rely upon reports at present circulating in the entourage of official persons, there is likely to be silence on the part of Rome with regard to the question.

The Duke of Aosta, who has just been affianced to Princess Helene of Orleans, is a cousin of the Prince of Naples. But the Crown Prince was born in 1869, which makes his singleness seem more unblended than ever. The Italian Liberals covet a marriage with the German imperial house as the ideal one and sigh after it as the rightful final matrimonial destiny of the principino. But it may be supposed that the powers established have too great a fear of the Catholic condescension to compromise in such a matter, while concessions could be looked for from Germany. It would be a devout consummation if the Crown Prince contracted a marriage as satisfactory in the eyes of Catholics as his cousin is about to do. The Princess is a pious Catholic, and from the fact that Rome is quietly kept out of question as the site of either the marriage or the festivities, goes very far to show that it has been stipulated that the daughter of France shall not be called upon to wound the susceptibilities of the Father of the Faithful. Nay, it is even stated that if the couple come to Rome, it will be in the summer, when officialdom is cooling itself in the provinces, and that they will then be received by the Holy Father. All that, if it happens, is a swing round in the policy of the House of Savoy and marks a new, even if isolated, tendency in its treatment of the Papacy. This being so, it is something more than a recognition of the Vatican's claim to be saved from dishonor after spoliation. Morally, it is just another trifling going to show the value of the vindications which a divine institution can make. The Princess Helene is the eighteenth princess of her race married to a member of the house of Savoy—a long line which begins with Bonaparte Borbone, wife of Amedeo VI, the famous Conte Verde. Eater perhaps than many of these alliances the present is declared to be a real love match.

As a sign of the times in Rome this fact, the report of which is taken from the London Tablet, shows which way the wind is blowing—to the Quirinal or to the Vatican: "Much interest was excited at the Cappella Papale on Sunday, March 3, the anniversary of the Pope's coronation, by the appearance of Don Marcantonio Colonna in his hereditary office of Principe Assistente al Seggio Pontificio. On the entry of the Italian troops into Rome, he had become an adherent of the new regime by accepting an office at court, as well as a commission in the National Guard, and some surprise was consequently felt at the Vatican on his application, after the death of his father, a few months ago, to be invested with hereditary charge. He made no difficulty in according to the condition attached, that he should cease to attend the Italian Court, and took farewell of the King in a special audience. The transaction is noted as a sign of the times, as it is said that had Don Marcantonio taken such a step ten years ago, he could not have ventured to show himself in the streets of Rome." When an faithful Roman noble desert the throne, the hand writing of its doom must be plain on the wall.

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