The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOVEMBER 20, 1895. Vol. XXIV. No. 47

Calendar for Nov., 1895.

MOON'S CHANGES.

Full Moon, 2ad day, 11h 5.8m., a. m.
Last Quarter, 9th day, 6h. 54 1m. p. m.
New Moon, 16th day, 0h. 59 0m. p. m.
First Quarter, 24th day, 3h. 6.2m., p. m.

D M	Day of Week.	Sun rises	Sun Sets	The Moon Rises	The Moon Sets	High Water Ch'town
		h m	h m	after'n	morn	morn
1	Fri	6 47	4 40	4 4	5 30	10 13
2	Sat	49	39	4 23	6 30	10 48
3	Sun	50	37	4 43	7 44	11 26
4	Mon	52	36	5 20	9 6	aft 6
5	Tues	53	35	6 11	10 20	0 48
6	Wed	54	33	7 8	11 23	1 36
7	Thur	55	32	8 34	aft 24	2 28
8	Fri	56	30	8 53	0 52	3 28
9	Sat	58	29	10 7	1 23	4 42
10	Sun	59	28	morn	1 54	6 2
11	Mon	7 1	27	0 33	2 8	7 12
12	Tues	3	25	1 51	2 27	8 11
13	Wed	5	24	3 12	2 45	9 0
14	Thur	7	23	4 31	3 6	9 43
15	Fri	8	22	5 52	3 31	10 39
16	Sat	9	21	7 14	4 0	11 4
17	Sun	10	20	8 34	4 38	11 55
18	Mon	12	19	9 43	5 28	morn
19	Tues	13	18	10 40	6 26	0 38
20	Wed	14	18	11 23	7 34	1 31
21	Thur	16	17	11 53	8 45	2 5
22	Fri	17	16	aft 21	9 51	2 51
23	Sat	19	15	0 38	10 59	3 42
24	Sun	20	14	0 57	morn	4 41
25	Mon	21	13	1 11	0 2	5 43
26	Tues	23	13	1 23	1 6	6 42
27	Wed	24	12	1 40	2 12	7 36
28	Thur	25	11	1 56	3 16	8 24
29	Fri	26	11	2 17	4 26	9 6
30	Sat	7 28	8 10	2 43	5 36	9 49

What's the Matter with it?

If you think there's anything the matter with your watch, let us take a look at it. A few particles of dust will, in a week, do more damage than the ordinary wear and tear of a whole year of keeping time. Any watch is well worth taking care of; the more your watch is worth, the better worth taking care of it is. Of that kind of thing, we make a specialty, and our charges are moderate. If you want a New Watch, we can from our large stock, supply to suit in time-keeping, style and price.

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Charlottetown, August 17, 895.

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ALL persons indebted to the subscriber for years 1893-94 and '95 are asked to pay their accounts in full before the first day of November next. All accounts remaining unpaid after that date will be placed in Attorney's hands for collection.

J. B. McDONALD & CO.
Ch'town, Sept. 16, 1895.

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Jan. 21, 1893.—1y

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"Gentlemen:—I have been taking Hood's Sarsaparilla for about six months and am glad to say that it has done me a great deal of good. Last May my weight was 152 pounds, but since

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I began to take Hood's Sarsaparilla it has increased to 163. I think Hood's Sarsaparilla is a marvellous medicine and am very much pleased with it." J. ALCIDE CHAUSSE.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

1831 THE CULTIVATOR 1896

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The Pope's Protest.

The following is a translation of the Papal protest against the Masonic demonstrations on the 20th of September, in the form of a letter of His Holiness Leo XIII. to the Most Eminent Cardinal Mariano Rampolla del Tindaro, Secretary of State:

MY LORD CARDINAL—The unusual political manifestations, the last sound of which has hardly died away in the streets of the city, induce us to say something to you on that subject, not so much in order to give expression to our sorrow as to show the gravity of the occurrence and the intentions which inspired it. Indeed, considering that sense of humanity and of propriety which is not wanting even in minds possessed by passion, we had been led to hope that some regard would have been had for our grey hairs. On the contrary everything was pushed to its rudest excess, so that we were almost obliged to be the immediate witness of the apotheosis of the Italian Revolution and of the consequent spoliation of the Holy See. Familiar, by Divine favor, with suffering and pardon, we pass by the affront done to our person, the more so as we were consoled in our sadness by the spontaneous piety of the Catholic nations, among which Italy was especially remarkable by her generous protestations and the proofs of her most dear affection. But that which troubles and afflicts us most is the deliberate character of the offence committed against the right of the Apostolic See and the evident purpose of perpetuating rather than of ending a conflict the calamitous effects of which no one can estimate. The self-evident gravity of the occurrence receives further light from the confessions of those who brought it about and who belaud it. By so glorifying the victory of 1870, they chiefly desired to confirm the fruits of conquest and to intimate to Italy and the Pontiff that, as far as in their power lay, nothing remains but submission and captivity, without hope of freedom. Nor is this all. They endeavor to make a further advance towards an essentially anti-religious ideal. For, indeed, the ultimate scope of the occupation of Rome, we will not say in the minds of all who lent it their co-operation, but in that of the secret societies which were the prime movers, was not, or at least was not solely, the accomplishment of political unity. No; that act of violence which has few parallels in history, was destined in the decrees of the sects to serve as a means and as a prelude to a darker undertaking. If they destroyed the walls of the civil metropolis, it was in order the better to attack the sacerdotal city; in order to assail the spiritual power of the Pope from a point of vantage the earthly defence was first thrown down. In a word, when they came to dominate over the Roman people, who had been faithful to their prince from first to last, and who had vigorously resisted powerful and continual temptations from without, they carried with them a strong determination to change the lot of the privileged city, to transform it, and to re-paganize it; this was dubbed in their jargon creating a third Rome, from which would irradiate as from a centre a new civilization. And, indeed, they have striven, and still strive more than seems to be the case, to give effect to this disastrous design.

For the last twenty-five years Rome recognized in its matters the enemies of Christian institutions and beliefs. Every kind of false teaching has been propagated; the person and ministry of the Vicar of Christ have been vilified with impunity; free thought and the Masonic authority have been set up in opposition to Catholic dogma and the Chair of St. Peter. Such is the fatal order of ideas and facts which they have freshly endeavored to endow with a semblance of justice and a character of stability by means of a new law and the noisy demonstration which harmonized with it, both of them openly directed by the sect which is the enemy of God. Can this be the triumph of the cause of Italy, or is it not rather the fulfilment of apostacy? Justice is assured of final victory, as Rome is of the immutability of its lofty destiny. But in the meantime Justice is oppressed and Rome suffers the conspiracy of perverse organizations and the heedless folly of those who abet them. And what benefit does the nation derive therefrom? The acquisition of Rome was heralded to the people of Italy as the dawn of happiness and the guarantee of future prosperity. We will not endeavor to discover if events have verified the promise as far as material benefits are concerned, but it is beyond a doubt that its acquisition now accomplished has morally disunited Italy instead of uniting it. And it is certain that through this means every kind of cupidity has waxed bolder, that immorality has spread under the shadow of the public authority, while religious faith has grown weak in consequence; the extreme parties have increased in number and strength, like savage crowds, bound together in order to overthrow from its foundation the civil and social order. And while such evils grow apace, the strife is intensified rather than lessened against that Divine institution in which should be found the hope of the greater, and more certain remedy—namely, the Church, and more particularly its visible Head, from Whom was taken not simply His civil principality, but the independence which is not less befitting His dignity as Pontiff than indispensable to the free exercise of the Apostolic ministry. The recourse to legislative expedients is useless; no such provisions can ever confer independence without a real territorial jurisdiction. The condition which they state that they have guaranteed to us is not that which is befitting and necessary; it is not effectual independence, but is only apparent and ephemeral, because subordinated to the will of others. This kind of independence can be withdrawn by those who bestow it; they sanctioned it yesterday, they can annul it to-morrow. For during these very days, was not the abrogation of what are called the Pontifical Guarantees sought for by some and threatened as a possibility by others? But neither menaces, nor sophisms, nor shameful accusations of personal ambition will succeed in silencing in us the voice of duty. From the time when the first Christian Emperor determined the transfer of the seat of empire to Byzantium, the true guarantee of Papal independence should have been, and could be recognized. From that period until a very recent date no ruler of Italy was ever seen enthroned at Rome. Thus arose the State of the Church, not by the work of fanaticism, but by the disposition of Providence. That State represented the highest titles which can make legitimate the possession of sovereign rule—namely, the loving recognition of the people benefited, the right of nations, the spontaneous assent of the civilized world, and the will of ages.

Nor did the possession of this earthly rule interfere with the spiritual authority of the Pontiffs. Our predecessors, most illustrious for holiness of life and excellence of zeal, wielded sovereign power. These same Pontiffs were frequently called upon to compose the most violent quarrels. They resisted with vigor and success the tyranny of the strong; in perilous junctures they saved to Italy the treasure of her faith and diffused throughout the world the light of Christian civilization and the fruits of man's redemption. And if to-day, notwithstanding its difficult and cruel condition, the Papacy follows their example amidst the respect of the peoples, it is not due to the absence of this earthly defence, but to the assistance of Divine grace, which never fails the high priesthood of Christendom. Was the marvellous growth of the early Church the result of the imperial persecutions? We wish that these things were better understood by the practical intellect of the Italians. We will not speak of those men who are led astray by false teaching or bound by obligations to the sects; but to the others who, though free from these obligations, and though not blind followers of these teachings, are misled by political passion. Let them consider how fatal and idle it is to oppose the plain designs of Providence, and to continue in a discord profitable only to audacious factions, and still more to the foes of the Christian name. It was a most singular privilege and great fortune for our country to be chosen from among so many others as the guardian of the Apostolic Chair, and every page of its history attests what an abundance of benefits and what an increase of glory were continually derived from the immediate care of the Roman Pontificate. Has the nature of this last changed, or has its power grown less? Human things change, but the power for good which is in the supreme ruler of the church is from God, and is unchanging, but with this difference; that being created to last throughout all ages, it follows with loving vigilance the career of humanity, nor does it refuse, as its defamers imagine, to adapt itself as far as possible to the reasonable needs of the times. If, listening docilely, the Italians would have recourse to their ancestral traditions, and to the knowledge of their true interests whence to draw the courage to cast off the Masonic yoke, we would open our heart to the most agreeable hopes for this dearly beloved Italian land, but if the opposite be the case, we regret to say that we can foresee nothing but fresh perils and greater disasters. With particular affection, we impart to you, my Lord Cardinal, the Apostolic Benediction.

From the Vatican, Oct. 8th, 1895.
LEO XIII., Pope.

The Duty of the State to Encourage Religious Education.

The burning question of the times is indicated by our heading. The best interests of the State as well as of individuals are involved in the answer which will be given to the question. We have always contended and we shall continue to insist that if the state provides a system of compulsory education for all the people it is solemnly bound to encourage the religious instruction of the rising generation. The position of Professor Manatt of Brown University, is undoubtedly an impregnable one—his logic is conclusive. He says: "The correct reasoning is: 'Religious instruction is necessary and indispensable to fit children to be good citizens, therefore such instruction can (of right) and ought to be imparted in the schools established by the State.' The State must use the necessary means for its own ends." "The basis and standard and motive of good citizenship, being, in the States own theory, Christian morality, this in some way the school must teach and inculcate." We do not ignore the fact that liberals, infidels and agnostics do not attach the same importance to purely Christian teaching that professing Christians do, though it is worth observing that in inculcating their system of ethics, they do not hesitate to draw largely from the Christian system, though, of course, it is without due acknowledgment. They certainly cannot object to the Christian system of moral conduct though they may and do object to the motives and sanctions which Christianity imposes as the ground of human conduct. But it should be well understood by those who object to Christian teaching in the public schools that the object of those who favor it is not to impose upon all the children indiscriminately that kind of teaching, though it seems to be the policy of some to represent the matter in that light.

In this connection we take pleasure in quoting the following passage from an editorial in the Boston Herald of October 22: "The fact is that, once an admission is made that religious instruction is necessary in the public schools, a doorway is opened which under no circumstances can be logically closed. If religious instruction is to be given, then the parent has the right to determine what that religious instruction shall be. If he is a Hebrew, a Roman Catholic or a Buddhist, he has the right to insist that his particular dogmas, and not the dogmas of some other denomination, shall be inculcated. This logical outcome rarely seems to suggest itself to certain people in this country, who insist upon the use of the Bible in our public schools, entirely unmindful of the fact that such a use may be thoroughly obnoxious to Hebrews and Roman Catholics, to say nothing of agnostics—citizens who have before the law just as good a right to have their children educated in the way that they wish as those who insist upon having this class of religious instruction in the public schools." Those are our sentiments exactly. We go for the largest liberty of religious instruction. In fact, we believe the Belgian system is about the simplest and fairest that we have heard of. The Belgian law (established by Catholics let it be remembered) provided that where there are in any community twenty families who wish to establish a school for the special instruction of the children, they shall have the privilege of doing so, and the school shall be supported by the Government, subject, of course, to a general supervision and examination in secular studies by the Government Inspector. That is perfectly fair and just and no reasonable person can object to it.

It is important here to remark that of course there are places where such private schools would be impracticable. In such cases secular schools such as now exist from which all sectarian teaching is excluded would be in order and no reasonable objection could be found to them. Nor would it be necessary for every denomination to have schools of their own but as the great majority seem to be well satisfied with the public schools as they now exist they could continue to patronize this system. Or, two or more Protestant denominations might unite in support of a union school for their children and agree upon some general system of religious instruction satisfactory to all. There is really no practical difficulty in the way, as we have always contended if only there is a realizing sense of the importance—indeed the absolute necessity—of religious instruction to make good citizens. Nothing is clearer than that a sound morality is necessary to good citizenship. It is equally clear that that morality is week, defective, inefficient which does not touch the conscience. The moral nature of the rising generation must be developed, and we Christians believe that can only be effectually done by the inculcation of positive Christian principles. Religion is the only sure basis for a sound and effective morality. Therefore we hold with the deepest conviction that it is the duty of the State to encourage the religious instruction of the children in our public schools. Any religion that inculcates duty to God and the necessity of moral conduct is better than none at all. But for Christians there is no substitute for the high and holy motives and the tremendous sanction of the Gospel of Jesus Christ. There is nothing that appeals more powerfully to the human heart, that takes stronger hold of the feelings and more profoundly influences human conduct than the motives derived from the doctrine of rewards and punishments inculcated in the Gospel of Jesus Christ. How any man who calls himself a Christian, and enters fully into the spirit of the teaching of the Bible can fail to insist that the rising generation who are being educated by the State for good citizenship shall be thoroughly grounded in the principles of the Christian religion, and Christian morality is more than we can comprehend.—Catholic Review.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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Institute of France.

The first centenary of the Institute of France afforded an opportunity of a most imposing series of demonstrations, says the Paris correspondent of the Philadelphia Catholic Times. To understand the importance of the event, it should be remembered that the institute is the vast aggregate of the intellectual forces of France. It embraces the five great academies of learning, namely, the French Academy, (the forty Immortals), the Academy of Sciences, the Academy of Inscriptions and Belles-Lettres, the Academy of Moral and Political Science and the Academy of Fine Arts. Each of these bodies is divided into subsections, gathering into their ample folds every branch of thought in the worlds of art, science, literature, philosophy and history. In a word, the Institute claims to be the brain of France. Its formation is due to a decree of the convention, October 25th, 1795, but the honor of its origin goes farther back. As an aggregate corporation it is the offspring of the first republic, and it is the third republic which very properly commemorates this fact with joy. But the eloquent words of Jules Simon, speaking before the glorious gathering assembled at the Sorbonne recently, remind us that in our admiration for the work of the republic we must not be guilty of injustice towards those great Frenchmen who lived in the ages before. "Historical truth demands," said the grand statesman, "that on the list of founders of the Institute be written first the name of Richelieu, founder of the French Academy. Nowadays we are more just than were our fathers. Our admiration for the great deeds of the revolution should not lead us to hide the glories of the monarchy, which, after all, are the glories of France. We are now celebrating the centenary of the French Institute, but it will cost us nothing to associate in the honor of this day the founder or the founders of the academies of which the Institute has received the heritage, Louis XIII., and Louis XIV., Richelieu, Seguier and Colbert." This is only the bear truth. Cardinal Richelieu founded the famous Academie Francaise in 1635. The Academy of Inscriptions was founded by Colbert in 1663, who also, three years later, founded the Academy of Sciences. From 1648 to 1671 the work was accomplished of uniting the academies of sculpture painting, music and architecture into one corporation, to be known as the Academy of Beaux Arts. These learned bodies were suppressed in 1793, and in establishing the Institute of France two years later the republican convention in reality but restored the old state of things under modified conditions.

The fetes were inaugurated by Mgr. Perraud, Bishop of Autun, academician since 1882, by an address delivered to the assembled members in the Church of St. Germaine-des-Pres. Mass was first said by the celebrated Mgr. Duchesne, member of the Academy of Inscriptions and director of the French School of Rome. The Bishop's oration was extremely eloquent, the illustrious congregation being deeply impressed with the magnificent eulogy of Pasteur's life and work, which Mgr. Perraud dwelt upon with extraordinary feeling and fervor. Imagine a church full of French savants listening to words like these: This beautiful figure (of Pasteur's) is both one of the chief benefactors of humanity and one of the principal defenders of Christian spiritual life. This man, who disappeared but yesterday, possesses already the full and substantial glory which ordinarily is the work of centuries. What a grievous loss for us to know no more him whom for the past forty years we have become accustomed to see march from victory to victory, who installed himself as soverign in those immense kingdoms where reign the infinitely little, who, imitator and deciple of Providence, knew how to extract from evil the remedy for evil, and by whom the invisible entities, formerly engines of death, have become instruments of life. Pasteur, continued the the Bishop, has made us great. The proper attitude of man, said Lamartine, is to stand erect before his fellow-man, but on his knees before his God. Thanks to Pasteur, French science could now proudly face the science of other nations. Those who thought that French intellect was enslaved by positivism had now to bend the head before the discoveries of the Christian savant. Christian he was in life, Christian in his agony, Christian in his obsequies. The words of the Scriptures, transiit benefaciendo ("He went about doing good"), true of Pasteur's work amongst men, could be equally applied to his funeral cortege through Paris. From the coffin there went forth a credo, "I believe in God the Father, Son and Holy Ghost." The funeral was a great example, a splendid demonstration in favor of religion.

A Chicago paper recently addressed a note to each of the Governors of the forty-four States in the Union inquiring what his religion was. All but two returned answers. From these it is learned that twenty-seven out of the forty-four belong to one or other of the Protestant denominations, while the rest are not members of any church. Not one of them is a Catholic. Many of our Catholic friends across the border are wont to boast of the liberty the Church enjoys there. It will puzzle them to answer the question which the N. Y., Catholic Review asks in the course of its comments on the facts elicited by the Chicago journal's inquiry:—"If it be true that religious liberty obtains in the country, why is it that there never has been a Catholic President, and that very few of the other high offices are ever filled by Catholics?"

In Drake County, Ohio, two Protestant clergymen were running for the office of representative in the Legislature. The Republican minister, Rev. C. W. Hoeffer, is accused of writing a letter to Senator Brice, offering, in case of his reelection, to sell his vote for United States Senator for the sum of $1,500. Notwithstanding the exposure of his venality, he remained on the ticket—a good preacher and a good politician.

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