The Charlottetown Herald.

NEW SERIES | CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY DECEMBER 21, 1892 | VOL XXII NO 7

The Charlottetown Herald

—IS PUBLISHED—

Every Wednesday

—BY—

Jas. McIsaac, Editor & Proprietor

FROM THE "HERALD" OFFICE,

CONNOLLY'S BUILDING,

Queen Street, Charlottetown, P. E. I.

Subscription: One Year, in Advance, $1.00

ADVERTISING RATES.—50 cents per inch for first insertion, and 20 cents for each continuation. Special notices 10 cents per line for each insertion.

Contracts made for Monthly, Quarterly, Half-yearly, or Yearly Advertisements, on application.

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JOHN NEWSON.

Charlottetown, Feb. 20, 1889.

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OF PURE NORWEGIAN COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA,

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JAMES EPPS & Co., Homœopathic Chemists, London England.

Conversion of England.

ROYAL SUPREMACY THE CHIEF MAINSTAY OF THE "REFORMATION."

1. Whatever theories are put forward to account for the fall of England, I have no hesitation in fixing on one cause for that lamentable fact. That cause was the Royal Supremacy. It was the claim of the Crown to headship in Church and State that made England, and has kept England, Protestant. Abuses in the Church there were. They existed in former ages. When S. Swithin went to Winchester he found the monks in a bad state; perhaps in a worse state than anywhere in the sixteenth century. There were kings equal to Henry VIII. in ferocity. King William Rufus and King John were as bad if not worse. There were pusillanimous bishops, flatterers, sycophants in former times, who cringed and were mere tools of the Crown in tyranny. But at the "Reformation" a new principle was introduced, and it worked its way and bloomed forth into what we call the Royal Supremacy. The Crown became Biophalous, like one of the monsters of the Apocalypse. The evils that flowed from this new tyranny are impossible to enumerate. It was an innovation and it created a new world.

2. Without the Royal Supremacy the "Reformation" could never have been accomplished. The heretics knew this well. They never ceased to lean upon and screen themselves under the Civil Power. They put their Thirty-Nine new-fangled Articles in the smile of Elizabeth. They placed their garbled Bible in the smile of the "most dread Sovereign" James. They glorified the Civil Power, they worshipped tyrants, they took not one step out of the security of their protection. The Royal Supremacy gave what the cause of rebellion and disorder had lacked in former times. It gave the sanction of public law and civil authority. Henry had never yet had these things. In the consequences that followed we see the results of the error condemned in the Syllabus of Pius IX. Church and State ought not to be separated. The function of the State is to support the true Church. The success of the Protestant heretics is therefore not surprising. It may be said that there success consisted in thus gaining the civil power. But we may feel sure that no motive save that of self-interest would have urged Elizabeth to take up their cause. She was as Green says, more inclined personally to the Catholic party, and in her individual principles she was indifferent in religion. But she was a tigress for her own prerogative, and she fixed her claws deep in that liberty which England had never ceased to boast of. The Crown thus repressed opposition and insured success to the Protestant party. The "Reformation" was not a religious movement. It was a step towards indifference on the people's part, on the part of the Crown, and chiefly it was an aggression on a step in aggrandisement.

3.—Nothing is more tragic in history than the rapid decline of power of the English Crown since the "Reformation." No sooner had the heretics triumphed than they turned upon their idol and simply smashed it to atoms. The first generation of English Protestants deposed and beheaded their king. The next generation placed the Crown under a purely Parliamentary title. The Crown holds its authority at the will, express and formal, of Parliament. And the power of the Crown where is it? For sixty years not even a veto upon any single bill has been expressed, and it would not, indeed, be tolerated. The retribution upon the guilty usurpation has been complete and terrible. Not a shadow remains of Tudor domination. It is a point freely debated whether the Crown shall go or stay, and it is generally acknowledged that this is a mere matter of convenience. Throughout the last centuries the most loyal to the Crown have been the Catholics, the disloyal have been the Protestants.

4.—I am not arguing upon the theory of civil rule. I do not say that this is a good or bad change. Certainly if the world is getting tired of kings it must be owned that their tyranny and stupidity are getting insupportable. I refer only, however to a fact. The Royal supremacy of the Crown at present is widely different from the idea cherished in the minds of Henry and Bess. The Crown sinned and the Crown has been punished and humbled. It threw away the sanctions which upheld its just authority, and its folly has recoiled upon itself. There is no longer any such thing as the Royal supremacy such as Henry evoked and Elizabeth clutched. It has vanished. The Crown of England exists on sufferance. People rejoice at this fact. If, indeed, it be a matter of rejoicing, the reason is that rulers of the excellent, primal, normal type are gone. Kingship is capable of being raised up again, but not by those who transgress the just limit of earthly authority. Their tyranny stabs themselves and ends in their own doom.

5.—The Royal Supremacy is yet alive and strong. If it does not exist in a regal form it is found in principle in another shape. The mob wishes to take up what the Crown has lost, and the same usurpation which created Protestant England is undoubtedly willing and anxious to keep it alive. The principle of the Royal Supremacy has two issues, one of active persecution the other of indifference. The first issue goes forth conquering by force. It stamps out and slays. The other displays itself in a hostile ignoring of all supernatural and spiritual claims, and assumes to itself, as of course, the whole direction of affairs. The latter is the modern form of the supremacy. It is the more proper to a democracy, and in England it is active and powerful. Indeed, we have not gained much that the Crown has lost. We hear much about the people, but what gain is it if the people are corrupt? To be ruled by a Protestant mob is bad, but perhaps worse than being ruled by a Protestant Crown. King Mob is many and invulnerable. As the power of the Pope passed to the King and was corrupted in to tyranny, so has the tyranny of the Crown passed to the people and threatens to be corrupted into cruelty. A king may be bad, but he is one, and must act by policy; a mob is many, and acts by impulse and force. The divinity of the strongest and of the majority is the last oppressive stage of the Royal Supremacy. It may be said we are not yet in the last ditch. No, but the principle is there, is owned and claimed, and seeks for an opportunity. That opportunity will be its axe, and its aim what remains of spiritual dignity, justice, and liberty.

6. As we gaze along the track of our English Church, it may appear strange that no attempt was ever made, apparently, to induce the Crown to surrender its unlawful supremacy. Many abandoned it, but on its resumption nothing seems to have been avowedly done with that object. Our writers and controversialists content themselves over minor controversy with the Church of England. Little was attempted with the Dissenters and less with the Crown. No one seems to have tried to convert the Crown from its evil ways. It is not for us to find fault with this method of work at the present day. Whether a petition to the Crown or Parliament is of any use now would of course be matter of dispute, and probably the negative conclusion would be followed. But no one will deny that the matter must arise some day, and that there is no such danger in reviving and debating the subject now as there was in the sixteenth century. Why should not the Crown formally relinquish a claim which is a source of weakness to it, which can never be used, and which can be given up with a good grace and with credit to itself? The principle of the Royal Supremacy is indeed changing its form, but the change is not yet perfect, and a happy issue would be hastened by an act on the part of the Crown which it can perform, but which will shortly be out of its power. Perhaps it may appear folly to expect such a thing. The way however, not to get it is not to expect it. The way of faith is the path to success.

7. The importance of such a formal renunciation becomes clearer and clearer the more we realize its necessity. It was the Royal Supremacy which made England Protestant; Rog and will only become Catholic by it formal repudiation. We have not fully grasped the situation yet. There are many ways, no doubt, of committing the nation. The first and most obvious means is by the conversion of individuals. But that is not the last or the highest stage. The Crown and consummation must come by formal public action. The question than arises whether the last stage is not at hand. Should we not aim at a formal recantation of error? Why should the generous instincts of the Crown be despaired of? Is the Sovereign the only one to be left out of our scheme for the conversion of England? This at least is certain, that success is promised only to those who have faith, and that a large-hearted comprehensive endeavor is the road to success. Narrow views, low aims have their own partial reward. Why should we not now in these days when the field is open, aim at the highest good and strive at the undoing of that worse of all evils in England—the Royal Supremacy in matters of religion?—*Liverpool Catholic Times.*

St. Leo the Great says: This is man's natural (moral) dignity, if he copy in himself as in a mirror the immage of the Divine goodness. Among the things that mar this reflection, that tarnish this mirror, is excess in the use of stimulants. It clouds the mind, brutifies the appetites, and so excluding from the mind the truth and beauty which is in God, and for which it was made, drinking debases and stimulates the lower passions, and makes of a man a mere animal, even sinking him below the level of the brute—*Bishop Chatard.*

Whatever God has made a great power of in every age, and which is founded in our rational nature, will outlive vicissitudes. I know that if eloquence should fly from the Bar, the Senate and the popular Assembly, like a frightened dove, she will take refuge in the Sanctuary, and always feel at home there. She is part of our ministry, for faith cometh by hearing, and hearing by the word of God.

Just half a century ago the venerable, and sainted Very Reverend Father Sorin, founder of the University of Notre Dame, at South Bend, Indiana, arrived on the site where stands that monument of learning to-day. A little log hut on the shore of St. Mary's Lake was the first establishment of the Congregation of the Holy Cross in America. Last Sunday was the golden anniversary of this glad event, and the Most Reverend Archbishop Riordan, of San Francisco, an alumnus of Notre Dame, officiated at the Solemn Pontifical High Mass in the college church. The public and more solemn celebration of this golden jubilee has been deferred until the college commencement in June next. As it is, the hearts of the Catholics of America go forth in joyous congratulations to that grand old patriarch of the Church who has made the University of Notre Dame world-wide with the fame of its reputation.—*Catholic Review.*

How easy it is to criticize the priest's actions and to find fault with the management of the parish, but how hard it is to get the growlers to bear their share of the burdens of the congregation! The people who pay their pew rents promptly are not among the grumblers. The people who contribute according to their means to every special collection, are not among the fault-finders. The people who belong to the church societies, who teach in the Sunday school, who take part in the fairs and entertainments, and on every possible occasion assist their pastor, are not among the mutterers. The people who willingly send their children to a Catholic school are not among the discontented. The people who take into their homes a sound Catholic paper, are not apt to make ill-natured complaints. As a rule, the surly critics in a parish are the "hickory" Catholics, and the farther they are from grace the more fault they have to find. The best way for them to start a reformation in the congregation is to reform themselves.—*Catholic Review.*

The Angelus in Spain.

The Angelus in Spain has thus been beautifully described by a Protestant traveller: "At sunrise a large, soft-toned bell is thrice tolled from the tower of the Cathedral summoning all the inhabitants, wherever they are or however occupied, to devote a few moments to the performance of a short prayer in honor of the Blessed Virgin, called the 'Angelus Domini.' At mid day, and again at the close of the evening, the bell thrice tolls again. To a foreigner it is curious and not uninteresting to observe the sudden and fervent attention which is paid in the streets, within and without doors, in the Alamanda, on the river, by everybody, high and low, the idler and the laborer, infancy and old age, to this solemn sound. The loiterers in the promenade are suddenly stopped, and each group repeats within its own circle the consoling prayer. The politician breaks off his argument, the young man are abashed in their gay discourse, and take off their hats, the carriages are all drawn up, all the worldly business and amusements are forgotten for three minutes, till the cheerful tinkling of lighter bells announces that the orison is over."

A Mother's Last Look.

The following touching incident is related by a Jesuit Father: "I have known a student, whose desolate and wicked life had caused him to be cast into chains and to be locked up in Ehrenbreatstein. His father was long since dead. His mother, therefore, had to bear alone the grief caused by her degenerate child.

It is difficult to express how keenly it gnawed on the mother's heart; in the soul of the criminal, however, it was and remained as dark as in the prison where he was chained; not the least sign of repentance.

No wonder that such a sorrow, which, by day and by night, afflicted the poor mother of the impenitent son, lay on her bed of death. Seeing the hour of dissolution approach, she sent a petition to the commander of the fortress to bring her child once more before her dying-bed. He granted her request.

The next day the son appeared, escorted by armed soldiers, at the bed of his mother. But she, pale and consumed with grief, spoke no word—no, not a word, but long and piercingly she looked at him, and having penetrated him long and deeply, she turned her face to the wall and gave the signal to lead away the son.

As he came, so he went—cold and sulky, like as if there was in him an incarnate obstinacy. But in the prison it came upon him. The look of his haggard, dying mother, thin and wasted, and with this look everything—reproach, punishment, abomination, entreaty, mother's anxiety, mother's love!

Had she spoken to him a whole month long unceasingly, she could not have spoken so earnestly and thrillingly to his heart as she did with her dumb look from her death-bed. What a storm of emotion agitated the soul of the wretched youth!

As never before he was moved and broke forth in such vehement ejaculations that one would think his heart must break. We need not be astonished that, all at once, he struck his brow, burst into tears and loudly exclaimed: "O God! to what have I come!" He stopped not with this cognition—no; he was converted sincerely; he even entered a monastery and became a Jesuit and missionary; *and now you see him—the young criminal!—here standing before you in the pulpit!*" It was Father Haslacher himself, the celebrated German Jesuit, who died in 1876.

It has been estimated that it would take a man 3,000 years to read all the standard works.

Some of the native women of Australia have a queer idea of beauty. They cut themselves with shells, keep the wounds open for a long time, and when they heal huge scars are the result. These scars are highly ornamental.

A wholesale drug house in New York has a woman drummer on the road, and she earns the biggest salary paid in the trade. She can sell a bill of goods sooner than a male drummer can find out whether the storekeeper would like a drink before looking at the samples.

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

Royal Baking Powder

ABSOLUTELY PURE

Local and Special News.

Minard's Liniment is the Best.

RICH PLUM PUDDING.—This delicious confection is nicely calculated to produce dyspepsia, heartburn, biliary troubles and headache. Burdock Blood Bitters is equally well calculated to cure these troubles and has proved its power in hundreds of cases. B. B. B. regulates and purifies the entire system.

Jas. McKee,
Linwood Ont.

The kind of race he made.—"Let's see; you ran for office a week ago, didn't you?" "No; I walked."

K. D. C. restores the stomach to healthy action.

Minard's Liniment, Lumberman's Friend.

A FAMILY FRIEND.—Sirs,—I have used Dr. Fowler's Extract of Wild Strawberry in my family for years and can highly recommend it for summer complaints, diarrhœa, cramps etc.

Mrs. Geo. West,
Huntsville, Ont.

Minard's Liniment for Rheumatism.

"I say, waiter, I've dropped a sixpence. If you find it let me have it back; if you don't you can keep it."

THE B. N. A. ACT.—The great British North America act nowadays is to buy a bottle of B. B. B., and cure yourself of dyspepsia, constipation, headache; liver complaint or bad blood, and it is an act that always attains the desired result.

Minard's Liniment is used by Physicians

He Was Forgiven.—She—You forget yourself, sir! He—How could I think of myself in your presence!

CHANGE IS WELCOME—Gentlemen,—For twenty years I suffered from Rheumatism, Dyspepsia, Poor Appetite, etc., and received no benefit from the many medicines I tried, but after taking two bottles of B. B. B. I can eat heartily of any food and am strong and smart. It is a grand medicine and has made a wonderful change in my health.

Mrs. W. H. Lee;
Harley, Ont.

Mrs. Figgs—Where is that custard I put away this noon? Tommy—I—I guess it vanished into the empty hair.

C. C. RICHARDS & Co.

I have used your MINARD'S LINIMENT successfuly in a serious case of croup in my family. I consider it a remedy no house should be without.

J F. Cunningham.
Cape Island

The telephone is said to have been known in India for thousands of years. Yet there has been very little over it.

Feeble and capricious appetites are best regulated by the use of Ayer's Cathartic Pills. They do not debilitate by excessive stimulation; but cause the stomach, liver, and bowels to perform their functions properly. As an after-dinner pill, they are unequalled.

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers

Latherum—Barbers scrape an acquaintance very quickly. The Victim—Yes; but they can cut a man in even less time.

Vanity and Modesty.—Maud—Why do you think Alice is vain? May—The other day I heard her say she looked like me.

THAT PALE FACE.

For Nervous Prostration and anæmia there is no medicine that will so promptly and infallibly restore vigor and strength as Scott's Emulsion.

People who have tried it, say that there is no better medicine for dyspepsia than Ayer's Sarsaparilla. It may not give one the stomach of an ostrich, but it so strengthens the alimentary organs that digestion of ordinary food becomes easy and natural.

Are you troubled with sour stomach, nausea, nightmare? Take K. D. C. the King of Dyspepsia Cures. It is guaranteed to cure you.

Are you troubled with dizziness, emptiness, flatulency? Take K. D. C. the King of Dyspepsia Cures. It is guaranteed to cure you.

When the brain is weak, the nerves unstrung, the stomach out of order, Use K. D. C. Free sample to any address. K. D. C Co, New Glasgow, N. S.

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If you desire a fresh p rent CLEAR, FRESH complexion FREE from blotch, blemish, roughness, coarseness or pimples, use

Old Dr Gordon's

PEARLS OF HEALTH

They cure all SUPPRESSIONS and IRREGULARITIES, and Make Women Regular.

They create NEW RICH RED BLOOD, which assists the checks.

WASTING DISCHARGES CEASE. The Breath becomes Sweet and Healthful. NERVOUS PROSTRATION VANISHES. Eyes bright and Strong. Spirits Buoyant. The skin clear, and the former NERVOUS PROSTRATED WOMAN BECOMES A NEW BEING.

Must not be taken during first four months of pregnancy.

Price $1. Six packages $4. Sent by mail securely sealed upon receipt of price. Write for circular.

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