

The Charlottetown Herald.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 13, 1895.

Vol. XXIV. No. 10

NEW SERIES.

Calendar for March, 1895.

MOON'S PHASES.
First Quarter, 4th day, 8h. 27m. a. m.
Full Moon, 10th day, 11h. 25m. p. m.
Last Quarter, 18th day, 1h. 19m. a. m.
New Moon, 26th day, 6h. 12m. a. m.

Day	Sun	Moon	High	Water
Week	rise	sets	rise	sets
1st	6 43	5 42	8 11	11 32
2nd	41	43	8 26	10 28
3rd	39	46	9 3	9 26
4th	38	46	9 52	1 47
5th	36	47	10 46	2 54
6th	34	48	11 49	4 2
7th	32	50	12 28	5 53
8th	30	52	2 3	7 30
9th	28	53	4 21	9 20
10th	26	54	5 45	10 45
11th	24	56	7 8	12 11
12th	22	57	8 27	1 33
13th	20	59	9 50	2 58
14th	18	60	11 6	4 28
15th	16	61	12 57	5 59
16th	14	62	1 53	7 32
17th	13	63	2 53	8 59
18th	11	64	3 58	10 31
19th	9	65	5 1	12 8
20th	8	66	6 2	1 37
21st	7	67	7 28	2 51
22nd	6	68	8 30	4 1
23rd	5	69	9 38	5 26
24th	5	70	10 41	6 46
25th	5	71	11 40	8 11
26th	5	72	12 35	9 41
27th	5	73	1 27	11 16
28th	5	74	2 16	12 56
29th	5	75	3 1	1 41
30th	5	76	4 4	3 22
31st	5	77	5 4	5 9

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He can select remedies for you in a great many cases. Hughes prepares the best.

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Consumption

The incessant wasting of a consumption can only be overcome by a powerful concentrated nourishment like Scott's Emulsion. If this wasting is checked and the system is supplied with strength to combat the disease there is hope of recovery.

Scott's Emulsion

of Cod-liver Oil, with Hypophosphites, does more to cure Consumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bronchitis and Wasting. Preparing, Scott & Bowne, Belleville, Allegheny, Pa. U.S.A.

Catholicism in Denmark

The Scandinavian kingdoms resisted the march of religious freedom longer than most European nations. Until within the present generation no religious denomination was tolerated except Lutheranism, which even unto this day is the acknowledged religion of each state.

In Denmark Catholicism was allowed in the private chapels of the ambassadors of France, Spain, and Austria, who resided in the capital. Owing to the many Catholic soldiers in the pay of the Government this privilege was extended in 1686 to the fortress Fredericia. The law of 1849 granted freedom of worship to all dissenters from the state religion, and it was from that date that any effort towards Catholic missions could be attempted. A few Catholics, mostly immigrants, were scattered here and there, and when in 1860 the present vicar apostolic was sent as a newly ordained priest to Denmark, he found but five priests, 675 Catholics, and two schools numbering 90 pupils. The kingdom was erected into a prefecture in 1869, and in 1892 into a vicariate apostolic, with Monsignor John von Enoch as vicar apostolic and titular bishop in partibus infidelium. Monsignor von Enoch is a man of great talent and of most imposing and pleasing appearance; he is universally esteemed by Catholics and non-Catholics alike. The Danes possess a firmer and more steady character than their northern brethren, and conversions have been more frequent and are more reliable. The poor, of course, have the Gospel preached to them, and heed the invitation; but many others, who by their social position or learning wield great influence, have entered the fold with them. The small number of Catholics, 675 in 1860, has risen, principally through conversions, to the respectable number of near 6,000 in 1894, with about 1,000 in the Catholic schools. Copenhagen is a beautiful city and most favorably situated on the Sound. Its population, as it is with all capital cities, has vastly increased these last years. The Government is finishing very extensive works to make the city a free harbor; this is attracting commerce and shipping, and will still add to its already large population. The energetic bishop does not remain idle, but keeps pace with this progress, and two more churches have recently been built to give the city population a better and easier opportunity to attend to its religious duties. The so-called cathedral of the bishop is a very modest building without steeple—steeples on Catholic churches were prohibited until within the last years—and his episcopal palace so called, is an addition to the rear of the church, is of still more modest dimensions, and whilst fully in accordance with the poverty of his means, it is far from being in accordance with the dignity of his office. The bishop is assisted in his work by 36 priests, one half or whom are Jesuits, who, besides parish work, attend to two colleges, one in Ordrup, the other in Copenhagen. The Sisters of St. Joseph from Chambrey are already some years in the country and God has greatly prospered their work. They possess a very large convent in the capital, which serves for mother house, novitiate, schools, French and Danish, and hospital; they number one hundred sisters in

the mother house, and about sixty more in their other convent.

Besides these Sisters of St. Joseph there are a few of another order and some brothers. For a good many years a weekly paper has defended the interests of the church. The best proof that the Church is making itself felt in the hearts of the people is afforded by the fact that of the 18 secular priests 12 are natives of the soil, as well as 4 ecclesiastical students, and the 40 sisters born in the country. Great hopes for conversions had been placed on the marriage of the third son of the Danish King with the Catholic Princess Marie, of the House of Orleans but the result has been disappointing. It was stated at the time of this marriage that the conditions required by the church for mixed marriages had been complied with, yet the three children of this union, all boys, have been baptized by a Lutheran minister.

The great drawback and the most burdensome cross of the good bishop is poverty in worldly goods. In the early days of Christianity poverty seemed not to hinder the progress of religion, and St. Francis Xavier accomplished the conversion of thousands and thousands without any money to his credit; but some how or other it is the experience of modern missionaries, even of the most zealous, that money is a necessary adjunct to the grace of God. And so in Denmark the lack of this precious aid makes it difficult to keep up what is done, and still more difficult to extend the work that should be done. Yet the Lord has been good, conversions are increasing, and the future of the Church in Denmark becomes daily brighter. The vicar apostolic has charge also of the island of Iceland in Europe and of Greenland in America, but so far he has not been able to send a priest to those far-away and cold countries. —Archbishop Janssens in February Catholic World.

The Confessional

Father Brown, S. J., recently began a course of three sermons at St. Francis Xavier's, Liverpool, in connection of the Protestant Bishop of Liverpool's injunction to his diocesan conference to "shun the confessional." Taking for his text the words, "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained," St. John xxi, 23, he said any of them whose memory went back to fifty years ago, or if they would ask those who took part in events then, they would all agree with him that there had come across England at the present day a great change in religious feelings and expressions. Fifty years ago the name of Catholic was a name of approbation and contempt. To be a Catholic priest was to be an object of fair game for scorn. Nowadays they would meet countless members of the Protestant Church who scorned the name of Protestants and claimed to be Catholics, ministers of the Anglican establishment, who claimed imperiously and solemnly that they were Catholic priests. They adopted the dress of Catholic priests as the first to bring into England and spoke the language of Catholic priests.

But if there was one fact that showed a wondrous change it was this, that there are many ministers of the Church of England who now, in spite of the protests of the authorities of that Church, are hearing confessions. This was a fact which showed too plainly the almost absolute want of authority in the Anglican Church that individuals without authority, right or jurisdiction can take upon themselves to hear confessions. Now this was done in spite of the fact that the greatest authority in that Church had denounced it from the beginning. The homily on repentance which was issued with special authoritative voice, was directed against it. Dr. Ryle stated in Liverpool not very long ago that nearly all the Protestant bishops of the establishment had denounced the practice in the Anglican Church.

Father Brown wished to consider how it comes that Christian men who acknowledged the Gospel, who believed that in it we have the Divine Word of our Blessed Lord Himself, who accepted that solemn statement of our Lord as His own pronouncement: "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained"—could yet say that men had not the power of forgiving sins. Whence came that cry: "Shun the confessional?" Was it the dictate of reason? If so then it must be either that it is wrong in its origin or in its essential or evil in its effect. It could not be on account of its origin, because in its origin it was not and could not be a lie, it was not a lie; nor by reason of the fact which constituted the essential of confession, sorrow for sin and the resolution to avoid it and make reparation for it, in which there was nothing but was good and just and holy; nor on account of its effects, which both upon the individual, the family and the society were beneficial. The very nature and surroundings of the confessional proved that it must be of divine origin. The very powers claimed by man as a minister of God to forgive sin was absolutely as clearly laid down in Scripture as any other doctrine drawn from it.

Having quoted the well-known texts bearing on the point (John xx, 21-23), he asked had not our Lord in those solemn words declared that He appointed the apostles to share in carrying on and perpetuating the great work of redemption,

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and especially that work of mercy of the great High Priest, forgiving the sins of poor humanity? No unprejudiced mind could draw any other conclusion from those words. And yet Dr. Ryle says that for three hundred years the wisest, purest and most learned divines of the Anglican Church had denied that that power was to be drawn from those words. Also for three hundred years the same wise, sound learned divines of the Anglican Church told us that the Church of Christ was not founded or built on the rock, and that Peter had no special power or authority, that when our Lord said, "This is My body, this is My blood," He did not mean that His body and blood were really there, yet for this time, say, for six times three hundred years, had the whole Church bowed down in humble faith before these words, re-echoing the words of St. Cyril of Jerusalem, who wrote in a catechism for the people of his time (fourth century), "Christ has said 'This is My body,' and who shall dare say it is not? 'Christ has said, 'This is My blood,' and who shall dare say it is not?' And these words have been re-echoed all through the centuries, and the bishops and doctors of the Catholic Church assembled in the Council of Chalcedon in the fifth century, when the decree was passed with one voice, cried out, "Peter has spoken through Leo." From that time right down to the nineteenth century it was the same echo, and Peter still speaks to us this day through Leo.

In its teaching and practice all through the ages the Church had ever maintained that on the occasion referred to in his text Christ solemnly gave to His apostles the power to forgive sin and establish the sacrament of penance. Could reason object to that against the Divine ordinance? No, common sense told us that reason could not. They said confession is too difficult, it is repugnant, it is humiliating, it is too much to expect from human nature. Was that the voice of reason or the voice of cowardice? Granted it was difficult, but with it there was a comfort, consolation, and joy that made up for all difficulty. It is a hundred times more difficult; was that ground for reason to object. To labor, to work most difficult; was that ground for reason to object to labor. To practice virtue was most difficult and cost many and many a hard struggle. Was that ground to object to virtue in the world as it is at present, with all its allurements and temptations for youth to keep themselves pure was most difficult. Was that ground for reason to object to purity? Was there anything ennobling to our nature, anything that exalted it that was worth having or getting but cost something and was difficult to be got? Was that ground why reason should object to it? What all men admitted their fellow-men was heroic, a man standing out above all others and showing that he had a soul and spirit and something grand about him, because he had done something difficult. Could reason object to heroism? There was a courage and nobleness of soul in acknowledging before God that you have done wrong to one who would rather go to prison and die than betray the confidence given him in confession. He was not exaggerating. He knew priests put into prison because they would not reveal matter of confession. One whom they all knew well—old Father Joseph Johnson—had been threatened with imprisonment under similar circumstances. He had a saint of the Church canonized because he had suffered martyrdom rather than reveal things made known to him in confession.

Confession was humiliating—that was the point; but reason told us that to have committed a sin, there was the shame, there was the wrong. Sin was a revolt of pride against God, and therefore the best atonement was humiliation, accompanied by the acknowledgment of one's wrong doing. Therefore reason could not object to confession; the very objection raised was reason for it. In sorrow for offending God, in turning away from evil, in restoring ill-gotten goods, in making reparation to a person for injury done to him in his person, property or character, was there anything unreasonable in that or that would lead to the exclamation, "Shun the

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Can be properly suited at our establishment. We never had a greater variety of superior cloths than we are showing today. The man who can't find exactly what he wants must be very hard to please. By the way, do you know why the clothing made by us looks so well and wears so long? It is because we employ none but the best skilled workmen, who have orders to do nothing. An inferior workman, or one found putting inferior work on a garment, does not stay long at work for us.

A Popular President.

(Paris Cor. of the Philadelphia Catholic Times.)

The new President of the French republic continues to grow in popularity. He is a much-discussed personage, but the comments are invariably good natured. The controversy as to his religious opinions has led to the satisfactory result that it is now universally granted that the Chief Magistrate of the republic is a Catholic. It took a long time, though, to make this matter clear. The President has his peculiarities. One is that he wishes to be referred to as President Felix Faure and not as President Faure. Another is that he is fond of uniforms. At the grand dinners and receptions at the Elysee the guests are expected to put on all their official regalia. The diplomatic banquet was a case in point. Such a display of diamonds and gold lace had not been seen at the Presidential residence for many a long day. Madame Faure was prevented from playing the part of hostess owing to an attack of the grip, but Mademoiselle Lucie Faure, her father's favorite child and a very good and charitable Catholic girl, did the honors instead. On her right sat Mrs. Ferrata, the Papal Nuncio, and on her left Baron de Mohrenheim, the Russian Ambassador. President Felix Faure is determined to throw himself heart and soul into the life which is his for the next seven years. He gets up very early in the morning and throws out quickly the business part before him. He is true to frequent public sights which he loves. Not a day passes without he attends a concert, or a ball, or a theatre, or a picture gallery, or a public institution. Then, too, he shakes hands heartily with everybody, and consequently makes heaps of friends. Deputies, Senators and officials have frequent access to him. He is very charitable and gives large alms. Better still, he is giving the round of the hospitals, taking them one by one and seeing for himself all there is to be seen. Another hobby is pedestrianism. The President never lets a chance escape him of taking a long walk. One Sunday he thought he would quietly walk home after the afternoon concert at the Conservatoire, but he was recognized on the boulevards and was nearly smothered by his enthusiastic subjects. There was no help for it—a dingy sarco had to be hailed.

Why Was It

that Ayer's Sarsaparilla, out of the great number of similar preparations "manufactured" throughout the world, was the only medicine of the kind admitted at the World's Fair, Chicago? And why was it that, in spite of the united efforts of the manufacturers of other preparations, the decision of the World's Fair Directors was not reversed?

BECAUSE

According to RULE 12—"Articles that are in any way dangerous or offensive, also patent medicines, nostrums, and empirical preparations, whose ingredients are concealed, will not be admitted to the Exposition," and, therefore—

Because Ayer's Sarsaparilla is not a patent medicine, not a nostrum, and not a secret preparation.

Because its proprietors had nothing to conceal when questioned as to the formula from which it is compounded.

Because it is all that it is claimed to be—a Compound Concentrated Extract of Sarsaparilla, and in every sense, worthy of the endorsement of the most important committee, called together for passing upon the manufactured products of the entire world.

GENERAL ITEMS.

During the recent municipal elections at Milan the Catholic candidates swept all before them. The victory is attributed to careful organization on the part of the Catholic committees. It is reported that the fourteen Catholic priests arrested last month by the Russian authorities have been released by order of the Czar in consequence of the intervention of the Holy Father.

FOR SALE.

A FARM containing 93 acres of land in 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 fine size cottage, a large barn and carpenter's workshop on the premises. Apply to be sold at a bargain.

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Thousands of cases of rheumatism have been cured by Hood's Sarsaparilla. This is abundant reason for belief that it will cure you.

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It will interest the public to know that Matthew & McLean are now selling goods at lower prices than have ever been seen in Souris, and that they carry a full line in everything required by the FARMER, FISHERMAN and OTHERS.

RECEIVED:
450 Barrels Flour,
200 Kegs Nails—Prices away down,
10 Tons Iron, all sizes,
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A full line of English and Canadian Dry Goods, Ready-made Clothing, Boots & Shoes, Shelf Hardware, Agricultural Implements and Hayting Tools.

Call and get prices and satisfy yourselves that we sell good goods at lowest prices than you can buy elsewhere.

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Souris, July 25th, 1894.

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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 Round, Slack and Run of Mine, and will keep a stock of each kind of Coal on hand to supply customers at lowest prices.

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Selling Agent,
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Ch'town, Feb. 13th, 1895.

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