The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 2, 1898. Vol. XXVII No. 10

Calendar for March, 1898.

MOON'S CHANGES.

Full Moon, 8d 4h 29m m.
Last Quarter, 15d 2h 48m m.
New Moon, 22d 3h 37m m.
First Quarter, 30d 2h 40m m.

D M	Day of Week.	Sun rises	Sun Sets	Moon Sets
		h m	h m	h m
1	Tuesday	6 39	5 47	2 40
2	Wednesday	6 37	5 48	3 27
3	Thursday	6 35	5 50	4 07
4	Friday	6 33	5 51	4 42
5	Saturday	6 31	5 52	5 11
6	Sunday	6 29	5 53	5 33
7	Monday	6 27	5 55	5 53
8	Tuesday	6 26	5 56	rises
9	Wednesday	6 24	5 57	7 53
10	Thursday	6 22	5 59	9 12
11	Friday	6 20	6 00	10 32
12	Saturday	6 18	6 02	11 49
13	Sunday	6 16	6 03	morn
14	Monday	6 14	6 04	1 02
15	Tuesday	6 12	6 06	2 07
16	Wednesday	6 10	6 07	3 00
17	Thursday	6 09	6 08	3 42
18	Friday	6 07	6 09	4 14
19	Saturday	6 05	6 11	4 40
20	Sunday	6 03	6 12	5 01
21	Monday	6 01	6 13	5 18
22	Tuesday	5 59	6 15	sets
23	Wednesday	5 57	6 16	8 16
24	Thursday	5 55	6 17	9 24
25	Friday	5 54	6 19	10 30
26	Saturday	5 52	6 20	11 31
27	Sunday	5 50	6 21	morn
28	Monday	5 48	6 23	0 29
29	Tuesday	5 46	6 24	1 20
30	Wednesday	5 44	6 25	2 03
31	Thursday	5 42	6 27	2 40

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Jan. 21, 1893.—1y

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Oct. 13, '97—30i.

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72 acres in Milltown, Lot 40, known as the "Guilfoil Farm." 45 acres clear, 35 of which are ploughed and ready for cropping, balance covered with hard and soft wood. A large Marsh of Alder Mud on rear of farm. The land is of excellent quality and very dry, convenient to Shipping, Manure, Schools, Churches, &c. The farm will be sold cheap and on easy terms. For particulars apply at office of
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Feb. 21, 1898—feb 23 4i

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:x:

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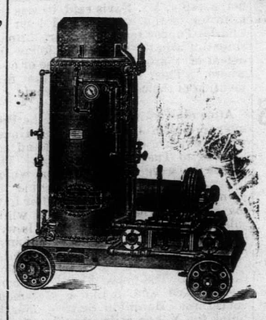
Miller Bros
The P. E. Island Music House, Sole Agents for P. E. I.
Jan. 26, 1898.



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Items of Interest to Catholic Readers In the Magazines.

(From the Sacred Heart Review.)

The Wicked Jesuits.

It would be no easy task at the present day to find a larger amount of misinformation and malice crowded into such small space than Mr. J. M. Foster has managed to put in two pages of the current Arena, in which he has an article on "Secret Societies and the State." Mr. Foster jumps at once into *medias res* in his attempted calumniation of the sons of St. Ignatius. His first task is to prove that the Jesuits constitute "a secret and oath-bound society"; and to corroborate that assertion, he submits that "every Jesuit is by oath bound to poverty, chastity and obedience." It did not, evidently, occur to him that if such vows make the Jesuits "a secret and oath-bound society," the entire Catholic priesthood, all of whose members take practically the same vows, must also be regarded as members of "a secret and oath-bound society." Nor did it, apparently, dawn upon his mind that if the promise under oath to comply with the requirements of his state in life renders a man a member of "a secret and oath-bound society," all our civil executives, from the president down to the mayor of Podunk, every one of our judges and a host of other American officials and dignitaries—even if they never entered a lodge-room in their whole lives—must be put down, equally as well as the Jesuits, as members of secret and oath-bound societies. Mr. Foster, whose historical knowledge of the past seems to have been acquired mostly from a persual of the encyclopedias, begins his attack upon the Jesuits by quoting from the Brittanica, whose unfairness in dealing with Catholic matters is notorious, this characterization of their order: "Jesuitry is a naked sword, with its hilt at Rome and its point everywhere." Having thus defined the society to his own satisfaction, he continues thus: "Coligny was brutally assassinated by the Jesuits on the night of St. Bartholomew, Aug. 24, 1572. William the Silent, Prince of Orange, was struck down by Gerard, a Spanish Jesuit, July 10, 1584. A Jesuit assassin, Ravaillac, stabbed Henry IV. May 14, 1610."

His Own Authorities Against Him.

It isn't necessary to look any farther than to Mr. Foster's favorite authorities, the encyclopedias, none of which are open to suspicion of undue bias in favor of the Jesuits, for a refutation of these charges; though more explicit and forcible denials of them can, of course, easily be found. As Mr. Foster, however, appears to rely greatly upon encyclopediacal information, let us see what his favorite authorities have to say with regard to the statements above quoted from his paper. Here is the Americanized Brittanica, which, after admitting (vol. vi., 3,632) that, as "in other cases, as, for example, the assassination of Henry IV. by Ravaillac, they (the Jesuits themselves) deny all complicity, and no sufficient proof has ever been adduced against them, reluctantly says, lower down on the same page: "So it was with the massacre of St. Bartholomew, almost immediately preceding a visit of the Jesuit general, Francis Borgia, to the French court, though there is no further evidence to connect him therewith; so with Chatel and Ravaillac, the unsuccessful and successful assassins of Henry IV.; so with Jaureguay and Balthasar Gerard, who held the like relations to William the Silent, Prince of Orange." This general denial of all three of Mr. Foster's charges against the Jesuits, coming, as it does, from his own favorite authority, the Brittanica, ought to suffice to stamp his accusation as false in the mind of every reader, but here are more categorical contradictions. The Americanized Brittanica says of Coligny (vol. iii., page 1,676): "On the 24th of August, the night of the massacre (St. Bartholomew's), he was attacked in his house by the minions of Guise, led by a German named Behme, who slew him." The same work declares (vol. x., page 6,359) of William the Silent: On July 10, 1584, he was shot dead in his house by Balthasar Gerard, who seems to have been actuated in part by fanaticism, in part by the hope of gain"; and of Ravaillac's crime it confesses that the real cause was his fanatical monomania.

Expelled From Europe.

When he comes to deal with the expulsion of the Jesuits from various European countries, Mr. Foster tells us in his offhand fashion that the cause of all this was the disloyal oath they took, without designing to specify whether this disloyal oath was their vow of poverty, of chastity or of obedience. Here he runs afoul of such historians as Ranke, who asserts that the Jesuits were assailed "principally because they asserted the supremacy of the Holy See," and for the additional belief of their enemies that "the annihilation at one blow, and without the slightest preparation of that Society, which had made the education of youth its chief employment, and which had extended its operations over so wide a field, could not fail to convulse the world of Catholicism to its very foundations, even to that basis of society whereon the new generations are formed." All the world, Mr. Foster and a few others like him excepted, knows that the real cause of the Jesuits' expulsion from European lands was the pressure which the Bourbon princes, who hated the order for its opposition to their selfish purposes, brought to bear upon the courts of those countries; and it may be added that the Encyclopedia Brittanica, from which probably Mr. Foster got the notion of that "disloyal oath" of which he talks, admits (vol. xiii., page 650) that the Monita Secreta, in which the Bourbons claimed to find damaging testimony against the character of the Jesuit Rules, was an "ingenious forgery."

The First English Freemasons.

In tracing the fortunes and experiences of the Jesuits after their expulsion from continental Europe, Mr. Foster endeavors to give the reader the impression that it was Jesuits who established the secret societies of the Illuminati, as they were called, and who founded in England the first Freemason lodge, on June 24 1717, at London. Here again, however, he meets with contradiction from his own favorite authority. For with regard to the Illuminati, the Americanized Brittanica tells us that the society which bore that name was founded by Adam Weishaupt, of whom another encyclopedia—Chambers', says that he was "filled with detestation of the Jesuits," and that his knowledge of their order, acquired while teaching at Ingolstadt, where he previously filled a professor's chair, "led him to borrow some of their methods for the accomplishment of what he regarded as the most opposite ends." And, strangely enough, the Americanized Brittanica asserts that the leading spirits in the formation of that Freemason lodge which Mr. Foster says was organized by Jesuits at London, June 24, 1717, were "Desagualiers, the well known popularizer of natural science, and James Anderson, a scotch Presbyterian minister, who compiled the 'Book of Constitutions,' containing the ancient regulations and charges of the craft." That would appear to exonerate the Jesuits of the silly charges which Mr. Foster brings against them regarding their connection with Freemasonary; but inasmuch as he refers his readers for fuller information regarding Jesuit plots to "The Conspiracy in Europe," written by Professor John Robinson of Edinburgh, it may be added that Chambers' Encyclopedia (vol. v., page 519) asserts that the highly exaggerated character of the views Professor Robinson sets forth in that work is now generally acknowledged.

America Warned.

Having painted the Jesuits in Europe in colors hideous enough to suit his own prejudices, Mr. Foster lifts his voice in warning to tell Americans that what the wicked sons of St. Ignatius have done across the Atlantic they are capable of repeating in this country. "We know," he exclaims, "that Jesuit priests are in a hundred thousand confessionals in our country, and those are so many telephones bringing them into speaking communication with our homes, offices, schools, churches, courts and legislative halls." Mr. Foster ought not to be so reckless in his figures. There are in the whole United States, counting churches of all kinds, not many, if any, more than 10,000 places of Catholic worship; and each of these would have to possess ten confessionals—many of them have none at all—to make up the 100,000 confessionals of which he speaks. Worse still, there are not 500 Jesuits in the United States who have the right to hear confessions, and how are these half a thousand priests to fill 100,00 confessionals, unless each individual one of them has the power of being present in 200 places at one and the same time! Ex-Senator Blair of New Hampshire, whose ability to discover Jesuits all about him while he was in Washington was the continual wonder of his colleagues, will have to take a back seat as a seer, now that Mr. Foster has come to the front, for there isn't a corner in the whole country where that gentleman can not discover a black robe hiding and hatching diabolical plots against our liberties and institutions.

The Marvelous Jesuit.

"Many of our great cities," he continues are in the hands of the Jesuits. Some of our legislatures are under their power. The Jesuits always have a way of bringing senators and representatives to their way of thinking. The daily press of our country is largely under their hand. They are making a deadly assault upon our public schools," and "the time is near," he concludes, "when our government will be compelled to follow the example of the continent and expel the Jesuits." After he has finished this portion of Mr. Foster's article the average reader is apt to be at a loss which to marvel at most—the gullible credulity of a man who evidently believes in the nonsense he writes, or the wonderful activity and all-pervading influence which he attributes to the Jesuits. If he has time to spare, Mr. Foster might inform a curious public why, if the Jesuits possess such vast influence in our national legislature, they did not prevent Congress from cutting down the appropriations for the Indian schools, in which their society is so actively interested. He might also explain to us by what mysterious process our American Jesuits, who, as already stated, do not number five hundred priests, have managed to outwit the politicians and get control of many of our big cities; and a list of the daily papers that are controlled by these terrible Jesuits would make interesting reading. With such a viligant watcher as Mr. Foster on guard, however, the country may rest assured that its interests are safe; and the Jesuits may as well abandon their dark and deep designs; and the government need not go to the trouble and expense of expelling the order now that Mr. Foster has directed his search-light, and brought his encyclopedical knowledge to bear upon its operations.

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The Bells of Limerick.

Once, after many years of the most patient labor, a young Italian rested from a task that was well done. He had made a set of bells of the most exquisite tone possible, and he felt that his time had been wisely spent. For a long while he refused to part with them, for they seemed to him almost like living things. To sell them, he said, would be the same as selling one's own children. But at last, obliged by necessity, he yielded,—the pious prior of a convent on the banks of the Lake of Como being the fortunate purchaser. The price was a goodly sum; and the young man, finding it impossible to separate himself from his beloved chime, built with the money a little villa near the convent, where he could hear the Angelus struck morning, noon, and night. There he hoped and prayed to spend his remaining days. But the beautiful and restful seclusion of which he dreamed was not to be his. Italy became involved in a great feudal war, in which he found himself engaged before he was aware; and when peace was restored a sad change had come to him and his prospects. His family were scattered, his friends dead, his money gone, and the home on the Lake of Como was his no more. Most painful of all, the convent was a wreck, having been razed to the ground in the conflict which had devastated the region. And the bells—ah! where were they? The most that could be learned about them was that they had been carried off to some foreign land. Then the artist—for he was as true an artist as if he had painted a masterpiece at which the world wondered—left the spot where he had been so happy, and became a wanderer, always searching for his bells. The thought of them never left him. During the day he could hear their sound above the roar of the city's streets; at night it haunted his dreams. He was looked upon as a vagabond, and children ran from him in fear. His hair grew white and he leaned upon a staff. In time he became known as "the questioner"; for he was ever seeking news of his treasures. He asked but one question: "Where are my bells?" Nobody knew, and so he wandered on. One day a sailor told him that in Ireland there was the most wonderful chime ever made by mortal man. "Then they are mine," answered the wanderer; "and I will go and find them." After great trials and long delays he reached the mouth of the Shannon, and took a small boat for Limerick. The boatmen thought him mad, and hesitated to row him. But he told them his story, and they then knew only pity. As they neared the quaint old town the steeple of St. Mary's Church was seen. Something told the wanderer that it held what he sought, and he was moved to prayer. The air was soft and sweet, the bosom of the river shining with bright ripples, and the lights of the city were reflected in its depths. Suddenly from the tower of the church the Angelus was heard, and after the triple strokes the air was alive with the music of a sweet and silvern clangor. The boatmen stopped rowing and listened. Happy tears filled the eyes of the old bell-maker, for he knew his search was done. In that peal he heard the voices of his dead-and-gone beloved, and in a few moments lived again a long life. He was in such an ecstasy that he could not utter a word, but his lips were moving in the Angelus prayers; and his heart was speaking, though his lips made no sound. When the rowers raised their eyes the old man was dead, and on his face was the most beautiful smile that they had ever seen. The Angelus had been his passing-bell.—Ave Maria.

European exchanges announce the death of Very Rev. Eugene Provost Buquet, at St, Werburgh's Presbytery, Birkenhead; Father Austin Maltus, O. P., at the Dominican Priory, Woodchester, and Brother Linus, a member of the Franciscan Capuchin Community, at the monastery, Grosvenor street, Chester.

It may be stated that one of the latest asteroids discovered, No. 416, has received the name of "Vaticana," in honor of Father Boccardi, of the Vatican observatory, who computed its course.

Mr. John T. Smith, late sacristian and master of ceremonies at the Anglican Church of St. Ethelburga's, has been received into the Catholic Church.

The unpublished verses by Mr. Rudyard Kipling on the "Immortality of the Soul" will shortly appear in print. They were quoted by a Passionist Father in a church in Rome much frequented by English visitors, a few weeks ago.

Rev. Peter O'Connell, residing at the Convent of the Gray Nuns, Montreal, Canada, celebrated on February 2, the feast of St. Blase, the ninety-eighth anniversary of his birth. The seventieth anniversary of his ordination will occur at the end of this month. Father O'Connell is in the enjoyment of good health and possession of all his faculties.

Right Rev. Mgr. Robert Croskell, of Levenshulme, Manchester, the oldest and one of the most respected prelates in England, completed his 90th year on January 20, and was the recipient of many congratulations from his numerous friends. His name was put forward for the Bishopric of Salford, previous to the nomination of Dr. (now Cardinal) Vaughan.

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