

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SEPT. 6, 1899.

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Calendar for Sept. 1899.

MOON'S CHANGES.

New Moon, 4th, 11h. 21m. p. m.
First Quarter, 12th, 6h. 57m. p. m.
Full Moon, 19th, 8h. 19m. a. m.
Last Quarter, 26th, 10h. 50m. a. m.

Day	Day of Week	Sun rises	Sun sets	Moon rises	Moon sets	High Water	Low Water
1	Friday	5 28	6 30	1 54	8 02	8 02	8 02
2	Saturday	30	28	2 53	8 51	8 51	8 51
3	Sunday	31	29	3 27	9 40	9 40	9 40
4	Monday	32	29	4 28	10 29	10 29	10 29
5	Tuesday	33	29	5 10	11 18	11 18	11 18
6	Wednesday	33	29	5 49	12 07	12 07	12 07
7	Thursday	34	28	6 38	1 05	1 05	1 05
8	Friday	37	28	7 28	1 44	1 44	1 44
9	Saturday	38	28	8 18	2 23	2 23	2 23
10	Sunday	40	27	9 07	3 02	3 02	3 02
11	Monday	41	27	9 56	3 41	3 41	3 41
12	Tuesday	42	26	10 45	4 20	4 20	4 20
13	Wednesday	43	26	11 34	5 00	5 00	5 00
14	Thursday	45	25	12 23	5 39	5 39	5 39
15	Friday	46	25	1 12	6 18	6 18	6 18
16	Saturday	47	24	2 02	6 57	6 57	6 57
17	Sunday	48	24	2 51	7 36	7 36	7 36
18	Monday	50	23	3 40	8 15	8 15	8 15
19	Tuesday	51	23	4 29	8 54	8 54	8 54
20	Wednesday	52	22	5 18	9 33	9 33	9 33
21	Thursday	54	21	6 07	10 12	10 12	10 12
22	Friday	55	21	6 56	10 51	10 51	10 51
23	Saturday	56	20	7 45	11 30	11 30	11 30
24	Sunday	58	20	8 34	12 09	12 09	12 09
25	Monday	59	19	9 23	12 48	12 48	12 48
26	Tuesday	6	19	10 12	1 27	1 27	1 27
27	Wednesday	1	19	11 01	2 06	2 06	2 06
28	Thursday	3	18	11 50	2 45	2 45	2 45
29	Friday	3	18	12 39	3 24	3 24	3 24
30	Saturday	4	17	1 28	4 03	4 03	4 03



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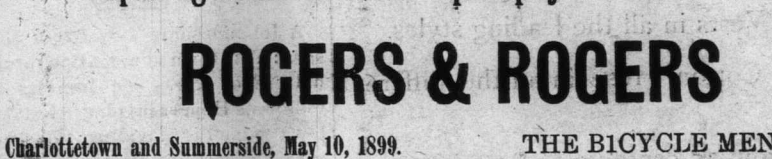
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Protection From Evil Societies.

General Intention for September 1899. Recommended to our Prayers by His Holiness Leo XIII. (American Messenger of the Sacred Heart.)

Evil societies of men or women are so necessarily secret that it is one and the same thing to speak of an evil association and one that is secret in the strict sense. "For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved."

(1) Indeed, "secret society" is a mere euphemism for "evil society," and it is actually used by the officers of evil associations to allure others into membership, under the pretext that their society has so many advantages to offer they must be kept secret, whereas the truth is their society is so evil that they dare not make known its true character or purposes.

It is against the natural law, and therefore an evil thing to ask a man to bind himself to a secrecy so absolute that, if he considers himself bound by an oath so unlawful, he can no longer exercise the inalienable right to seek advice or counsel from men whom he believes competent to give them, and when necessary for his own or for another's welfare, to disclose to a prudent person the knowledge which he has acquired as secret. It is no extension of this evil to refer him to officers of the secret association itself for necessary advice or counsel when his secrets are concerned, for this is at least to limit his right if not to deprive him of it entirely, since it makes him depend upon men who are sworn to advocate the very thing which he will have strong reasons to consider questionable. It is criminal to put fetters on the human mind: the society which asks, and strives to compel a man, to give up the chief legitimate source of knowledge, the advice or counsel of a prudent, competent, and disinterested man, is guilty of the crime of darkening and enslaving a human intellect, and every member of it shares the guilt.

It is not necessary to dwell upon the nature of evil societies, or, what is the same thing, those which are strictly secret, nor is it necessary to point out in such parts of their constitutions or other declarations that are sometimes permitted to become public, passages which distinctly declare their evil aims. We may even omit the exposures which must necessarily be made whether by members who are intelligent and brave enough to turn to better things, or who have reason to be disappointed because the promises of benevolence and worldly advancement held out to them have not been fulfilled. It is good, but it is not strictly necessary, to appeal to the authority of the Church, whose pastors, from the chief one who occupies the throne of Peter to the simplest priest, have ample reason for denouncing secret societies and considering them so clearly and unquestionably evil as to cut off from communion with the Church those of her children who have joined them. "By their fruits ye shall know them." Already suspicious in the unlawful secrecy they require, the many evils they seek to perpetrate on the Church and human society cannot escape detection. "The evil tree bringeth forth evil fruit."

It is all very well to plead that individually their members are good men; that they possess the civil and natural virtues sometimes in a higher degree; that their ostensible purpose is benevolence, that their secrecy is merely to protect their own interests; and evil men may make use of an association to commit crimes for which the members are not responsible; that, if evil in one place or country, a society is not necessarily evil everywhere.

In the first place, individually the members of an association which is secret in the strict sense of the word, are not good men, for the very reason that they have freely yielded the gift of their reason, and what is more serious, their wills, gifts which even the Supreme Giver respects as their own, to other men who are neither divinely nor humanly appointed to control these gifts, and who give no guarantee that this control will not be abused. Properly speaking, in abandoning what is best in human nature, members of secret societies cease to be men, & moral agents or individuals at all, since they are no longer the masters of their own actions.

The civic virtues no member of an evil or secret association can possess; he cannot be loyal to his country since he has sworn absolute allegiance to a society whose interests may conflict with the country's welfare; nor can he, as a citizen, work for the good of his fellow-citizens, since he is bound by his oath to keep secret the interests of the society, and to use his influence in its favor.

Accordingly no member of a secret society in the strict sense can be loyal to his country, nor can he be a citizen, work for the good of his fellow-citizens, since he is bound by his oath to keep secret the interests of the society, and to use his influence in its favor.

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At least by silence. It is moreover criminal to enter into an agreement with any body of men, which by the very nature of its secrecy favors the perpetration of crime and encourages men to act as if immune from all human retribution.

Finally, a thing that is evil in one place is evil everywhere. The secret society is the same in principle no matter where it exists. It is an attempt to substitute humanitarianism for the true religion; to abolish the Church and coerce all men into its own fold; to favor the material and hinder the spiritual progress of the world; to establish new ideals of perfection and new criteria of morality; to substitute a pagan for a Christian civilization; to eliminate from the world all that is supernatural, divine revelation, the Church established by Christ, and the doctrine and sacraments by which it sustains the faith and charity of its members, and the priests who are chosen to administer them. As a political organization it has ever consistently striven to crush religion as a factor in public affairs; to admit none but its own extravagant ritual in civil functions; to control the influence and the salaries that go with public offices or employment; to secularize the instruction given in schools and universities; to degrade the sacrament of marriage to the level of a legal contract, and to ignore the privileges of the priesthood; to put insupportable burdens upon religious associations, and to exclude them as much as possible from the school room, the reformatory, and the hospital, where they might keep alive the spark of Christian faith.

It is not enough to plead that the secret societies of our country or in England are not apparently so hostile to the Church, as were prominent in managing their own purposes the affairs of the State. Neither here nor in England have they failed to give public manifestation of their sympathy with their fellow members in other countries, and when occasion demanded it, practical and substantial testimony of their union with them. This sympathy and union is one of the repeated arguments they used to show the world wide nature of the craft. As for their prominence in public affairs, it is surely not easy to enter public life or advance therein, without sometimes or other reckoning with the lodge. But even were a secret society strictly isolated, should it fail to acquire influence in civil life, or make no attempt to injure religion, or the commonwealth, still its very secrecy, unlawful as it is, makes it an evil thing and a menace to religion, to the State and to the family.

Hence it is we are to pray for protection from evil societies, as we would against the powers of darkness with which their secrecy identifies them. We need not attribute to them the diabolical purposes and practices with which they are often charged; we need not investigate all the expenses which are made of their secret machinations from time to time; nor need we believe them all. Indeed, it is wrong to let our imaginations be imposed upon by their much-vaunted numbers, organization and achievements in philanthropic and political enterprises. Our reason is quite enough to make us understand that they are wrong in their principles; that humanity is in all things self-sufficient; wrong in their method, viz.: a secrecy which is opposed to the natural law; and wrong in the means they use of propagating their principles and of coercing men to join their ranks, by advancing or retarding their pursuits of wealth or influence. Meanwhile, even allowing for the exaggerations of those who occasionally expose their nefarious purposes and enterprises, and for the excessive power too often attributed to them by weak or deluded imaginations, there is still by their own admission evidence enough of the part they play, directly or indirectly, by cooperation or sympathy, in anti-religious movements, to verify the Scripture's words: "A bad tree cannot bring forth good fruit."

To pray for protection against evil or secret societies means that we must ask of Almighty God every divine and human aid in opposing these powers of darkness. First of all we must ask Him to enlighten our minds and make us realize and deplore the evils of a secrecy which is so plainly against the natural law; and next we must beg the same light for the poor dupes who have already submitted, or who may be tempted to submit their intelligence and their will to the alacrity of membership in any secret society, and with the light we must beg for them the courage to withdraw from them or to resist the temptation of joining them, much as they may be seduced by the false promises of worldly success, or of a more comfortable life.

Finally, we must humbly beg of God, who knows the secrets of hearts, to bring to light their secret machinations against religion, the public welfare, the family and the individual, and removing from our hearts all foolish dread of their impostures, inspire us to show at least as much wisdom in our generation as the children of the world, and as much energy in foiling their evil designs and safeguarding for ourselves and others the benefits of His divine revelation, of membership in His Church, and of all its saving ministrations.

Although there are good reasons for believing that the Peace Conference at the Hague was inspired by Leo XIII, it is probable that none of the delegates was aware that his Holiness had responded to the Tsar to use his great influence with the nations of Europe to bring about a general disarmament, at least to lighten military burdens under which so many peoples groan. The Holy Father's letter to the Queen of Holland, written last May, was a genuine surprise to the delegates of the Conference, not more than three of whom, it is said, knew of its existence. It was in reply to a personal petition from Queen Wilhelmina requesting the Pope's moral support to the work of the Conference. It was impossible to disregard this simple and courteous act of the royal house at the Hague; and the correspondence was read at a general session, just before the deliberations of the Conference were brought to a close. The words of the Holy Father are said to have made a deep impression on the members. Thus it happened that at the efforts of United Italy to counteract any influence the Holy See might exert over the Conference were frustrated by the Protestant Queen of the Netherlands, who said that the Pope will not be excluded from the next Peace Conference, and that it will not be so barren of results. — (Ave Maria)

We long for an opportunity to pay our government the compliment which the Tablet pays to that of England. "Justice requires," it affirms, "that the Catholics of this country should acknowledge with gratitude the benevolence of Lord Salisbury's government has shown for our schools." Her Majesty's government has been in the habit of paying for the education of her Majesty's children even when parish schools performed that service, and the new grant accorded by Lord Salisbury is merely an increase in the salary of teachers. How generous the increase is may be inferred from the fact that one single school in Liverpool received a grant of two thousand dollars. That is one English shilling we could wish to see popular in America. — Ave Maria.

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