The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUGUST 23, 1899. Vol. XXVIII, No. 35

Calendar for August, 1899.

MOON'S CHANGES.

New Moon, 6th, 7h. 38m. a. m.
First Quarter, 14th, 7h. 42m. a. m.
Full Moon, 21st, 0h. 33m. a. m.
Last Quarter, 27th, 7h. 45m. p. m.

D M	Day of Week.	Sun rises	Sun Sets	Moon rises	High Water Ch'ttn
		h. m	h. m	morn.	even.
1	Tuesday	5 50	7 22	0 13	6 51
2	Wednesday	51	20	1 04	7 40
3	Thursday	52	19	1 59	8 29
4	Friday	53	18	2 59	9 17
5	Saturday	55	16	4 01	10 06
6	Sunday	56	15	4 58	10 55
7	Monday	57	13	5 55	11 44
8	Tuesday	58	13	6 52	m 0 13
9	Wednesday	0	12	7 49	1 21
10	Thursday	1	10	8 45	2 10
11	Friday	2	9	9 42	2 59
12	Saturday	3	7	10 36	3 47
13	Sunday	5	5	11 36	4 36
14	Monday	6	3	ev 0 33	5 25
15	Tuesday	7	1	1 30	6 14
16	Wednesday	9	6 59	2 24	7 03
17	Thursday	10	57	3 20	7 51
18	Friday	11	55	4 19	8 40
19	Saturday	12	53	5 18	9 28
20	Sunday	13	51	6 17	10 17
21	Monday	15	50	6 45	11 06
22	Tuesday	16	48	7 19	11 55
23	Wednesday	17	46	7 46	ev 0 44
24	Thursday	18	45	8 16	1 33
25	Friday	20	43	8 50	2 21
26	Saturday	21	41	9 28	3 10
27	Sunday	22	39	10 11	3 59
28	Monday	23	37	11 00	4 48
29	Tuesday	25	35	11 54	5 37
30	Wednesday	26	34	m 0 13	6 26
31	Thursday	27	32	0 53	7 14

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August 3, 1898—6m

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:x:

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:o:

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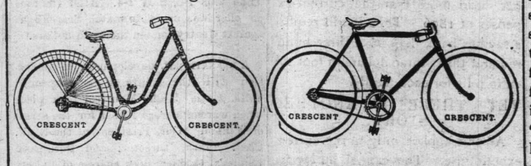

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A Notable Address.

The address which the Right Rev George Montgomery, D. D., bishop of Los Angeles and Monterey, delivered before the National Educational Association, during its recent convention at Los Angeles, was a notable one from various points of view. It is not often that a Catholic bishop in this country has an opportunity afforded him of addressing, on the educational question, such an audience as listened to the southern Californian prelate on this occasion. Bishop Montgomery apparently, recognized that fact, and he, consequently, took advantage of his opportunity to treat, in his address, one of the most vital phases of the educational question, to wit, the all-important influence which religion wields in the formation of character. Inasmuch as he, in common with all intelligent men and true educators, holds that the formation of character is the most important part of education; and since he knows that no influence can mould character more effectively than religion, Bishop Montgomery is convinced that religious instruction should have its proper place in the education of youth. On the other hand, he believes, to use his own words, "that a system of public instruction such as ours should be absolutely non-sectarian." The reason why he holds this latter belief seems to be his conviction that only on a non-sectarian basis, as our public schools are now constituted, can the religious rights of all elements of our population be respected. But Bishop Montgomery does not wish to be understood as holding that our present non-sectarian educational system is in any sense a perfect one. He regards it simply as a compromise. He maintains that it labors under certain defects, the chief of which is that it forbids the giving of any religious instruction in the schools. For "the moment," he says, "that religious instruction is attempted (in the schools), that moment they cease to be non-sectarian, for there is no such thing as a non-sectarian religion." To remedy that defect, the inability of the public schools to impart religious instruction, the Bishop holds that private schools, in which the giving of such instruction is not forbidden, are absolutely necessary. And he, furthermore, claims that the right to establish and maintain them—which right certain fanatics periodically impugn—was recognized by the founders of our non-sectarian schools. On this point Bishop Montgomery said:—

"The non-sectarian school was never intended by its originators as a protest against private schools, or to undervalue religious instruction in education. Like the freedom of speech and freedom of the press, religious freedom is one of the corner-stones of the republic. Our revolutionary forefathers, the framers of our Constitution and the builders of the republic, were almost invariably men of strong religious convictions; and they prized religion as they ought for themselves and for others. But realizing that some of their fellow citizens set less store than they did upon dogmatic training, and that among believers themselves there were many honest differences, they felt it necessary to make this compromise upon a secular and non-sectarian system of public instruction, leaving it optional with those who might wish to do so, to establish and maintain private schools, in which along with identically the same secular training as that given in the public schools, religious instruction might be imparted, according to their respective beliefs."

Neither does Bishop Montgymery believe that the wisest possible choice was made when, in deference to the differing opinions of various elements of our population, the present non-sectarian system of public education was adopted. As long as it is in force the Los Angeles bishop believes in upholding it for the public schools, leaving it to the private school to supply the great defect of the public schools, which lies in their inherent inability to impart religious instruction. But, argued he, before the National Educational Association;—

"It is a pity that instead of exacting that sort of compromise, they did not make education open to free competition; exacting that all children should be educated, and educated up to a given standard of secular training, paying for education according to results. This would insure the very best secular training, and at the same time enable the several denominations to have that religious instruction imparted which each might desire, without one cent of cost to the government."

Some day or other—and the growing popular recognition of the fact that irreligious education must necessarily be attended with dire results promises to hasten materially the coming of that day—the intelligent American people will abandon the unsatisfactory compromise they accepted when the present non sectarian system was adopted. Then they will substitute in its place some such a system as Bishop Montgomery mentions in the above extract, and under which religion will have its proper place in the education of our youth. S. H. Review.

Our Superior Civilization Again.

What awful irony to talk about the advent of the white man in the tropics as the march of progress! That Inca chief who caused molten gold to be poured down the throats of some Spanish adventurers was epigrammatic in his revenge. The punishment here certainly fitted the crime. Our incursions into aboriginal lands are dictated sorely by the same motive which drew down the dreadful satire of the Incas. But we differ from the Spanish adventurers in one very notable particular. We have no restraining hand like that of the Church—the only hand in the world powerful enough for the purpose—to restrain the clutch of greed and the blow of cruelty—to temper the bitterness of our intrusion and win the natives over to the acceptance of our domination. And there is another deficiency in the case, differing from the other only in kind, not in importance. In our train we bring all the shocking vices which render our claim to a superior level in the ethical scale a hideous and grotesque pretense. Our columns last week gave some lurid pictures of this dark and shameful side of the American invasion in the Philippines—things to make the soul shudder and the flesh creep. Possibly some may think that it is because we are Catholic we find such blots on our escutcheon, but if any one imagine that we are looking for atrocities simply for such reason, we would direct his attention to the fact that honest men of different communions are just as outspoken in indignant denunciation as we have been—and with God's help will be so long as there is a wrong to be rectified and an inquity to be denounced, no matter by whom perpetrated. We may refer, for instance, to the strong denunciation of the advent of the liquor saloon in Manila by the Methodist Bishop Thorburn, as we find it in last week's "Lutheran Observer." The following is the passage reproduced:

"My visit here has more than ever impressed me with the essential barbarity of war. Every alternate place of business seems to be a liquor shop of some kind, and the soldier has temptation before his eyes whichever way he may turn. It is amazing how slow public rulers in our modern days are in discovering that the surest and most certain way to promote good order in times like these is absolutely to close every place where intoxicating drink is sold. Drunken soldiers meet me everywhere, and it is painful in the extreme to remember that they have come from Christian homes, and that they have been thrust into the very jaws of a temptation from which only strong men can be expected to escape."

We ourselves drew attention to the fact that the very first cargo shipped from this country to Manila, on the close of the war, was a cargo of beer. The same story is true of Cuba. The saloon, on the American plan, is now in full blast everywhere in our new possessions, and the drunken soldier is the terror of the people to whom, under the Spanish regime, the spectacle of inebriate manhood was unknown. Expansion, then, means the spread of infamy and misery, not the elevation of the human race.—Standard and Times.

Educational Prospects in Our New Possessions.

We look with interest and curiosity upon a paper in last week's "Independent," from the pen of the Hon. W. T. Harris, the esteemed Commissioner of Education for the United States. The subject it treats is the all-absorbing one of "An Educational Policy for Our New Possessions." We look upon this as the most valuable kind of a pronouncement, for Dr. Harris is an educator thoroughly imbued with the genius of his office. His ideals of the scope of education, its proper ends and ambitions, approach more nearly to those held by the great Catholic lights and guides on this subject than those of any other expositor of whom we are immediately cognizant. We should almost despair of the future of the people in Cuba and Porto Rico were we to conclude that the law laid down by the military irresponsibles now in control in those islands were to be the basis of the permanent system decided upon. But we gather from the language of Dr. Harris' brochure that he reflects views of the Education Department which are ultimately to prevail as soon as the military occupation has been replaced by something more like civilized rule. As to the particular methods by which Dr. Harris hopes the education of the whole people may be best attained, there need be no comment here. Broadly speaking, it is his proposition that the principles and methods of the Public School system of the United States be extended so far as local conditions will permit, to the people of the late Spanish possessions. We may believe this impossible or unsuitable or unfitted to the genius of the people; or we may think it feasible enough. But the point to which we attach importance is the reference in his preamble to the proper scope and object of public education. This is how Dr. Harris puts his case:

"Civilization enables man to conquer nature and make it his servant; to command the services of heat, light, electricity and of all the inorganic elements. Besides this control over nature, civilization should give man access to the history of his race; access to its literature, access to its scientific discoveries, access to its various inventions, and above all, access to its moral and religious ideals. Civilization, in short, should give man command of the earth, and likewise command of the experience of the entire race. "This shows the goal ahead of us and not merely our partial realizations."

Herein we find an admission that moral and religious ideals are "above all" the great objects to be striven for in education—at least in countries outside the United States. To know that the Commissioner of Education is imbued with this wholesome notion is a fact full of hope, not only for those outside peoples, but for the people at home.

Another Treaty Broken.

General Brooke and other military autocrats in the late Spanish possessions seem to find it much easier to give orders for the Americanization of things previously Spanish than to compel respect for them. They seem, in fact, to be much in the position of those personages in the Arabian Nights' tales who were able by incantations to call up genii, but had no power to bid them back again. The case of the Catholic cemeteries is a very striking one in point. A recent decree of the Military Governor of Havana transferred these establishments from the control of their lawful owners, the local Catholic authorities, to the local municipalities. Now, this free and easy process of disposing of other people's property, despite a solemn treaty stipulation to the contrary, has not worked quite so smoothly as the magnifico anticipated. Accompanying his decree, it appears, were certain specific directions regarding the income accruing from the cemeteries; but while at least some of the municipalities unhesitatingly assumed control of the cemeteries, they have shown no regard for the conditions accompanying the transfer. The municipality of Sancti Spiritus is one of those who have contemptuously ignored the Governor's mandate, and flatly refused to put it into effect when called upon. That of Matanzas has followed suit, pleading fear of popular disapproval. These municipalities cooly go on pocketing fees for property for which they never paid a cent, and was absolutely in possession of the Church, by purchase or gift. We do not by any means sympathize with General Brooke in the quandary which he has made for himself. He has shown how worthless are the most solemn treaties when their subsidiary provisions are subjected to the test of practical application, and emphasized the oft-illustrated conclusion that war in its practice and its results is often a positive reversal of the decrees of the Decalogue. The "Diario de la Marina," of Havana, in commenting upon this flagrant violation of treaty stipulations, brings its injustice into striking prominence by the observation that the municipalities which are guilty of this impudent robbery have not been elected by popular suffrage, but are the appointees of American officials. In this they are in precisely the same position as the authority whom they now defy—General Brooke himself, who is the President's nominee. So, too, are all the other military autocrats who are now turning Cuba and Porto Rico upside down in the name of American progress. "Quis custodiet ipsos custodes?" Who are to call these gentlemen to order and make them pay at least the show of respect to the provisions of the Treaty of Paris? Why, none but the President himself. Mr. McKinley is not the man, we believe, to look on dispassionately at the infraction of solemn stipulations and the violation of cherished private rights.

The Decay of Atheism.

Here is a significant passage from the Spectator of July 29. In the course of an editorial article on Ingersoll, whom it calls "The Spurgeon of Negation," our London contemporary after expressing its doubt if Ingersoll's influence will be at all felt in America in the next generation adds:—

"Indeed we strongly suspect, in spite of some symptoms to the contrary, that the negative tendencies of the modern mind are slipping away from atheism, more especially atheism of the aggressive kind. As the influence of science flitters slowly down men see as Mr Huxley saw how unthinkable the leap from unconsciousness to consciousness really is without an external agency to cause it; and yet if materialism is true it must have occurred. Matter, which is dead, must have thought and spoken—a greater miracle than any the authors of any revelation have invented. The farther back we push evolution the nearer we get to the point where the material ends, and the only explanation of its existence is that will, which is immaterial, can cause matter to exist. It is not impossible too, that belief in evolution may create a new reverence, there being something even more magnificent in the notion of a created atom possessed of a tendency toward endless development than in the notion of a perfected thing. The mollusc which could become Newton or Shakespeare appeals to a deeper imagination than Adam and Eve do, presupposing as it does in the originator almost infinite foresight. The influence of Determinism, never powerful in the white world is decaying even among the brown races, and materialism explains so few of the mysteries men want to see explained that, even were it true, the intelligent would in intellectual despair supersede it by other faiths. Agnosticism is only a refusal to think, a form of humility towards which man was never less disposed, while secularism is the refuge of the mindless, an effort to knock on the head the problems which torment those who can think. We look, therefore for a more general, instead of a less general acknowledgment that there must be a final cause and that this cause must be a mind, and in that admission we foresee new forms of doubt or of negation, the most popular being a reign of law which shall be the work not of itself, but of a legislator. That will produce some curious intellectual consequences, for the existence of a legislator who is alive, yet has ceased voluntarily to legislate, though not unthinkable, is inconsistent with almost any possible idea of sovereign power. After all, there is no miracle that approaches in grandeur, or, so to speak, in impossibility, to creation and the notion of miracles once admitted, theology is born again."—S. H. Review.

We in Canada used to think that Uncle Sam's refusal for so many years to pay the damages awarded by the Behring Sea Commission of Arbitration was an evidence of unfriendliness toward us. Perhaps Mr. George Frederick Bell, who has been much in evidence in an international way during the past two or three weeks, has similar notions respecting his failure to secure payment of his little bill for sealing that letter from Carranza. But in both cases the notion is an entirely mistaken one, due to the failure to understand that our neighbour acts upon principle in those cases. Of this the case of Admiral Dewey is pretty satisfactory proof. No one, we believe, will accuse Uncle Sam of entertaining any unfriendly feeling toward Admiral Dewey. In fact the whole nation has been engaged in transforming that naval hero, in the popular estimation, into a demigod. There was nothing too good for Dewey. From an Admiralship to a dinner at five hundred dollars a plate; from a Presidential nomination to a generation of young American namesakes, there was nothing that Dewey could not have,—with the solitary exception of the prize money due him and his men from the Government for the sinking of that Spanish fleet, there Uncle Sam drew the line. To give that would be to pay a debt without being actually forced to do so—a most dangerous precedent to establish. So Dewey—yes, the immortal Dewey!—has had to bring suit in a United States District Court to recover that prize money. Let Mr. George Frederick Bell think of that when he is inclined to be wroth over the handsome reward which he was to have got, but didn't, for the valuable services admittedly not angelic, services which he rendered Uncle Sam in the matter of the Carranza [illegible]—Casket

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