The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 15, 1898. Vol. XXVII No. 25

Calendar for June, 1898.

MOON'S CHANGES.

Full Moon, 4d 9h 11m m.
Last Quarter, 11d 1h 4m m.
New Moon, 18d 11h 19m ev.
First Quarter, 26d 11h 54m ev.

D M	Day of Week.	Sun rises	Sun Sets	Moon Sets
		h m	h m	h m
1	Wednesday	4 14	7 41	1 42
2	Thursday	4 13	7 42	2 12
3	Friday	4 13	7 43	2 12
4	Saturday	4 12	7 43	rises
5	Sunday	4 12	7 44	9 27
6	Monday	4 12	7 45	10 13
7	Tuesday	4 11	7 46	10 48
8	Wednesday	4 11	7 47	11 15
9	Thursday	4 11	7 47	11 35
10	Friday	4 10	7 48	11 56
11	Saturday	4 10	7 48	morn
12	Sunday	4 10	7 49	0 18
13	Monday	4 10	7 49	0 37
14	Tuesday	4 10	7 50	1 57
15	Wednesday	4 10	7 50	1 25
16	Thursday	4 10	7 51	1 57
17	Friday	4 10	7 51	2 37
18	Saturday	4 10	7 52	3 22
19	Sunday	4 10	7 52	sets
20	Monday	4 10	7 53	9 11
21	Tuesday	4 11	7 53	9 40
22	Wednesday	4 11	7 53	10 05
23	Thursday	4 11	7 53	10 26
24	Friday	4 11	7 53	10 42
25	Saturday	4 12	7 53	11 07
26	Sunday	4 12	7 53	11 24
27	Monday	4 12	7 53	11 44
28	Tuesday	4 13	7 53	morn
29	Wednesday	4 13	7 53	0 08
30	Thursday	4 13	7 52	0 42

FIRE INSURANCE, LIFE INSURANCE.

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The Sun Fire office of London,

The Phenix Insurance Co. of Brooklyn,

The Mutual Life Insurance Co. of New York.

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☞ Avoid so-called "Hazzard's" sold at low prices. The genuine article is the result of great care in selection and can never be sold low. Avoid so-called "Haszard's" Seed peddled through the country. It is far more likely to be something else than the genuine article, and you risk losing your crop by experimenting. "Carters" "Hazzard's" in sealed packages is always safe, and is the best. *Deal with experienced Seedsmen.*

CARTERS' Hazzard's Improved is sold in sealed card board boxes, labelled as above, in ¼ lb., ½ lb., and 1 lb. sizes. For sale at our Seed Store and by over one hundred merchants in the leading trade centres of Prince Edward Island. Price per lb. 25 cts.

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SEEDSMEN

FOR THE

Spring Trade

We have made great preparations. We are bound that our values in all our lines shall not be equalled on P. E. Island. We have the goods. We bought them right. We are going to sell them right.

OUR LINES ARE

Ready-to-wear Clothing,
Hats and Caps,
Trunks and Valises.
Dress Goods,
Staple Dry Goods,
Cloths, imported and home-made.

Our stock of Ready-to-Wear Clothing is the largest and best on the Island, and we are ready and willing to have you test the truth of our words when we say we give the best for the money.

We take Wool in exchange for any goods in the store, and always pay the very highest figure for it.

Remember our values this spring are better than ever.

W. D. McKAY,

Successor to McKay Woolen Co.

OUR

Success!

—IS DUE TO—

The Quality, Perfect Fit and Workmanship

OF OUR CLOTHING.

They are as comfortable and as durable as modern skill and ingenuity can make them.

We Show the Largest Range of Cloths in the City

IN ALL THE POPULAR SHADES.

Price means nothing until you see the goods. Comparison always decides in our favor.

300 pairs of our make of Pants

Are now worn by the people of P. E. I., and you cannot see two patterns the same.

Special Prices on Furnishings this week.

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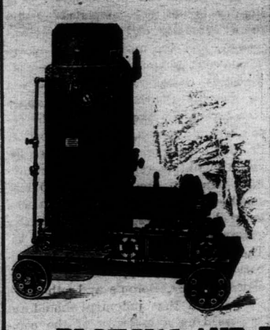

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Gives the greatest satisfaction wherever used at much lower prices than ever before. Give us a call for anything you want in Steel, Iron, Brass or Wood.

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Oct. 6, 1897—yly Successor to McKinnon & McLean.

A Jesuit Talks, Baptists Listen.

(Catholic Standard and Times.)

Worthy of special notice as an occurrence probably unique and as a source of gratification not only to Catholics, but to Christians of all shades of belief who rejoice in every evidence of increasing fellowship and good will was the spectacle presented some days ago in the Baptist Divinity School of Colgate University, an important seat of learning near Utica, N. Y. In the presence of a great audience composed of venerable ministers, university professors and students, Very Rev. Thomas J. Campbell, S. J., president of St, John's College, Fordham, N. Y., and formerly provincial of the Society of Jesus, delivered an address on "Christian Marriage." The speaker and the audience, so wide apart in many of their views, would make the occasion remarkable, but the address itself was no less so. In commenting editorially upon the discourse the Utica Observer said: "The treatment the subject received was illustrative of the broad culture and the strong and pure character of the orator. He held his audience closely to the end, and at the conclusion the venerable doctors of divinity present were the first to press forward and express to Dr. Campbell their gratified assent to his able and scholarly utterances."

Owing to the great length of Father Campbell's discourse, we are only able to give a few of the striking passages: "There is in my mind," said the speaker, "no doubt that the acceptance or the rejection of the doctrine of Christ's divinity is fraught with consequences similar to those which confronted the Hebrew people, but which they were too blind to see nineteen hundred years ago. Its rejection means national ruin. For we must not forget that our civilization is a Christian civilization, or, as the infidel Prudhon put it, 'theology (which for him meant Christianity) is at the bottom of our laws.' If you destroy one, you destroy the other. Take away the foundation and the edifice that rests upon it necessarily falls. "This is particularly ture with regard to that part of the divine legislation which concerns the marriage contract. Christ's enactment upon that point is formulated in a brief passage of Matthew and Mark. Therein He not only condemns the legislation of the then existing nations, but also reprobates the abuse which Moses had allowed to creep into the practice of the people of God, and He clearly marks out the course which future generations are to follow if they are to avoid the dangers of the past. "In a few rapid words He there declares, first, that marriage is a divine institution which no human authority has a right to invade. Secondly, that it is a holy thing, with a holiness which, as the Apostles subsequently described it, is like Christ's own mystical union with His Church. Thirdly, that it is indissoluble, for the bill of divorce, he declared, was an abuse which had been permitted only because of the corruption of men's hearts. Lastly, it was for two in one flesh, and consequently polygamy was not to be endured. "Here, then, is the thesis of this paper. This single law which Christ as ruler of the world promulgated is of such a nature that if not obeyed the family, and as a consequence the nation itself, must inevitably perish.

THE LESSONS OF HISTORY.

"I base this assertion not on any doctrinal reasons, but on a simple historical presentation of facts. "I shall appeal first to the history of some of the great races which rose and fell before the advent of Christianity and which had lost the tradition of marriage as God first instituted it in the Garden of Eden; secondly, to those which once were Christian, but which subsequently abandoned the faith of Christ. When that is done we shall look at marriage as it was established by the Creator and restored by Christ, and it will not be hard to conclude that upon Christ's legislation on this matter of marriage depends, as I have said, the very existence of our present civilization. "A primary condition of the stability of this compact is the recognition and admission of the truth that the party most interested, viz., woman, is not man's slave, but his equal, that she is the guardian of purity as a virgin, a wife and a mother, and the depositary and exponent of the gentle and refining qualities which make for the elevation and the preservation of the nations. Only Christian marriage, I maintain, keeps for her those glorious perogatives, and in consequence prevents the ruin of the Commonweal he of the world. Let us begin with the ancient Greeks, that wonderful people which was without exception the most intellectual and cultured the world has known, yet which in spite of its unchallenged pre-eminence had almost completely eliminated from its mind and heart the proper appreciation of woman's dignity and woman's glory. A glance at their religious ideals will convince us of that. To take but a few of their female deities, what was Aphrodite or Venus but the most degraded human lust elevated into an object of cult? The chaste Diana, as she is called, whose vesture accords but little with our ideas of what chastity clothes herself with, had human sacrifices as part of her worship—the ancient's idea possibly of what woman's influence was on the human race. Pallas Athene added to the slaughter-loving brutality of the masculine Mars the low element of cunning, and appears unwomanlike in full armor and glittering spear, with serpents hissing in her hair and on her breast, and with the Gorgon on her shield which stiffens all the earth to stone. Of Juno and her relations to her spouse and others we need say nothing. They are too foul to be thought of. When despairing humanity looked to Heaven it saw only that it was abominable even for the earth. So also for the heroines of literature. Even the sweet Adromache of Homer is made to utter a most unwifely sentiment by Euprides, in her parting words to Hector, and she becomes a degraded slave after the death of her warrior husband. Penelope's much-praised and therefore usual fidelity is not above suspicion. Iphigenia, who figures in many a pathetic story, is a priestess of the bloody rites of Diana, and was accustomed to offer human sacrifices, especially of strangers, on the altars of the goddess. Clotemnestra rises before us brandishing her bloody dagger over her sleeping husband. Medea scatters the mangled remains of her children as she flies away to an adulterous connection after murdering her rival. Hecuba murdered the sons of Polymestor after putting out her father's eyes, Polyema was the instrument employed to seduce Achilles to betray the Greeks, and subsequently to cause his assassination. Antigone was a suicide, and these cover the whole field of their ideal as to woman's work and woman's influence on society. The greatest poem of antiquity turns upon the most outrageous breach of hospitality in the abduction of Helen, which was condoned and defended by a whole race, while the lives of the avengers demonstrate that it was not the vindication of female honor but other motives that evoked the strife.

THE IDEAL AND THE REAL.

"So much for the Greek ideal. The real corresponded to it In that period of Grecian history which is known as the age of Pericles, in which culture reached the highest point it ever before or since attained, when its painting, sculpture, poetry, philosophy, oratory and even war represent human power at its zenith, the condition of womankind, and consequently the condition of morality, was most appalling. The Greek wife was kept in absolute seclusion, was married when still a child, and remained in subjection all her life, first to her husband and afterwards to her own children. She was permitted to weave, embroider, spin and care for her slaves and children, but that was all. She never attended public spectacles, received no male visitor except in presence of her husband, and had not a seat at table when male guests were there. Phidias illustrated the popular conception of her condition by painting her as a heavenly Aphrodite standing on a tortoise, to imply that the duty of a good wife was like the tortoise, to remain shut up at home and in silence. "Her hair is long,' the adage runs, 'but her wits are short.' There was no honor given to her as a partner and companion of her husband. His life was not hers, and was spent mainly away from home. His interests were in the assembly and in the theatre, and his house was only a shelter for the evening or the night, and his wife useful to him for keeping house and bearing him legitimate children. In such a condition of family life divorce was necessarily common, and was frequently a matter of mutual consent. Nay, arbitrary powers were given to the husband to put away his wife as if she were a slave, or bestow her in marriage upon another or even dictate whom she should marry after his death. * * * Slavery made all licentiousness easy, and every home infested, in the country as well as in town, The gladiatorial shows introduced by Rome later added a new horror, and as a modern historian has expressed it, the whole country became a dismal swamp of blood and filth. Is it any wonder, then, that this people, which was so marvelously gifted, the people which at that very time had its Demosthenes, its Aristotle, its Plato, its Euclid and its Socrates, nay, who even produced an Alexander who was such a marvellous conqueror in war, should fall without a struggle and become the degraded slaves and panderers of its conquerors? And though they filled the world with their glory, their eclipse was unremarked. As some one said of the lower Empire later on, they had sunk so low by their immorality that they made no noise when they fell. It is an irrefragable proof, if proof be needed, of the absolute powerlessness of mere intellectual culture to build up a nation's greatness, to maintain its strength or avert its ruin.

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ROME'S SIMILAR FATE.

"Let us look at this same truth in the history of that other people which had assimilated all the culture of the Greeks and added to it besides a material greatness and a military domination which summed up and surpassed all that preceding earthly powers had ever attained; I mean the Roman Empire—the fourth beast of Daniel, 'terrible and wonderful and exceedingly strong, treading down the rest with its feet,' that empire which in the minds of its people was a deity that could never be destroyed. Consider how its decline and fall tally with the disruption of the marriage relation and the profligacy that inevitably followed. The various methods of entering that sacred compact which obtained among them we dismiss—all except one. They are mostly too shameful to speak of in an assembly like this. The most solemn one, that of confarreatio, as it is called, the marriage that was contracted only after consulting the auspices, in the presence of all the gods with most august ceremony, brought to the woman merely subjection to man. She was, in the words of the ceremony, delivered to him. She became about the equal of his daughter, and was entitled to a share in the family possessions as a child. She was merely for pleasure, for respectability perhaps, and the procreation of a family. When she displeased her lord and master by becoming old or losing her beauty, a servant opened the door of her home and out she went. 'Collige sarcinulas dicet libertus, et exi,' writes Juvenal. 'Gather your traps,' the freedman will say, 'and go.'

Clearly such a union could not be lasting, and though respect for ancient traditions kept them in check for a little while, the divorce introduced by Roman laws was practised under every form and for every motive. There were divorces of the rich, divorces of the wearied, divorces that came like a May-day moving because the year was up: there were divorces for gain, as when Cicero dismisses his beloved Terentia, over whom he weeps so copiously in his letters because his creditors were pressing him, and Terentia's funds were low, and there were divorces of generosity, as when that amazing censor of morals, Cato, transferred his wife to Hortensius because she pleased Hortensius' fancy, and so on, rich and poor, Emperor and subject, wives were like old shoes, as one writer contemptuously said, to be flung aside when no longer serviceable. What was the consequence? Women began to count their age not by their years, but by their divorces, says Seneca. They divorced to marry and married to divorce, and the quality which men refused them in the practice of domestic virtue they acquired by the practice of public vice. The noblest women of the State took part in the most abominable drunken and impure nightly orgies; they had a place of honor in the herrors of the amphitheatre and gave the signal to butcher the unhappy gladiator who knelt at their feet, expecting mercy at least from them; and when a madness for obscene and bloody contests in the arena took possession of the whole Roman nobility, the women descended there and scenes were enacted over which we must draw the veil. 'Woman,' says Seneca, 'is an animal without shame,' and in speaking of the women of his day it was true. * * * Every one knows what followed; the successive murders of the divine emperors immediately after Augustus, the wild uprising and butcheries by the slaves, of whom the empire was full, and then the devastating sweep of the naked savages from the North who trampled with contempt on the ashes of the world-wide Empire of Rome that was thought to be immortal. What is true of these splendid civilizations is also true of savage tribes. * * * We have it from Cæsar himself that among the Germans wives could be sold or killed at pleasure, and that on the death of their husbands it was not an uncommon thing for all the wives (for they were polygamists and that says everything) to be buried alive or slain amidst the most atrocious torments. It only goes to prove that the highest and the lowest, the civilized and the savage have no notion of the rights of woman, the equality of the sexes and the sacredness of the family unless the divine institution which was imparted to the human race at the beginning and elevated and consecrated by the Redeemer be known and observed."

A MODERN EXAMPLE.

Coming down to modern times the speaker drew a startling picture of France, "where marriage has been degraded to a civil contract, rescindable like any other, and where successive governments, with what looks like diabolical premeditation, have systematically and successfully aimed at the destruction of family life. In seven years after divorce was permitted in France, a thing undreamt of since the beginning of its Christianity, there were 10,000 divorces—10,000 households disrupted and dishonored. When we add to this that almost half of the marriageable men are single, and that a large number of marriages are without issue, we can appreciate the warning of Jules Simon, one of its ablest statesmen, that if France has soldiers to defend it now, in a few years it will have none. * * France is without children. And the glorious nation of soldiers and saints finds itself in the presence of national disaster, because of its national crime, and with an unnameable stigma upon its once fair fame. What has been its history ever since it began this war upon family life? We would willingly draw a veil over it, for the love we have for its past. But here it is in a few words. Characteristically beginning by enthroning a courtesan upon the very altar of Notre Dame, and inaugurating an orgy of blood that is unparalleled in the history of modern civilization, it has ever since persecuted the name of Jesus Christ. It periodically breaks out into its saturnalia of crime. It has murdered the three last archbishops of its greatest city as a culmination of its atrocious slaughter of multitudes of priests and nuns and devout Christian laymen; it has driven the Sister of Charity from the bedside of the dying, closed up churches where God was worshipped and torn the crucifix from the schools, to take even from childhood anything that reminds it of Christ. It is a worse persecutor in some respects than the old pagans, for it has the bitterness and knowledge of an apostate, and its bitterness becomes greater as the nation becomes more decrepit. And decrepit it is. Its history during the century has been a succession of tottering governments, while the world looks on and jeers. It counts for less every day in the councils of Europe. In the possible cataclysm that may come upon the nations its only alley is a relentless persecutor of the old faith of France, and there can be little doubt that as pagan Rome fell before the German invader, this once glorious nation, unless the prayers of its former saints and the supplication of some of its still faithful children avert the disaster, will pass from among the nations. There are no families. Why should she or how can she remain a nation?

(Continued on fourth page.)

FACTS ABOUT HEALTH

It is Easy to Keep Well if We Know How—Some of the Conditions Necessary to Perfect Health.

The importance of maintaining good health is easily understood, and it is really a simple matter if we take a correct view of the conditions required. In perfect health the stomach promptly digests food, and thus prepares nourishment. The blood is employed to carry this nourishment to the organs, nerves, muscles and tissues which need it. The first great essential for good health, therefore, is pure, rich blood. Now it is certainly a fact that no medicine has such a record of cures as Hood's Sarsaparilla. It is literally true that there are hundreds of people alive and well today who would have been in their graves had they not taken Hood's Sarsaparilla. It is depended upon as a family medicine and general regulator of the system by tens of thousands of people. This is because Hood's Sarsaparilla makes the blood pure. This is the secret of its great success. Keep your system in good health by keeping your blood pure with Hood's Sarsaparilla, which absolutely cures when other medicines fail to do any good whatever.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

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