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CHARLOTTETOWN, P. E. ISLAND, MONDAY, MARCH 9, 1891.

VOL. 27.—NO. 69

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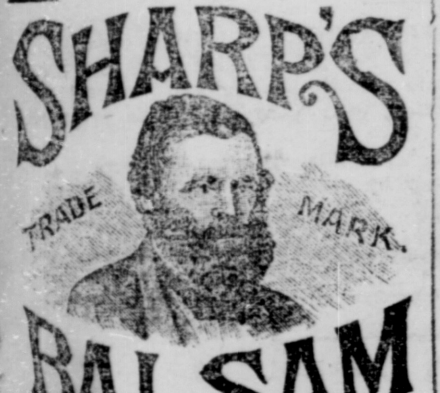
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Pipes, Tobaccos and Smokers' Requisites generally.
Jan 20

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HARRIS & STEWART, LONDON HOUSE.

Charlottetown, Feb. 4, 1891.

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BEER & GOFF'S.

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Charlottetown, January 6, 1891—w f s

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DIRECTLY TO THE
PAIN-POINTS IN THE
MUSCLES.
For CRAMPS, COLIC,
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CHOLERA MORBUS,
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NO REMEDY EQUALS
THE PAIN-KILLER.
In Canadian Cholera, it
Complains its effect, and
it cures in a very short time.
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BURNS, BRUISES, SPRAINS,
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SOLD EVERYWHERE AT 25c. A BOX.
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E. W. TAYLOR,
CAMERON BLOCK.
Charlottetown, Feb. 23, 1891.

ODDFELLOWS COLUMN.

Lodges in P. E. Island.

St. Lawrence Lodge, meets Monday.
Willey Lodge, meets Friday.
Port la Joie Encampment, meets second Wednesday.

SUMMERSIDE.
Prince Edward Lodge, meets Thursday.

Some discussion has taken place in the papers as to the present attitude of the Catholic Church towards fraternal societies; and the statement has been made that the Masonic body is now the only one barred to Catholics by the authorities of their Church. This is not exactly correct, however. The Masonic body is expressly barred, under penalty of excommunication. Other societies, like the Oddfellows, are debarred by the Church to be dangerous; but membership therein does not involve excommunication, nor is one so offending deprived of absolution, unless the confessor feels that the society is the proximate cause of sin in that particular case. It would seem that being an Oddfellow is held an offence similar to drunkenness; the offender is to be warned to quit as soon as he can, but while he is trying to get strength enough to quit he is not to be excluded from the privileges of his church. It is a position in morals we do not exactly comprehend. If it is wrong to be an Oddfellow, then the offender should come out and leave the society, and the authorities should not condone the offence, as it seems they are permitted to do. However, it is not easy for those who are not Catholics to understand these things; possibly the members of that Church can do so.

The following circular letter of the Catholic Archbishop of Cincinnati explains the position, as far as it is explainable:—

[OFFICIAL.]
DIOCESE OF CINCINNATI.

SECRET SOCIETIES.
CINCINNATI, O., October 8th, 1890.

Several persons have made enquiry about the issue recently given to guide pastors and confessors concerning secret societies. Some have understood that Catholics are permitted to enter any of them, excepting only that of the Freemasons. This mistake has been made in some of the public papers. I judge it well, therefore, to prevent errors by stating the matter correctly. The Masonic Society is expressly condemned even under excommunication. Consequently it is itself a mortal sin for any Catholic to enter it, or to continue in it.

The other secret societies, as Oddfellows, Knights of Pythias and many of a similar kind, are commonly dangerous to Catholics; and pastors should be zealous in dissuading those under their care from joining them. Experience shows that they lead to indifference as to revealed religion, and help to make Catholics careless about approaching the sacraments and attending to other religious duties.

In the confessional penitents should be strongly urged to leave such societies. Absolution, however, is not to be refused unless the confessor on examination shall find that the society is a proximate occasion for sin for the penitent. This rule is based on the common principle that a penitent is not to be refused absolution unless he is persevering in mortal sin, or in exposing himself to the proximate danger of mortal sin. Catholics understand very well that even if they are committing venial sins, or exposing themselves to some danger but not proximate, they are not refused absolution. They know that giving absolution does not mean a permission to expose one's self even to remote danger. It means only that such remote exposure does not hinder from the sacraments. And it is expected that by letting him have the grace of the sacraments he will be strengthened to overcome the danger, and probably to remove himself entirely from it.

A man may be drinking more than he ought, but without getting drunk. His confessor will tell him he is doing wrong, and will urge him to cease. But he will not refuse him absolution, because he is not in mortal sin. If he were refused absolution and kept from the sacraments, having no help from religion, he would be almost sure to fall into drunkenness. If he is encouraged to receive the sacraments, the grace which they bring to him may preserve him from drunkenness, and perhaps may eventually strengthen him to renounce drinking altogether. Giving absolution is not encouragement to continue drinking, but a help to save him in his danger.

So for a Catholic in one of these societies, giving him absolution and admitting him to holy communion is not an encouragement for him to continue in his unsuitable and dangerous and unsuitable position, but a means to preserve him among the dangers to which he is exposed, and perhaps eventually strengthen him to renounce the society altogether.

WM. HENRY ELDER,
Archbishop of Cincinnati.

NOT A RELIGION.—The enemies of Oddfellowship persist in claiming that Oddfellowism make the Order a system of religion. Oddfellows do nothing of the kind, and there is not the slightest ground for the charge. Oddfellowship is an auxiliary to religion—the handmaid of the church. It plainly disavows any intention to interfere with the religious beliefs of its members; and the fact that Jew and Christian, Catholic and Protestant are in the Order, and that there is no jar between them, is certainly proof enough that Oddfellowship is not regarded as a religion. It is unquestionably a great aid to religion in its tendencies and teachings, for it seeks to develop moral character. Moral character without religion may not be all that man needs, but religion without moral character is certainly not all that he needs. It may be said that the latter condition is not possible. It is possible and it is a fact too. There are men who have plenty of religion and no moral character. Just so long as they meet no great temptations and perfections they are all right, good citizens, and they act like honest men. But when temptations or other troubles come they go to pieces like the clod in the pelting sleet. We believe that many men, who are devout religionists, and yet fall, are deserving of the utmost sympathy. They have honestly made the fatal mistake that a high state of religious feeling is a desirable and safe state. It is desirable enough if there is strong moral character behind it. One of our most prominent ministers said a few Sundays since, in his pulpit, while referring to the Kan bank failure, that he was "prepared to give a million dollars worth of religious feeling for one dollar's worth of good, sound moral character." The sentiment is golden.

Oddfellowship says to men: "It is not proposed to interfere with your religion; you may be filled with religion or have no faith beyond a belief in God; you may favor any creed you choose, but you must be an honest man if you would be a true Oddfellow. Whatever of virtue there is in you this institution will endeavor to bring out, and if you are a religionist, Oddfellowship will try to make you a better one than you were before you became an Oddfellow; and if you are not it will better fit you for the absolute acceptance of religious faith." Oddfellowship, if its principles are faithfully accepted, lays a splendid foundation on which to build a religious faith. But it is not a religion in itself, and makes no pretence of being.—Exchange.

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LOVE IN PRACTICE.—Men do not know themselves. The greatest hypocrisy is among men who have a correct view of morals, duty and of respectability. The theoretical moralist, religionist or other real useful man, if practical, is the greatest hindrance to the progress of the human race.

The man who opens his bank with prayer once a week, when he knows that he cannot pay his debt—though inviting deposits even from those engaged in collecting funds for the bettering of the condition of mankind is a theoretical business man and religionist. It is possible to believe that such a man thinks he is a good man. The truth is such a case counts theoretical morality and religion as taking the place of principle and moral character; a point that we have before made in these columns.

Oddfellowship has its enemies. They are composed of two classes: one consists of the treacherous, despicable perjurors, who have agreed to be loving towards their fellow men, and then, for the sake of favor or gain, have arrayed themselves as opponents to the most complete and magnificent system of benevolence and brotherly love that has ever been conceived among men. The other is composed of the men who believe that a tract or a prayer will allay the cravings of a hungry stomach. Many of these men are honest and sincere, and that is the most amenable feature of their case. When a man is honest in his error he is the very hardest subject to convert.

Oddfellowship is practical. The teachings of its ritual might be construed as theoretical, but it reduces every principle taught to practice. Oddfellowship will go into the room where the man as his home disease exists and stay there as long as its ministrations are needed. It will sit by the bedside of the suffering, week after week, and year after year, as has been done in numerous instances. It will send men to the sick room who must labor through the day, and they will watch a suffering brother night after night and with dooping eyelids work for their daily bread next day. It will take the orphan in its arms and hold it there until it is warmed into manhood and womanhood, whatever sacrifice the work may require.

Now what of the opponents of Oddfellowship? Can they be relied upon to do such work? The most bitter opponent of fraternal societies we ever knew was once asked to go into the house of a neighbor to assist in a case of small-pox. The victim was not an Oddfellow, and was suffering for attention. A live, real Oddfellow, heard of the case. He said: "I have never had the small-pox, but I have been taught and try to practice the creed of brotherly love, and I will go and take care of that man," and he did. Oddfellowship is a reality. It is not a theory. It is not a sham. It has not one particle of Phariseism in its teachings or its practice.—Chicago Oddfellow

Carlyle and Scott.

A man like Carlyle, who held that men had no business, in an earnest world, to be drifting about happily, and who laughed with Titanic scorn at those who, like the old smoke jock, were always whining, "Once I was happy, now I am miserable," could find in Scott only a superficial and healthy good-nature, and childlike and unquestioning acquiescence in shallow and formal answers to the vital problems of life and destiny that ought to shake men's souls with the effort of adequate explanation. Tales of chivalry and romances of the border, historical pictures of feudal England and the crusades, were only liabilities of an indolent and care-less age—sugar-candy for children, not strong meat for men.

Confronted with the question, was Scott a great man? Carlyle, kindly, reluctantly, regretfully, answered, "he was a strong and healthy man." But what travail of the soul does he south? what inward pain does he alay? what thirst assuage? Snake-pyre drops immortal balm upon the weary heart of man; Dante speaks to his inner want; Goethe mirrors the unrest and the aspiration of an intellectual age. But Scott, says Carlyle, tells romantic or touching tales of costume and manners; his figures are quine clothes, not persons; he never touches the real springs of life.

All this is said by Carlyle with a kind of yearning fondness for the man of whom he speaks. That great shaggy sincerity, that hearty manhood, which the Tweed and Tweeddale knew, that strong sweet voice which the English-speaking world loved to hear—all these could not fail to touch and charm so true and strong a man as Carlyle, Scott's countryman and his lover. In a letter to Scott, conveying a message from Goethe, the young and then unknown Carlyle had acknowledged the debt which, in common with millions of men and women, he owed to the magician. Indeed, Scott himself held much the same opinion of his works that Carlyle critically expressed. Tributes to his renown were very distasteful to him, and he spoke of himself deprecatingly as a mere writer of stories to entertain the public.

None the less since Shakespeare's women there is no truer woman than Jeanie Deans, and Amy Robsart is as fair and hapless as Ophelia. What range of figures "bodied

forth" by genius surpasses in our literature—with whatever length of interval between—those of Shakespeare and of Scott. It was tragic to see the best-behaved author of his time overwhelmed in the struggle for money to raise a pseudo-baronial castle. But it was ennobling to behold a strong man resolved that no one who had trusted to his word should suffer. To determine the comparative greatness of a story-teller and a philosopher, of a dramatic poet and a moralist, is an interesting speculation, but it is not of vital importance. Homer is a friend and benefactor of mankind not less than Plato and Aristotle. Carlyle's estimate of Scott's genius may be good, but his feeling for the man is better. There is nowhere a more sympathetic treatment of one great author by another. His views of the "greatness" of Scott will not lessen delight in the story-teller, nor the quickening impulse of his heroic self-sacrifice.

There is no more pathetic passage in all Carlyle's works than the last words of his paper on Scott: "It can be said of him, when he wrote, he took a man's life along with him. No sonnet piece of British manhood was put together in that eighteenth century of time. And his fine Scotch face, with its shaggy honesty, sagacity and goodness, when we saw it at the Editor's Easy Chair, was all worn with care, the joy all lost from it, ploughed deep with labor and sorrow. We shall never forget it; we shall never see it again. A lion, Sir Walter, pride of all Scotchmen, take our proud and sad farewell!"—From the Editor's Easy Chair, by George Curtis, in Harper's Magazine for March.

**I took Cold,
I took Sick,
I TOOK
SCOTT'S
EMULSION**
RESULT:
**I take My Meals,
I take My Rest,
AND I AM VIGOROUS ENOUGH TO TAKE
ANYTHING I CAN LAY MY HANDS ON;
getting fat too, for Scott's
Emulsion of Pure Cod Liver Oil
and Hypophosphites of Lime and
Soda NOT ONLY CURED MY Incipient
Consumption BUT BUILT
ME UP, AND IS NOW PUTTING
FLESH ON MY BONES**
AT THE RATE OF A POUND A DAY. I
TAKE IT JUST AS EASILY AS I DO MILK.
Scott's Emulsion is put up only in 8 oz. and
16 oz. WRAPPERS. Sold by all Druggists at
25c. and \$1.00.
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The most serious and
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Price per bottle 35c. and 40c.
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OWING to the scarcity of Coal I have started a Wood Yard, and am prepared to supply Hardwood at a reasonable price, up to suit stoves, and delivered to all points in the city
A. DOWN,
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Jan 13—11

1891.
Spring Trip From Liverpool.

THE CLIPPER BARKENTINE
EREMA,
Newly Metalled, 300 Tons Register,
R. McDONALD, Commander,
WILL SAIL FROM
Liverpool for Charlottetown
ABOUT 1st OF APRIL,
and will carry Freight at through rates to the
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Charlottetown, Feb. 17, 1891.