

The Examiner

VOL. XXV.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, MONDAY, MARCH 30, 1874.

NO. 13

CLOSING AND ARRIVAL OF MAILS,

POST OFFICE, CHARLOTTETOWN, P. E. ISLAND,
AFTER FRIDAY, 19th DECEMBER.

MAILS.	CLOSE.	DUE.
Ontario, Quebec, Nova Scotia, New Brunswick and United States.	Tues. Thurs. and Sat., 8 p.m.	About Tuesday, Thursday, and Saturday evening, but uncertain.
Great Britain & Newfoundland, via Halifax.	Tues., 23d & Thursday, 25th instant, and every second Tuesday and Thursday afterwards, 8 p.m.	About Tuesday the 20th, and every alternate Tuesday afterwards.
Great Britain, via United States.	Tuesday, Thursday and Saturday, 8 p.m.	Uncertain.
Summerside and intermediate offices.	Daily, Sunday excepted, 9 p.m.	Daily, Sunday excepted, 2 p.m.
Georgetown and intermediate offices.	Daily, Sunday excepted, 9 p.m.	Daily, Sunday excepted, 2 p.m.
Western—Tignish, Alberton, &c.	Wednesday, Saturday, 9 p.m.	Tuesday, Friday, 2 p.m.
Eastern—St. Peter's, Souris, &c.	Monday, Thursday, 9 p.m.	Wednesday, Saturday, 2 p.m.
Southern—Murphy Harbour, Belfast, &c.	Monday, Thursday, 9 p.m.	Wednesday, Saturday, 2 p.m.
Bellevue—Trigon, Cranport, &c.	Monday, Wednesday, Friday, 9 p.m.	Monday, Wednesday, Friday, 9 a.m.
Brockley Point—Covehead, &c.	Monday, Thursday, 8 a.m.	Tuesday, Friday, 9 a.m.
Pisiquid—Johnston's River, &c.	Friday, 12-30, p.m.	Friday, 10 a.m.

Letters intended for registration must be posted half an hour previous to the closing of the Mail by which they are to be forwarded, and the postage and registration fee must be prepaid.

The postage on transient Newspapers and on Letters for City delivery, must, in all cases, be prepaid.

Mails arriving before 10 p.m., will be delivered same night.

Office hours from 8 a. m. to 9 p. m.

Money Orders issued and paid from 10 a. m. to 4 p. m.

A. A. MACDONALD, Postmaster.

Business Cards.

CARVELL BROTHERS,
AUCTIONEERS,
Commission Merchants,
AND GENERAL AGENTS,
BANK BUILDING, QUEEN STREET,
Charlottetown, P. E. Island.

WILLIAM DODD,
Commission Merchant and
AUCTIONEER,
QUEEN STREET,
CHARLOTTETOWN, P. E. ISLAND.

HERMANS & SON,
Bell-Hangers, Gun and Tin-Smiths,
QUEEN STREET,
OPPOSITE WATSON'S DRUG STORE.

**A neat Assortment of
TINWARE, KITCHEN UTENSILS
&c., &c., &c.**

SAYER'S CRYSTAL EUP,
Sold Cheaper than ever.

F. M. CAMPBELL,
GENERAL MERCHANT
COMMISSION AGENT,
AUCTIONEER & BROKER,
TRINITY CORNER, GEORGETOWN, P. E. I.

Standard Life Insurance Co.,
Sept. 1, 1873, 1y

**VULCAN FOUNDRY
GEORGETOWN.**

BANGOR HOUSE,
PLEASANTLY SITUATED ON
North Side King's Square,
St. John, - - - New Brunswick.

JOSEPH CREAMER,
Physician & Surgeon,
25 Great George Street, (City Hotel).

JAMES BRENNAN,
House, Sign, and Carriage Painter,
Paper Hanger & Glazier,
SOURIS WEST.

PRINTING,
Having Improved
Power & Gordon Presses,

St. Lawrence Marine Insurance Co. of P. E. Island.

**REMOVAL—
SMALLWOOD & BOYER.**

**NEW MACHINE SHOP AT HEAD
OF QUEEN STREET.**

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POETRY.

THE TWO ARMIES.

BY OLIVER WENDELL HOLMES.

As life's unending column pours,
Two marshalled hosts are seen—
Two armies on the ramparts of
That death-flows back between.

One marches to the drum-beat's roll,
The wide-mouthed clarion's cry,
And hears upon a crimson scroll,
"Our glory is to die!"

One moves in silence by the stream,
With sad, yet watchful eyes,
Calm as the patient patient's gleam
That walks the clouded skies.

Along its front no sabres shine,
No blood-red pennons wave;
Its banners bear the single line,
"Our duty is to save."

For those on death-bed's lingering shades,
At Honor's trumpet-call,
With knitted brow and lifted blade
In Glory's arms they fall.

For those no clashing falchions bright,
No stirring battle-voices heard,
The bloodless stabber calls by night—
"Each answer, 'Here am I!'"

For those the sculptor's laureled bust,
The builder's marble piles,
Through long cathedral aisles,
For those his blossoms-sprinkled turf
That floods the lonely grave,
When spring rolls in her sea-green surf
In dewy-fountain waves.

Two paths lead upward from below,
And Angels walk above,
Who count each burning life drop's flow,
Each falling tear of Love.

Through from the Hero's bleeding breast
He pulses Freedom down,
Through the white lilies in her crest
Sprang from that scarlet dew—
While Valor's haughty champions wait
Till all their scars are shown,
Love walks unscathed through the gate,
To sit beside the Throne!

LITERATURE.

THE SWEDISH IN PRAGUE.

CHAPTER XIV.

Helen was in ecstasy. Her beloved friend was alive, unharmed, living on the same roof with her and had been raised—a Swedish Colonel had taken care, with his ingenuity, to mention in conversation with his hostess, who had put several general questions to him about his family—to a situation of rank and influence, which gave him a right to look about unconstrained, and to follow the dictates of his heart. The Helen fancied herself arrived at the summit of all her fondest wishes.

It was the remembrance of Wallenstein's name that gave her such a certain way that had become of him. But having been interested in the favorable turn affairs had taken, she had no further apprehensions as to his personal safety; for the Altmatt had been liberated by the enemy, and it was there that Wallenstein dwelt. In the first undisturbed interview with her lover, however, she intended to obtain conclusive information on this subject—the only speck that partially clouded the bright horizon of her happiness. She would not, indeed, venture to originate the mention of Wallenstein's name before Odowasky, lest it should excite in him a feeling of jealousy, but she felt sure, somehow or other, that he would himself allude to it.

During the remainder of this evening, the lovers could find no opportunity for a *tele-gramme*. The domestic affairs of the house, and the public business, respectively, afforded constant occupation both to Helen and the Colonel. The time of suppression of retires succeeded to each other, but not without means having been found to agree upon an early meeting next morning in a secluded part of the gardens of the "Café."

The interview took place. With most of the inmates were yet asleep. Helen, fresh and blooming as a morning lily, which was beginning to dawn upon the beautiful landscape, tripped down stairs, and Odowasky soon followed by a different door through the shaft's walks of the garden; and even supposing they had been observed by any one, who could put an improper construction upon the accidental meeting of the young lady and the Colonel?

As soon as he saw her at a distance, and was convinced they were unnoticed, he sprang forward, pressed her to his breast, and was for some minutes deprived of utterance by joyful emotion. Helen, rapt in the delightful thought of being thus faithfully and ardently beloved by a hero, she too, was unable to speak; but tears expressed her feelings more eloquently than words could have done; and, gently putting aside her curling locks, Odowasky kissed the pearls that ebbed each other down his mistress's rosy cheeks. The storm of sensibility subsided by degrees, and tranquillity yielded to more level emotions. Helen made several enquiries as to the events of the last days, and in answer, Odowasky related to her what the reader already knows.

Helen soon saw that all he had hitherto attained failed to satisfy her friend; and feeling much hurt at this discovery, she conferred with him in decimating the Swedish court intrigues, Konigsmark manifestly envious and at the cost of the Swedes incessant hatred barbarians. As to her own hopes Odowasky seemed to think their fulfilment remote. He neither could nor would offer her his hand but in the character of a general. He considered neither his honors nor riches as sufficient to insure to his wife that splendor which in his mind, was due to her beauty and accomplishments. The distribution of houses in Prague, as had been planned at Pilsen—partly in jest, partly in earnest—had been rejected by Konigsmark, who rationally alleged its impracticability, unless they were possessed of the other two parts of the town.

"But don't be uneasy," added Odowasky, "I shall still show these proud, cold-hearted Swedes. Only let these two quarters of the town be taken, (an event which cannot be delayed much longer, for I know they are great in want of troops and arms)—then, as soon as the Count Palatin arrives, I both can and will hold another language."

"And do you really believe," asked Helen, "that both quarters of the town will so easily surrender?"

"They must. How would it be possible for them to hold out. General Wurtemberg and the Prince are on their march thither. To these I shall make known who I am, and the services I have rendered. I have already paved the way to the Count Palatin's favor; and through him Christiana shall be acquainted with the true state of things."

"But what can Konigsmark harbor in his mind against you?"

"That which all inferior minds entertain in reference to higher ones—envy and jeal-

BISMARCK'S LEGISLATION.

PRINCE BISMARCK'S legislation with respect to the religion and clergy of Germany, has created in intense feeling in Great Britain and Europe. Our readers will, we are sure, read with interest an article which will throw some light upon this legislation. At a monster meeting, recently held in England, Mr. Allies, a gentleman evidently well versed in the subject, made a lengthy speech. He said that Bismarck's Legislation consisted—

1st. Of the education and formation of the clergy.

2nd. Of the appointment and displacement of the clergy.

3rd. Of the Church's power of censure in guarding the faith, which is subject to the strict supervision of the State.

4th. Of the creation of a Royal Court of ecclesiastical affairs, which has the supreme decision in everything that concerns the Church.

Prince Bismarck had found that it was necessary, he began, to repeal an article of the Prussian Constitution which assured to all the religious communities perfect freedom and independence. His law of April last erased that article of the Prussian constitution and substituted for it a statement that these religious communities might indeed manage their own affairs, but under the supervision of the State. He therefore took away altogether that liberty which was written in the Charter of the Prussian Constitution in 1850, and under which not only the Catholic Church, but likewise the other religious confessions had been living in Prussia from 1850 to 1873. That was the primary measure, and having cleared ground in that way, he then proceeded to pass laws in the month of May. With regard to education, the law orders that no Lutheran and no Catholic clergyman shall be appointed in any place without having attended a course of three years instruction in a State University, likewise without passing at the end of these three years an examination before examiners appointed by the Minister of Public Instruction in the three subjects of German philosophy, German literature and history. Observe that, by these new laws, the qualification for a Catholic priest is that he should for three years have passed his time at a State University. In England there is nothing equivalent to a State University in Germany, nothing that is so entirely under the State. Further, the examination which these laws provide is that each candidate for the ministry must satisfy his examiners that he perfectly understands the course of German philosophy in deep years. Now that philosophy is most deeply infected with error. The main, the most remarkable error which has pursued through a variety of vagaries is the denial of a personal God. That is Pantheism. The whole course of German philosophy for the last sixty years has tended to the denial of a certain force running through all nature instead of it. Now it appears as a qualification to serve in the office of priest, every candidate for such a place must undergo an examination in such a subject as that by examiners appointed by the State. Then when such an examination has been passed and a certificate given that it has been passed to the satisfaction of the examiners, the nomination must be presented by the Bishop to the Minister of Public Instruction, and be accepted by him. This, we think, perhaps, is the best reason for supposing that no priest could be appointed to any cure by an Archbishop without getting first the consent of the Minister of State. That will give a standard by which to measure what the spirit of these Bismarckian laws is with regard to the Church. But he does not stop here. He likewise creates at Berlin the Royal Court for ecclesiastical affairs, consisting of eleven members nominated by the Crown, and every subject that concerns the Church may be brought before them, every appointment, every trial that concerns a priest, or that concerns anything upon which the Church's consent is required, may be brought for revision before that tribunal. We have all heard in our own history of a certain Court of very ill fame termed the Star Chamber, but this is the creation of a much more powerful and rapidly acting tribunal than the Star Chamber in this country was, and making a power to pronounce its ultimate judgment on every affair concerning the Catholic Church, to reinstate a priest who is under censure, or to pronounce them guilty if they are not under ecclesiastical censure, to censure bishops for the performance of their most sacred duties as Bishops, to reverse their judgments, to publish them with fine and imprisonment, and finally to deprive them. That is the new Star Chamber, which the legislation of Prince Bismarck has erected in the German Empire. And fourthly, to complete this, the whole power of the Church with regard to censure, in which consists its power to maintain the unity and purity of the Faith, is likewise put under the control of this new Star Chamber. If a Bishop, for instance, has appointed any priest to a certain cure, and sees fit to remove him from that cure, the priest, if he were so regardless of Catholic doctrine and principle as to do it, might appeal, under this new law, to the State for reversal of judgment and his Bishop would be brought before the supreme tribunal in Berlin, and the priest might be restored to his functions as a priest, and if the Bishop refused to submit to the decision he would be punished by fine and imprisonment, which is one thing, and deposition, which is another. This Legislation affects the Catholic Church.

"* * * * * Consider," he says, "that every Bishopric in the Catholic Church throughout the world forms part of one whole. Without that it is not a Catholic Bishopric. A Catholic Bishop is not a Bishop who stands by himself, but he forms part of that great mass which is the rock of the Church; he forms part of one united episcopacy. He must be in union with the Catholic Bishop who is in union with the Pope, and the Pope is in union with the Holy Father above him, are the powers of censure, the ultimate power which

CHRIST HAS GIVEN TO HIS CHURCH TO MAINTAIN PURITY OF FAITH (hear, hear), the highest of which powers is excommunication, that is the depriving of a disobedient and rebellious member of the privilege of membership. Now all those powers manifestly rest in the Bishop in each diocese throughout the whole world, and you will at once observe that the legislation of Prince Bismarck tends to break up the whole of this. It assaults the inward life of the Church. What it says is, 'Your priests shall not be in union with your spirit; they shall have mine; they shall go to my university; they shall have my philosophy; they shall have my history, and the spirit of my German literature. They shall be adepts in the literature of Goethe, for instance, and Schiller, and so on; they shall know Pantheism and a man may be a good and pious denier of God. They shall understand the various systems of German philosophy, all of which terminate in the denial of one personal God, and the denial of one personal God is the denial of one personal God. They shall be adepts in the literature of Goethe, for instance, and Schiller, and so on; they shall know Pantheism and a man may be a good and pious denier of God. They shall understand the various systems of German philosophy, all of which terminate in the denial of one personal God, and the denial of one personal God is the denial of one personal God. They shall be adepts in the literature of Goethe, for instance, and Schiller, and so on; they shall know Pantheism and a man may be a good and pious denier of God. They shall understand the various systems of German philosophy, all of which terminate in the denial of one personal God, and the denial of one personal God is the denial of one personal God. 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