The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 6, 1898. Vol. XXVII No. 15

Calendar for April, 1898.

MOON'S CHANGES.

Full Moon, 6d 4h 20m ev.
Last Quarter, 13d 9h 28m m.
New Moon, 20d 5h 21m ev.
First Quarter, 28d 9h 5m ev.

D M	Day of Week.	Sun rises	Sun Sets	Moon Sets
		h m	h m	h m
1	Friday	5 41	6 27	3 09
2	Saturday	5 39	6 29	3 35
3	Sunday	5 37	6 30	3 55
4	Monday	5 35	6 31	4 12
5	Tuesday	5 33	6 32	4 37
6	Wednesday	5 31	6 34	rises
7	Thursday	5 29	6 35	8 11
8	Friday	5 27	6 36	9 32
9	Saturday	5 25	6 38	10 49
10	Sunday	5 24	6 39	11 58
11	Monday	5 22	6 40	morn.
12	Tuesday	5 20	6 41	0 55
13	Wednesday	5 18	6 43	1 42
14	Thursday	5 16	6 44	2 17
15	Friday	5 14	6 45	2 44
16	Saturday	5 12	6 46	3 05
17	Sunday	5 11	6 48	3 23
18	Monday	5 09	6 49	3 47
19	Tuesday	5 07	6 50	4 04
20	Wednesday	5 05	6 52	4 26
21	Thursday	5 04	6 53	sets
22	Friday	5 02	6 54	9 19
23	Saturday	5 00	6 56	10 19
24	Sunday	4 59	6 57	11 12
25	Monday	4 57	6 59	11 58
26	Tuesday	4 56	7 00	morn
27	Wednesday	4 54	7 01	0 37
28	Thursday	4 53	7 03	1 09
29	Friday	4 51	7 04	1 36
30	Saturday	4 50	7 05	1 57

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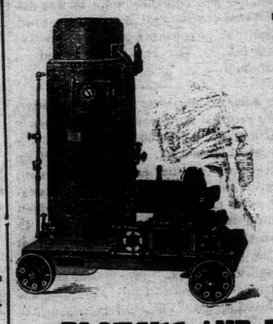

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The Way of the Cross.

Tradition tells us that, after Christ's ascension, the Blessed Virgin was wont daily to travel to Pilate's house, to Mount Calvary, along the way over which Jesus bore the cross; and that she paused at those spots made memorable by some insult, injustice or cruelty inflicted on Christ. We can form an idea of the Queen of Martyrs as she thus, amid those silent witnesses of the passion, meditated the sufferings of her Divine Son. Must not every sight of the pillar at which He was scourged, of the tribune whereon He was mocked, of the spots whereon He fell, of the way marked by His blood, of the nails that transfixed Him, and of the cross whereon He died, of the grave wherein He was buried, have been a sword which pierced her loving heart? How must her bleeding heart have melted in sympathy with her suffering Son! And oh! how she must have prayed that his sufferings and His death might not be for sinners in vain! These pilgrimages were noticed; the sorrowful Mother was not permitted to make them alone! the holy women and disciples of our Lord accompanied her, praying in the spirit of her hymn:

"Fount of love and holy sorrow,
Mother may our spirit borrow
Somewhat of thy woe profound;
Unto Christ with pure emotion,
Raise our contrite hearts devotion—
Love to read in every wound!"

Thus the practice inaugurated by Mary grew into a devotion which has led Christians to hold in veneration every place in Palestine identified with the Saviour. The devotion spread until everyone who had a favor to expect or a transgression to expiate vowed to visit the Holy Land. Pilgrimages to Jerusalem became daily more frequent and numerous. The piously-inclined resolved to spend their lives in the practice of mortification and prayer, where the very surroundings would constantly speak to them of the events in their Divine Master's life and death. With the growth of Christianity, the remoteness of certain people rendered for them a journey to Jerusalem so fraught with expense, difficulty, danger and sometimes disorder, that many pious souls found it inadvisable, if not well nigh impossible, to make a pilgrimage there. As those that are called into the vineyard at the eleventh hour received as much as those "who bore the heat and labor of the day," so the same just Lord decreed that those who could not visit Jerusalem, only in spirit, should receive the same graces as those who were privileged to do so in person; and by the erection of the Stations of the Cross (or pictures representing our Lord's journey to Mount Calvary), every Catholic church became a Jerusalem to all souls who there sought the graces and Indulgences of the Holy City.—Very Rev. D. I. McDermott.

A Society of Catholic Business Men and What They Do.

There is a society of Catholicism in Boston, still small in membership, but so beautiful in its consecration to the Blessed Sacrament, the sun and centre of Catholic worship, that too much cannot be said in praise of it. It is the Society for the Nocturnal Adoration of the Blessed Sacrament. It has long flourished in Paris and Rome, but was not established in Boston until 1882. Dr. Thomas Dwight, who had become acquainted with this devotion abroad, was the prime mover in its establishment in his native city. On December 7, vigil of the feast of the Immaculate Conception of the Blessed Mother of God, the society entered on its work. It had by this time the sixteen members necessary under the rules for the vigil, according to which two members must succeed each other every hour before the altar from 10 p. m. until 6 a. m. They assembled in the beautiful chapel of the Blessed Sacrament about 9.30. Night prayers were said, and at 9 45 the first hour's adoration began by the recitation of the office of the Blessed Sacrament. This office was recited every hour by four adorers, the two retiring reciting it with the two beginning their hour. All the members attended Mass and received Holy Communion together the following morning, and this has been done ever since, ordinarily on the first Friday of every month, except the months of July and August. The exceptions are the Forty Hour's Devotions and the feast of Corpus Christi, when the night of adoration is changed from that preceding the first Friday. A small room over the vestry is fitted up with cot beds, where previous to their hour and following it, the adorers all of whom are hard-working, professional or business men, may take a few hours rest. It would excite the wonder, almost the incredulity of the average non-Catholic to know that this physician on his rounds among his patients, that lawyer so cleverly arguing his case, yon businessman, with whom he has bought and sold, or the merry companion of his luncheon hour, has spent most of the night in a hard bed, in a crowded, comfortless chamber for the sake of his hour's adoration and of proving the fervor of his faith in the Sacrament of the Altar, and finding no reproach in those plaintive words of Christ in Gethsemine, "Could ye not watch one hour with Me?" But so it is; and the world understands not, but the faithful understand and receive even in this world the reward of their sacrifices.—Standard and Times.

The Teachers Functions.

In the latest issue of the Educational Review Professor Stockley of the University of New Brunswick, who by kindly services has often placed the Review under obligations to him, has an admirable paper on "The Real in Education." A teacher himself, Professor Stockley plainly possesses more correct and comprehensive ideas of what a teacher's true functions are than many others of his profession, and the setting forth of those ideas constitutes the main portions of this paper of his, which was originally read before an educational institute, and which is well worthy of the wider publication which it now obtains in the pages of the Educational Review. "We are all pretty well agreed," says the Professor, in one portion of his paper, "that the teacher is in *loco parentis*; therefore, that he is, in school, to think not only of so many mental machines before him, but of so many responsible beings—in oldfashioned, New Testament language, of so many souls. It is true that mental knowledge is the chief, if not the highest, object of the school. But to whom or to what are you going to give it? To a being of so much heart and feeling, of so much self-will and passion, of so much lightness, good or bad, that one could even despair of training it mentally at all? Evidently to abstract the child's mind from the rest of him is impossible." Nevertheless it is just that impossible feat, of abstracting the mind from the rest of the child, which the educational system that is followed in what we call our public schools, attempts to accomplish. It makes practically no pretence or endeavor to educate the heart of the pupil, but devotes all its energies to the instruction of the mind, and leaves the rest of the child to care for itself, with the result that the heart and feeling, the passions and will are largely untrained and neglected, as far as the school at least is concerned. Professor Stockley, it will thus be seen, in addition to pointing out the true functions of the teacher, arraigns that vicious and defective educational system which obtains in many of our schools.—S. H. Review.

In Southern Tyrol

One of the leading Scandanavian magazines of recent issue, the Nordisk Tidskrift, presents an entertaining paper, "Reminiscences of Southern Tyrol," from the pen of Madame Helena Nyblom, who is one of the many converts that have of late years been won to the faith in Sweden. According to Madame Nyblom, who recently visited the regions whereof she writes, there is a strong resemblance between the Tyrolese and the Norwegian peasant. Both are regular in their attendance at church, though the Tyrolese, it need hardly be said here, are overwhelmingly Catholic, whereas Lutheranism is the prevalent religion in Norway. In visiting the Tyrolese shrine of Maria Rast, where she found a copy of a Madonna, the original of which exists in her own land, Madame Nyblom was reminded of the legend connected with the painting, and she thus relates it: "There is a curious legend in connection with the altar-picture of the Madonna, who is portrayed with the Christ-Child in her arms and a wound on her forehead from which blood-drops are falling all over herself and the Child. The legend says that up in Dalaland, in Sweden, there lived in the sixteenth century a man who had wasted his substance in gambling and evil living, and so thought to put an end to himself by flinging himself into the Vanern. But on his way he became aware of a Madonna picture which had been suffered to remain there, a relic of the Catholic days, and which now fixed upon him reproachful eyes. Enraged at this unexpected interferference with his plans, he picked up a stone and flung it at the forehead of the Madonna. To his surprise and terror, blood began to flow from the brow of the pictured face and trickle down over mother and Child. Needless to say, he refrained from his sinful act, reformed his ways, and died a model of piety." A Tyrolese painter who chanced to be in Sweden at the time of this legendary occurrence made a copy of this bleeding Madonna, and it was this copy which Madame Nyblom saw above the altar of the little chapel of Maria Rast, in Southern Tyrol.—S. H. Review.

Nestorians Join the Church.

The Roman correspondent of the Pilot gives the interesting and pleasing intelligence that Benjamin, the chief of a tribe in Kurdistan, arrived recently in Rome for the purpose of making arrangements for the admission of the whole tribe to the Catholic Church. This tribe, which is called Gelon, numbers three thousand souls, who are yet Nestorians, an ancient heresy which dates back to the fourth century, and whose characteristic doctrine is that in Christ there are two distinct persons, the divine and the human. As a consequence of this doctrine, the Nestorians deny the efficacy of our Redemption by the sufferings of Christ, as they maintain that the man and not the God died for us on the cross. They refuse also to the Blessed Virgin the title of Mother of God, which is given her by Catholics. Many of the Kurdish Nestorians became Catholics during recent years but the present movement looks towards reuniting the whole tribe of Gelon to the Catholic Church. It is a result of the paternal interest manifested by Pope Leo XIII. in the reunion of the Oriental schimatics with the Church and especially with the similar movements which are taking place with regard to the reunion of several independent Eastern Churches and it gives good hope that the efforts of the Pope towards Christian unity will meet with the success they deserve.

Items of Iterest.

The Vera Roma states that negotiations have been commenced for the re-establishment of diplomatic relations between Switzerland and the Holy See.

A recent convert to the Church in England, says the Northwest Review, is Miss Annie Breach of Shanklin, Isle of Wight, who last year was in Manitoba visiting her sisters, Mrs. W. J. Mahoney and Mrs. R. H. Hookin, both of Oak Lake. Miss Breach, who was formerly for a time in the Anglican Convent at Cowley near Oxford, is a descendant of Elizabeth More, the sister of the Blessed Thomas More. It is expected that she will embrace the religious life.

In Paris on a recent Sunday Mgr. Geraigiry was elected Ecumenical Patriarch of all the Eastern churches in union with Rome. Mgr. Geraigiry, who was born at Blois in 1840, became a priest at the age of twenty-two, and has spent the greater part of his life in Asia Minor, where he enjoys great popularity and respect, not only of the Catholics, but also of the Armenians and Greeks. His election is much approved of by the Armenians of both rites.

Rome is expecting the arrival of a pilgrimage from Mexico. This body of pilgrims is under the care and direction of Mgr. Amezquita, Bishop of Puebla de Los Angeles, and Mgr. Campos, Apostolic Administrator of the Diocese of Tamaulipas. These Mexican pilgrims—many of them, by the way, are reputed to be farmer-millionaires and rich hidalgos—are, after seeing Rome, to proceed to Palestine and the Holy Land.

One of the most interesting spots in the history of Norse Christianity is the ancient town of Trondhjen, once the seat of a Catholic archbishopric and a famous place of pilgrimage, as containing the shrine of the national patron, St. Olaf, the King. Its ancient cathedral still remains, though, of course, in Protestant hands. The small handful of Catholics, nearly all poor people, have hitherto had to worship in a little chapel attached to the hospital. The energetic and zealous Vicar Apostolic, Bishop Fallize, is now taking steps to erect at last a Catholic church in this ancient see and has appointed one of his priests, Father Timmers, to raise the necessary funds for the purpose. Trondhjen is yearly visited by hundreds of English tourists on their Norwegian cruises, and no doubt the many Catholics among them will be gratified to find a worthy place of Catholic worship next summer at which they can hear Mass and receive the sacraments.

Very Rev. Father Abbot Ozzaleni, president of the Roman Society of Christian Archæology, has issued a publication on the "graffito" found on the Palatine Hill, and rashly asserted to portray the crucifixion. The motive of the abbot's work, which is illustrated with fac-similes of the "graffito" drawing and inscription, is not so much to enter into the theory of the explanation as to exculpate the society from the explanation given out in the name of its secretary, Professor Marucchi. This gentleman, who has a wide reputation as a scientist and who is a man of saintly life and principle, casually stated that if the "graffito" in question should prove to refer—as certain points seemed to indicate—to the death of our Saviour, then there could be no doubt that from its unquestionable antiquity and from the circumstances of the surroundings in which it was found it would prove an historical document of the very greatest importance. This remark, uttered in a private conversation, was misinterpreted and became a source of great affliction to the professor owing to the publicity to which it gave rise. The "graffito" cannot be proved to represent the crucifixion, and as no other suitable interpretation of it is forthcoming, it is desired for the moment that all discussion in the matter should cease.

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By a rescript issued from the Cardinal Vicar's office it is announced that the Holy Father, at the request of the parish priests and on the advice of the doctors, has been pleased to dispense till further notice the city and suburbs of Rome from the law of Lenten fast and abstinence. It is furthermore expressly declared that the dispensation applies to the Fridays, Saturdays, ember days and vigils which may occur within that period. His Holiness at the same time issues a special appeal to the faithful to supply the place of the Lenten precept by special works of piety and charity. The motive of the dispensation is the unusual amount of influenza which is at present prevailing throughout the city. Among those at present afflicted with the insidious disease may be mentioned Cardinal Mazzella, Perfect of Rites, and Cardinal Jacobini, who has passed through a severe crisis.

Not the least interesting among recent Papal audiences was the one accorded to the Knights of St. John of Jerusalem—the Knights of Malta. The grand master of the order is, to give him his full title, His Highness the Most Eminent Prince Ceschi a Santa-Croce, grand master also de jure of the Order of the Holy Sepulchre, and although but a layman has all the dignities and powers of a Cardinal; he is in fact a lay Cardinal. He has in the administration of the order a council of five assistants. Although the order has lost its purely military connection, its work is not confined to "the piping times of peace," but goes into the jaws of death, disease and famine and upon the battlefield. It has lost much of its martial aspect, but some day—who knows?—we may have the order taking its old place again in the world of civilization, with its ancient possessions, rights and territories.

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