The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUGUST 22, 1894. Vol. XXIII. No. 42

Calendar for August, 1894.

MOON'S CHANGES.

New Moon, 1st day, 8h. 11 7m. a. m, S E
First Quarter, 8th day, 6h 52.8m a. m. N
Full Moon, 16th day, 9h 4.5m. a.m. N. W.
Last Quarter. 24th day, 1h 27 2m.a m, W.
New Moon 30th day, 4h. 52 0m.,p.m. S.W

D M	Day of Week.	Sun rises	Sun Sets	The Moon. Rises	The Moon. Sets	High Water Ch'town
		h m	h m	morn	after'n	after'n
1	Wed	4 47	7 25	4 27	8 15	11 1
2	Thur	48	24	5 55	8 37	11 41
3	Fri	50	22	7 21	8 59	morn
4	Sat	51	20	8 41	9 17	0 20
5	Sun	52	19	9 58	9 33	0 51
6	Mon	53	18	11 12	9 50	1 36
7	Tues	55	16	aft 26	10 10	2 16
8	Wed	56	15	1 37	10 34	3 4
9	Thur	57	13	2 47	11 3	4 6
10	Fri	58	12	3 52	11 40	5 20
11	Sat	5 0	10	4 48	morn	6 38
12	Sun	1	9	5 36	0.28	7 48
13	Mon	2	7	6 14	1 23	8 42
14	Tues	3	5	6 42	2 25	9 26
15	Wed	5	4	7 6	3 31	10 6
16	Thur	6	2	7 24	4 39	10 39
17	Fri	7	0	7 40	5 47	11 11
18	Sat	8 6 59		7 56	6 53	11 41
19	Sun	10	57	8 10	8	aft 12
20	Mon	11	55	8 25	9 9	0 44
21	Tues	12	54	8 43	10 19	1 12
22	Wed	13	52	9 5	11 32	1 55
23	Thur	15	50	9 34	aft 50	2 41
24	Fri	16	48	10 16	2 11	3 46
25	Sat	17	46	11 16	3 29	5 5
26	Sun	18	45	morn	4 35	6 53
27	Mon	20	43	0 29	5 31	8 13
28	Tues	21	41	1 56	6 9	9 2
29	Wed	22	39	3 23	6 39	10 0
30	Thur	23	37	4 50	7 1	10 43
31	Fri	5 25	6 35	6 13	7 19	11 19

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Items of Interest from Continental Europe.

[Paris correspondence of Philadelphia Catholic Times, July 27.]

After ten days stormy discussion, the French Chamber of Deputies has voted the new law against anarchists, and today the Senate will confirm this vote unless the unforseen takes place, which is unlikely in this case. It is idle to disguise the fact that this act is regarded with considerable misgiving by public men of all shades of opinion. By it trial by jury is abolished, and the correctional Magistrate alone will have full power to consign to hard labor and transportation any one accused by two witnesses as having advocated anarchism. Propaganda by private letter writing is equally assailable. Any article in the press which is capable of being interpreted as favoring revolt or outrage will also be subjected to prosecution. The bill, of course, is being hurried through to prevent full accounts of Cesario's trial on Aug. 2 being published in the papers. From today it may be said that the press is gagged as far as reporting anarchist trials is concerned. The punishment is too severe to allow of any editor defying the law on this score. But another question is involved. Foreign journalists and news agencies will, of course, supply papers abroad with full details of these trials, nor does the new law prevent this; but these papers find their way into France, and it seems an ususually harsh proceeding that the women at the newspaper kiosks should be held responsible for the contents of papers the language of which they are ignorant of. Still such is the fact; any one selling a newspaper containing any publicity of anarchist acts is subject to heavy fine and imprisonment. It looks like the beginning of a reign of terror, and it is not too much to say that a journalist, especially a foreigner, has to act very prudently to escape being entangled by this latest piece of republican legislation.

A CATHOLIC PROTEST AGAINST THE ANTI-ANARCHIST LAW.

No one can accuse the Catholic Deputies of any sympathy with the murderous band which supplied a Cesario to lay the unoffending head of a great State, but even they have felt obliged to protest against a law apparently so oppressive. Names such as Mgr. d'Hulst, Count de Mun; Count de Montalembert, M. Denys Cochin and M. de Larochejacquelin afford a guarantee that the words which follow have not been uttered without reflection and a due sense of responsibility. The declaration says: "Whilst condemning all anarchy and revolution, we will certainly not vote for the law submitted to us. When we have been asked to increase punishments and to prosecute crimes which evaded existing laws, we have also assisted the efforts of the government. But now we are required to change the constitution of the Courts, to provoke denunciations, to stifle pleadings and diminish the guarantees to which every accused has a right. We will not do it. If the government wishes to suppress anarchists, let it reorganize its police administration and use the many means it has at its disposal. If the anarchist movement has developed, the cause is due on the one side to socialist doctrinaires, who deceive the people and on the other to that policy of opportunism which for the past fifteen years has incessantly, by its godless schools, its secularizations, its expulsions and its iniquitous imposts, done its best to upset Christian morality. We consider that the Government has no right to make liberty responsible for the present evils, and we agree with the advice of Montalembert, repeated by Berryer when defending his illustrious friend before the police tribunal in 1848: Let us save society but let us save it by liberty." This very weighty document gives expression to a very general feeling but the murder of M. Carnot has to be avenged, and M. Charles Dupuy is only carrying out the will of the new President of the republic in demanding a free hand to deal with the criminal body in the same measure as they up till now have dealt with others.

ROMAN NOTES.

The Holy Father has conferred a special mark of honor on the senior French bishop, Mgr. Dabert, who has been thirty-one years bishop of Perigneux. Not only has the Pope granted the pallium to this venerable prelate, but the first of these sacred insignia, blessed on St. Peter's vigil, has been selected and presented to the Bishop by Cardinal Mertel vice chancellor of the Holy Roman Church and dean of the Sacred College.

Mgr. Keane, rector of Washington University, was received in private audience on Monday last by the Holy Father, with whom he had a long and very cordial interview.

The Holy Father has appointed Father Joseph Hurth, of the Congregation of the Holy Cross, to the vacant See of Dacca, India.

The Roman correspondent of the *Univers* maintains his statement that the Pope has nearly finished the preparation of an encyclical on the East, and that a congregation to bring about the reunion of the East and West will probably be instituted. Cardinal Langenieux, it is said, had a long interview on the subject with the Holy Father during his last visit to Rome.

THE LATE PRESIDENT CARNOT AND ST. JOHN LATERAN.

On Tuesday a solemn funeral service in memory of M. Carnot was held at St. John Lateran. The French Ambassador was received at the doors of the Basilica by a portion of the chapter, who accompanied his Excellency to a special seat in front of the altar. A magnificent catafalque was erected and Signor Cappocci presided over the choir, which rendered the music superbly. Cardinal Monaco, archpriest of St. John's, was unable to sing the mass owing to illness, but his place was taken by Mgr. Cavicchioni. The wife of the French Ambassador, the diplomatic body, the rectors of colleges and academies and the French School of Archæology assisted at the function. Among others, also, were noticed the Maronite patriarch, Mgr. Keane, of Washington, and nearly every French resident in Rome.

"FULL OF DAYS."

A strange and original figure was that of the celebrated professor of anatomy, Hyrtl, whose death at the age of 83 recently occurred at Perchtolsdorf, near Vienna. He was a savant in the full strength of the term, a seeker after scientific truth, a thinker, an orator, and a man of letters. The Austrian press has nothing but praise and regrets for the loss of his remarkable character. All his life through professor Hyrtl was a good, practical Catholic. He gave up teaching at the Faculty of Medicine when he was 70 and created for himself a sort of hermitage out of the ruins of an old castle, in which he resided, and which also served him as a laboratory. The greater part of the day he spent surrounded by his skeletons and skulls, after which he worked as a simple countryman, digging, planting and watering his garden. Few people who saw him coarsely dressed, wearing sabots and using the spade, could have imagined that before them was an illustrious man, whose works were spread all over the world and highly esteemed by the greatest living savants. Master of a large fortune acquired by honest labor, he made the best use of it by building schools, hospitals and churches. In his testament he leaves the whole of his remaining fortune, amounting to 300,000 florins, to the orphanage founded by him at Mœdling and to other charitable establishments. Professor Hyrtl was of a very kindly, humorous disposition and much loved by all. He was a mortal enemy to vivisection. One of his colleagues once experimented on some rabbits to test their capabilities of going without food. Days and days passed and the bunnies instead of getting thinner, weighed more and more and seemed to be well contented with the starving process. The fact was, Professor Hyrtl all the while was quietly feeding them with carrots and other good things every time he passed the cage in which they were confined. Austria is doing honor to herself in giving a superb funeral to this great man, as modest as he was good, and the memory of whom will linger long in the minds of men.

A BISHOP'S STRUGGLES.

Mgr. Silva, Bishop of Goyaz, Brazil, is at present staying in Paris after having been to Rome, where he laid before the Holy Father an account of the extraordinary difficulties in connection with his distant diocese. His Lordship will shortly proceed to Lyons to consult a specialist about his arm, which was broken about a year ago by a fall from his horse. The doctors in Brazil seems to have badly placed it, and the Bishop is suffering greatly in consequence. From Rio to Goyaz it takes a month on horseback to cover the distance. There is no railway and very often no bridges over the large rivers. Letters take an enormous time to reach—if they ever do reach—their destination. Goyaz, which is in the centre of Brazil, is terribly poor and in a half savage state. The principal town is a military centre, and most of the officers, educated at Rio, are positivists and unbelievers. The population is lax and indifferent to religion, which is most due to ignorance.

The Bishop says that the Indian tribes in his diocese are for the most part a better class of people than the christians. Faithful observers of the natural law, they would willingly receive baptism if there were missionaries to preach to them. Imagine a vast diocese, peopled by 800,000 souls, extending about 1,500 miles in length and width, broken up by mountains and rivers, and divided into ninety-four parishes a great distance from each other. One of these parishes is larger than Portugal. And yet there are only thirty priests to do all the work of the diocese, and half this number have passed 60 years of age. Speaking of his seminary, the Bishop says that when he was appointed it consisted of a badly constructed coal store, and six little barefooted boys formed the body of "students." This state of things has been improved, and now there are fifty seminarians, who not only rejoice in the possession of shoes, but wear the cossack. The poor bishop has nearly always all the teaching to do himself. The above distressing tale has had its effect in Rome, and Cardinal Rampolla has made an appeal for funds in favor of the Bishop of Goyaz, to which, I am happy to say there has been a favorable response, at least in generous France. Mgr. Silva's principal mission in coming to Europe is, however, to induce some religious order to aid him in helping to work the diocese.

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The Summer School.

(J. K. Foran, Lit. D., L. L. B., in Montreal True Witness.)

Here is a subject that is difficult to treat. Before we had the pleasure of a visit to the Catholic Summer School, at Plattsburgh, we imagined that were we only to attend a few lectures we could describe the whole scene; but after having spent a portion of the first week in that delightful town, after gazing upon the historic waters of Lake Champlain, after sitting in that magnificent opera house listening to floods of erudition from the brightest sources on our continent, after moving about amongst men and women who brought with them an atmosphere of learning and the true odor of zealous piety,—even after all that, we sit down quietly to reflect, and we feel totally unable to pen anything that might adequately convey our feelings. We felt so small amidst the number of intellectual giants that we almost dread—even from the present distance—to attempt an appreciation of their work. Already the story of all that has been done by and for the Catholic Summer School of America would fill many volumes.

Let us go back for a few moments, aided by memory, to the scene of the first week! We would like to treat separately of the intellectual and social aspects of that unique gathering; but again, such would require a whole treatise. We will merely give our personal experience. On arriving in Plattsburg you find yourself in a regular university town; your first move is to go to the central offices of the School, which are at present in the magnificent opera house, but which will be transferred to the School's own buildings when they are completed. In the offices you find a number of amiable ladies ready to give you all necessary imformation as to board, lodgings, excursions and lectures. Probably you meet with Mr Warren E. Mosher, of Youngstown, Ohio, the genial, able and indefatigable secretary—and we might say father—of the summer School. The work done by that young man is something wonderful; no obstacle is too great for him to surmount, no detail too minute for his careful attention. Needless to say that you feel at once at home and you already begin to breath the air of the school, its influence is upon you.

When all your arrangements are made, you move about at will and at every corner you meet with some man or woman whose name is a household word in every Catholic American home where literature is cultivated or learning is prized. Yonder comes the stately form of that glorious apostle of the Paulist Order, Father Walter Elliot. It is not necessary to tell Canadian readers who or what Father Elliot is With his loose summer garb, his broad brow, straw hat, and his soldierly step, he is the embodiment of unconscious strength and humble majesty. He has just been electrifying a vast audience, he has left hundreds, scattered in groups here and there, talking enthusiastically about his powerful oratory: he is on his way down to the lake shore, entirely oblivious of the noise that he has created. Perhaps, like Williams, he might be repeating such sentiments as these:

"I rambled away on a festival day,
From vanity, glare and noise,
To calm my soul where the rivulets roll,
In solitude's holy joys."

There goes Father Thomas McMillanof New York; he who is the life, the soul, the heart of the Summer School. As solemn as an ancient sage, yet as brimful of humor of the richest and purest class as any man upon the continent. The determination of a grand purpose is set upon his features, and yet from beneath the serious brow flash the rays of soul that bespeak a nature in harmony with man, with the age and with God's designs. We will never forget his first announcement of the excursion to "Cumberland Head, at twenty-five cents per head," "around the bay where we are told the singing sands hold carnival, which said sands have been engaged for the afternoon, to sing while the excursionists go and return. This being an official statement must be exact." What a glorious mind, what a happy nature; to meet such men is worth the trip itself.

Who would ever think that the quiet, pleasant, unassuming man who is trudging off with a grip-sack in his hand, and his hat (fanning his face) in the other, were the learned, powerful, erudite Father Halpin, of the Society of Jesus? Yet he is the one who, in five lectures, kept the students of the school wrapped up in the wonders of "Moral Ethics," and who flung such a charm around subjects the most profound that even the least trained of his hearers could enter into the spirit of his theme, and go away far more learned than from a year's course of solitary reading. Behind him is a tall, white, stately gentleman, clad in the solemn black that becomes a judge, and walking with that steady gait that denotes a man much given to deep thought, great reasoning, or long meditation. He is Professor Robinson, of Yale University. He has just completed a series of the most highly instructive lectures upon law, perhaps, that have been given in our day in America. We followed the lectures during three years at Laval, and we enjoyed beyond expression those learned hours with Langelier, Flynn, Alleyn, Casault and Tessier; but never before did we listen to an expounder of legal principles equal to Professor Robinson. He has the calmness of a judge, the reasoning of a philosopher and the quaint, but striking humor, of an old-time Irish barrister. His lectures are couched in diction not inferior to that of Storey, and in exactness of terms much after the style of Coke. As a Reverend gentleman—a learned priest—remarked to us; "that man has drawn more principles of law out of Genesis than I ever imagined were contained in the whole Bible."

But while we are watching the Professor, a tall, strongly built, elegant looking man, with a firm step, a quick eye, and a happy smile passes by. It is the Rev. Dr. Conaty, of Worcester, Mass., the editor of that beautiful and delightful publication, "The Catholic School and Home Magazine." Dr. Conaty is president of the Catholic School. He is a man of great learning and of a corresponding absence of pretension; he has a fine mind and a burning heart; he loves his vocation, he loves his people, he loves humanity at large; he is a powerful speaker and one whose deep convictions are patent when he rises to address an audience, convictions that, by a special gift, he transfers to the breast of each one who hears him. He is a man that any observer would pick out of a hundred men as something exceptional in character and in aims. He has lofty ideals, but no whims; he has grand flights of fancy, but no fads; his ideals are all to be realized, and his fancy will reach its goal; for religion is the basis of all his actions and God's glory is their target.

For this week, we must confine ourselves to a certain limit, nor do we wish to risk omitting many whose names and whose labors deserve the highest attention. Still we cannot pass over the Rev. Joseph McMahon, of the New York Cathedral. We heard him once—it was for only twenty minutes—he was speaking on the social influence on Catholic life. It seems like a glorious dream; such fervor, such energy, such kaleidoscopic blending of language, such lofty ideas, such close reasoning, such power of expression, such sublime eloquence! The man seemed bound up in his grand theme, and one would imagine that the assembly had vanished, that the Opera house had disappeared, that, like a prophet of ancient Israel, he were thundering his great message from a mountain top, that the Catholic world was audience, and that his clarion notes went ringing down the vestibule of centuries. It was a scene never to be forgotten! Thank God for such men! Thank God that our Church in America has such vitality and such mighty priests!

In presence of such men—and scores of others of their calibre—one feels how little he knows, how poor and scant the few crumbs that he has picked up from around the great banquet table of learning, how insignificant his petty fledgling attempts to rise, compared to the eagle flights of master minds, the lark like soaring of mighty thoughts. And yet the simplicity, the humility, the calmness, the Catholic meekness that will lead such men to sit at the feet of children in the world of education and seek to glean something new from those whose place it would be to learn! Were it only the refinement of the social intercourse, apart from the constant series of intellectual treats, the Catholic Summer School of America is doing more for the Faith and for the State than any existing institution of its class on our continent.

A sister-in-law of Eugene Debs, of Chicago strike fame, is authority for the statement that he is an infidel, and further adds that he comes from a family of infidels. That accounts for Colonel "Bob" Ingersoll's high esteem of Mr. Debs.

At the recent matriculation examination of the London University two Catholic young ladies were among the successful candidates in the first division, and these were Miss Mary Kathleen Dennehy, a student in the Convent of the Sacred Heart, Roehampton, and Miss Florence Gertrude Mitchell, a student at Mount Pleasant.

"Unrestricted reciprocity of sentiment,"—that is what Dr. Foran, of the Montreal *True Witness*, in opening his address to the students of the Champlain Summer School, said that the Catholics of Canada and the United States could enjoy while statesmen on both sides of the line were puzzling their brains over questions of trade and tariff. The remark was loudly applauded.—Casket.

The Benedictines have been invited to keep daily choir in the stalls of the grand Cathedral of Westminster, which the Catholics of England are about to build. Thus the divine service will be sung in all its fullness in the new temple. Early and late the praises of God will be sounded in busy London, and the world will be challenged over and over again every day to lay aside for a while its temporal cares to consider its eternal interests.

A Catholic Bishop has been appointed by the Chinese Government a Mandarin of the third class. He is the Right Rev. Mgr. Anzer, Bishop of Telepte, Vicar Apostolic of Southern Chantong. He now ranks among the officials of the Celestial Empire with Judges of Courts of Appeal and generals of the army. He is held in the highest honor by all classes, and his new dignity will give him increased respect with the natives.

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