

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 11, 1902

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Calendar for June, 1902.

MOON'S CHANGES.
New Moon, 6th day, 1h., 47m., m.
First Quarter, 12th day, 7h., 25m., a.
Full Moon, 20th day, 6h., 52m., s.
Last Quarter, 28th day, 6h., 23m., a.

Day of Week.	Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Sunday	18	39	60	81	102	123	144
2 Monday	19	40	61	82	103	124	145
3 Tuesday	20	41	62	83	104	125	146
4 Wednesday	21	42	63	84	105	126	147
5 Thursday	22	43	64	85	106	127	148
6 Friday	23	44	65	86	107	128	149
7 Saturday	24	45	66	87	108	129	150
8 Sunday	25	46	67	88	109	130	151
9 Monday	26	47	68	89	110	131	152
10 Tuesday	27	48	69	90	111	132	153
11 Wednesday	28	49	70	91	112	133	154
12 Thursday	29	50	71	92	113	134	155
13 Friday	30	51	72	93	114	135	156
14 Saturday	1	52	73	94	115	136	157
15 Sunday	2	53	74	95	116	137	158
16 Monday	3	54	75	96	117	138	159
17 Tuesday	4	55	76	97	118	139	160
18 Wednesday	5	56	77	98	119	140	161
19 Thursday	6	57	78	99	120	141	162
20 Friday	7	58	79	100	121	142	163
21 Saturday	8	59	80	101	122	143	164
22 Sunday	9	60	81	102	123	144	165
23 Monday	10	61	82	103	124	145	166
24 Tuesday	11	62	83	104	125	146	167
25 Wednesday	12	63	84	105	126	147	168
26 Thursday	13	64	85	106	127	148	169
27 Friday	14	65	86	107	128	149	170
28 Saturday	15	66	87	108	129	150	171
29 Sunday	16	67	88	109	130	151	172
30 Monday	17	68	89	110	131	152	173

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Aug. 20, 1899

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MONEY TO LOAN.

Some Varieties of Stealing.

If there is one of God's commandments of which Catholics of ordinary uprightness and honor are apt to think themselves particularly observant, it is the seventh—Thou shalt not steal. In examining his conscience preparatory to going to confession, the average penitent probably spends very few minutes in reflecting upon his possible transgressions of this elementary law of justice, and practically skips that portion of the "table of sins" which deals with the various methods in which the commandment may be and very frequently is violated.

He is quite willing to acknowledge himself a miserably sinner; is conscious that he has offended God in manifold ways,—but, a thief! Well, thank Heaven, he has not descended so low as that!

It is quite possible, nevertheless, that his gratitude is premature, that his self-conscience is deceiving him somewhat; and that, as an undoubted matter of fact, he has been more than once guilty of actual stealing. He has not, perhaps, committed theft in its technical sense—the secret purloining of another man's goods; but technical theft is not the only jargon in which the Seventh Commandment may be broken.

What concerns the penitent is the theological definition of stealing, and that is: The unjust taking or keeping of the goods of another against his will, when he rightly wishes not to be deprived of them.

The felonious taking of another's property is, of course, uncommon among people of average honesty; yet even this species of deliberate theft is sometimes perpetrated by individuals whom none would suspect of kinship with the criminal classes. The unjust keeping of another's goods against his will is a far more common occurrence than is their abstraction or theft. I am bound to restore to my neighbor goods that have been stolen from him and are in my possession, even though in securing such possession I was guilty of no injustice. If I find a purse or other article of value, I may not use it as my own, but must endeavor to discover the real owner. In case such discovery is impossible, the money, or the money-value of the object found, must be applied to the benefit of the poor or to other good works. If I borrow a book or anything else from a friend, his lending is not to be interpreted as a free gift of the object, nor does my retaining it for an inordinate period endow me with a prescriptive right to its continued possession. If one cannot strictly follow Shakespeare's advice, "Neither a borrower nor a lender be," one should at least recognize the patent demand of commutative justice, that the thing borrowed should in due time be returned. "The sinner," says the Psalmist, "shall borrow and not pay again."

The non-payment of legitimate debts is obviously a kind of stealing, and is unfortunately all too common even among the class known as good practical Christians. Not many of these, perhaps, delude themselves as to the degree of sinfulness involved in refusing to pay their servants, work people, or tradesmen; but very many contract debts about the timely payment of which they are the reverse of scrupulous. Their doctor's bill, for instance, is a burden that in no way inconvenience them; its liquidation is cheerfully postponed to an indefinitely remote by-and-by. Their dues to the Church, their pastor, to whose support they are in strict bound to contribute, are allowed to accumulate for months even year, without perceptibly ruffling the serenity of their conscience. And as for subscriptions to papers or magazines—

There is more stealing in the world than is recorded in the police courts, or even avowed in the confessionals,—The Ave Maria.

Facts About Martinique.

The island of Martinique, whose principal city, St. Pierre, was utterly destroyed by the volcanic eruption on Thursday, May 8, is one of the French West India Islands, Windward Group. The volcano mountain whose eruption proved to be the destruction of St. Pierre was the island's loftiest summit, being 4,450 feet high. Martinique is of irregular form, high and rocky, about forty-five miles long, and ten to fifteen miles broad. Its area is 330 square miles. There are six volcanoes on the island. Extensive masses of volcanic rocks cover the interior, rise to a great elevation, and extend from the mountains to the shores of the sea, where they form numerous deep indentations along the coast. Between the volcanic rocks occur broad, irregular

valleys of great fertility. The mountain-slopes are in many parts covered with primeval forest. Numerous streams flow from the heights, most of them more rivulets.

It has several good harbors, the best of which is Port Royal on the southwest side of the island. St. Pierre was on the northwest side.

Politically, the island is a French colony, and is under a governor and municipal councils with elected general councils. It is divided into thirty-two communes. It is represented in the French parliament by a senator and two deputies. The island has had a varied political history. It was discovered by the Spaniards in 1493. It was settled by the French in 1635, was taken by the British in 1759, and restored to France in 1802. Again taken by the British in 1809, it was restored a second time to France at the close of the war of 1814.

Though St. Pierre was the principal commercial centre, it was not the seat of the government, Fort Jeane France is the capital. In this town there is a law school with 76 students; 3 secondary schools with 487 pupils; a normal school; 38 primary schools with 10,304 pupils; also 13 clerical and private schools. The population of Martinique in 1895 was 137,692, (90,373 males and 97,319 females), with floating population of 1,907. Only 1,407 out of this population were born in France.

Sugar, coffee, cacao, tobacco, and cotton are the chief culture.

Martinique was the birthplace of Empress Josephine, Napoleon's wife. Her statue stood in St. Pierre, and her memory was cherished by the inhabitants of that doomed city.

The Catholic Congress of Bari, one of the most important and best attended which have been held of late in Italy, was brought to a close by a banquet given to three hundred poor, the Archbishop of Bari, assisted by ten Bishops, personally waiting upon the guests, each of whom was afterwards presented with a small sum of money.

George J. Pope, the President of the Manhattan Esamel Brick Company, who lives at 891 Bushwick Avenue, Brooklyn, has, according to a letter received from Rome, been made Knight Commander of the Order of St. Gregory the Great by Pope Leo. Mr. Pope has made many liberal gifts to Catholic churches and institutions.

A tablet commemorating the Irish pilgrimage to Rome in 1900 was unveiled the other day in the Church of Mary Immaculate, Inchicore, Dublin. Father Ring, who was the organizer of the pilgrimage, delivered a happy address, and announced that the third national pilgrimage which he is organizing at present will undoubtedly surpass in magnitude all previous efforts.

The "Catholic Sentinel," of Portland, Ore., mentions the death of Chief Sautiers of the Oeser d'Alene Indian tribe, who was a notable figure in that part of the country. He was converted fifty-four years ago by a Jesuit missionary, and was instrumental in converting the whole tribe. His religious fervor and special devotion to the Sacred Heart were particularly notable. In his last moments he was attended by the Jesuit Fathers, whom he had always loved. Upward of 600 Indians attended the Solemn Requiem Mass, and he was borne to his last resting place by six Indians.

The Protestant bishop of Cashel, Ireland, lives in Waterford, and bears the peculiarly Catholic name, O'Hara. Recently Dr. O'Hara paid a visit to some former parishioners in the North of Ireland, where he made a speech attacking the Catholics among whom he lives when in the South. The people of Waterford are naturally indignant, because Dr. O'Hara's reflections upon them were entirely false. The Waterford Star has this to say about the affair: "When Dr. O'Hara came to Waterford little more than two years ago to settle down amongst a populace intensely and overwhelmingly Catholic, he was received with open arms, and, to our shame be it said, some weak-kneed Catholics, with a desire for rubbing skirts with the aristocracy of the grandeur, went out of their way to honor him, halting him at the very embodiment of all that was generous, fair-minded, tolerant and kind. These have received a rude awakening; the mask is torn off, and he stands today marked as one of the greatest enemies of the Catholic people, at whose hands he is invariably received the greatest toleration, courtesy and condescension."

The corner-stone of the new Church of Our Lady of Lourdes, at One Hundred and Forty-second street, between Convent and Amsterdam avenues, New York, was laid Sunday in the presence of nearly five thousand spectators. The late

Archbishop Corrigan had intended to perform the ceremony. Vicar General Mooney laid the stone. Rev. Francis J. O'Reilly, rector of the Cathedral at Peoria, Ill., delivered the sermon. A hundred or more rectors from Catholic churches throughout the city were present. The church will hold about a thousand persons. It has been planned by Father Joseph H. McMahon, who took charge of the parish in September, 1901. Father Mahou secured the marble of the Academy of Design building, also the marble from the rear of St. Patrick's Cathedral, with the stained windows, which are being removed to make way for the new Lady Chapel. It is expected that the basement of the church will be completed in the latter part of September, so as to be used for services, and that the upper church will be completed and dedicated next spring.

It is gratifying to find that, according to the latest statistics, the Church maintains in the Australasian colonies the same proud pre-eminence in church attendance which she has acquired in other lands. The Government statistician of New South Wales has furnished an official return on the subject. The number of habitual attendants at Sunday services amongst Catholics is 123,005, or one third as many again as the Church of England, half as many again as the Methodists, nearly five times as many as the Presbyterians, more than seven times as many as the Salvation Army, ten times as many as the Congregationalists, and nearly eighteen times as many as the Baptists. It is a record which speaks for itself and which bears eloquent testimony to the vigor and enduring vitality of colonial Catholicity.

"It has frequently been said that Chicago is the greatest place in the world for religious bumbags," says the New World. "And how the spring is passing into summer and the evenings are beginning to become warm, it needs but a short walk down town to become almost persuaded that Chicago is in truth the hot spot of the religious bumbag. On almost every street corner some new form of religion is preached, and the hat is passed around, and there are found some people who become believers and contribute their mite. Nor is the preaching confined to the street corner. A new 'comforter,' who says that he 'has no religion but the inspiration that leads him to think that he will soon gather a following, and then will preach a doctrine,' has lately opened up business in one of the parks. Since the notorious Dowie has succeeded so well, since the insane Schlatler found many disciples here, since spiritism has many believers, it is more than probable that this new addition will also gather a certain number of gullible followers."

The following news paragraph from Edinburgh, Scotland, brings evidence of a new departure in modern missionary methods:

"The Rev. Father Power, S. J., has again resumed his open-air meetings in the Grassmarket on the Friday evenings. Last Friday night, shortly after 7 o'clock, his commanding figure might be observed hurrying down the West Port towards the Grassmarket. He gave an occasional decisive ring to a large bell which he carried, and which was intended to gather his congregation as he went along. Resisting Regan's lodging house, Father Power started up the stairs, and in a few seconds reappeared on the Grassmarket with a large following from this eminently respectable house. Proceeding to the head of the Grassmarket, attended by a big gathering of people, he thereupon inaugurated the meeting with prayer and afterwards preached a characteristic sermon on devotion to Our Blessed Lady. A unique feature of this meeting, valuable, we believe, in practical results, was the giving to all who desired a twelve hours pledge from all intoxicating liquors. This pledge is binding from Saturday at noon till midnight. A very large percentage of the meeting thus pledged themselves."

Right Rev. John M. Farley, Auxiliary Bishop of New York, who was at Lourdes when Archbishop Corrigan died, reached home Saturday last. "I can only say now," said the Bishop, "that no one can estimate the loss sustained by the diocese in the death of Archbishop Corrigan. He was a man of the gentlest, simplest character and of the greatest nobleness. His death came to me as a great shock and quite overwhelmed me with grief." Bishop Farley referred briefly to his visit to Morocco, Spain, Italy and Rome, dwelling upon his audience with the Pope, the aged Pontiff's keen and lively interest in America. "It was touching," said the Bishop, "to see his face light up and to see the

tears roll down the face of that man of four score and twelve in gratitude to God for the progress of the Church in America." The Bishop then spoke of his six weeks spent in Palestine, and of his being privileged to bless the palms in the Church of the Holy Sepulchre on Palm Sunday and to consecrate the holy oils on Holy Thursday and to give Holy Communion to 500 or 600 pilgrims, among whom it was edifying, he said, to see the granddaughter of the Emperor of Austria among humble peasants, laying aside all mark of her rank in the presence of the King of Kings. Bishop Farley also told of his visit to the Patriarch of Antioch, who has charge of 500,000 Catholics in the mountains of Lebanon, and who was an old school-fellow of his whom he had not seen for thirty-two years. The Bishop and his companions made the journey to Nazareth on horseback, sleeping by night in the tents carried by their attendants.

Those of us who still hold the opinion that the country districts in France are strongly Catholic would do well to read an article in the "Revue des Questions Sociales" for April from the pen of the Marquis de la Tour-Juvinet, says the London Catholic Times. His picture is distressing. Irrigation, he says, is the general character of the country districts. "There are whole regions where the men never enter the church and the women no longer comply with their religious duties. The children go to catechism until their first Communion, and thenceforward never approach the sacrament till it is brought to them at the hour of death. Marriages and funerals are still accompanied with the rites of religion, but even here purely civil burials and weddings are no longer uncommon and nowadays excite neither surprise or disapproval. The priest is without any influence on the population and lives like a stranger among his flock, by whom he is unfavored and kept apart from social life." Such, and much more to the same import, is the testimony of this distinguished French publicist, who is an eminent Catholic writer on social subjects. We fear that this picture is far truer than many rosy-colored descriptions which we hear from less adequate figures. If the French people are really Catholic in any sense worth talking about, how comes it to pass that the electorate persistently returns an anti-clerical majority to Parliament? The question seems insoluble on any other principle than the one given us by the Marquis de la Tour-Juvinet. France is no longer a Catholic country, so far as the majority of her people are concerned. She has to be converted once more.

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Yours gratefully, A. DAIRT.

St. Timothee, Que., May 16th, 1899.

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