

The Charlotte Town Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 31, 1895.

Vol. XXIV. No. 31

Calendar for July, 1895.

MOON'S CHANGES.
Full Moon, 8th day, 7h. 16.3m. p. m.
Last Quarter, 14th day, 11h. 15.5m. p. m.
New Moon, 22nd day, 1h. 19.3m. a. m.
First Quarter, 28th day, 4h. 23.8m. p. m.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat	Sun	High	Water
1 Mon	18	49	3	4	0	11	6	42		
2 Tues	19	49	4	9	0	23	7	51		
3 Wed	19	49	5	22	1	11	8	46		
4 Thur	20	48	6	38	1	36	9	34		
5 Fri	21	48	7	34	2	18	10	18		
6 Sat	21	48	8	21	3	14	10	59		
7 Sun	22	47	8	49	4	15	11	35		
8 Mon	22	47	9	18	5	27	12	10		
9 Tues	23	46	9	36	6	38	0	41		
10 Wed	23	46	10	52	7	40	1	13		
11 Thur	24	45	10	4	8	44	1	47		
12 Fri	24	45	10	23	9	54	2	23		
13 Sat	25	44	10	36	10	54	3	1		
14 Sun	26	43	10	52	11	56	3	36		
15 Mon	26	43	11	10	12	6	4	59		
16 Tues	27	42	11	34	13	16	5	31		
17 Wed	27	42	11	51	14	26	6	38		
18 Thur	28	41	12	0	15	4	8	42		
19 Fri	28	41	12	18	16	14	9	32		
20 Sat	29	40	12	36	17	24	10	28		
21 Sun	29	40	13	3	18	34	11	12		
22 Mon	30	39	13	21	19	44	12	0		
23 Tues	30	39	14	9	20	54	13	0		
24 Wed	31	38	14	26	21	0	14	0		
25 Thur	31	38	15	9	22	10	1	14		
26 Fri	31	38	15	27	23	20	2	40		
27 Sat	31	37	16	3	24	30	3	40		
28 Sun	31	37	16	21	25	40	4	50		
29 Mon	31	37	17	9	26	50	5	35		
30 Tues	31	37	17	27	27	0	6	15		
31 Wed	31	37	18	3	28	10	7	32		

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY

EDINBURGH AND LONDON.

ESTABLISHED 1866.

TRANSACTS every description of Fire and Life Business on the most favorable terms.

This Company has been well and favorably known for its prompt payment of losses in this island during the past thirty years.

FRED. W. HYNDMAN, Agent.

Watson's Building, Queen Street, Charlottetown, P. E. I.

Jan. 21, 1895—17

Short & Penmanship.

FOR A SHORT TIME ONLY the undersigned will give to those taking up his shorthand course by mail (costing only \$5 in advance, including text book, etc.) a free course in Penmanship by mail according to the "Muscular Movement" method, by means of which a rapid and beautiful handwriting can be acquired. Fee refunded in 3 months' time, if progress is not satisfactory. Write to

H. H. CROSKILL, Stenographer, Charlottetown, June 4th, 1894—17

Dominion Coal Company, Ltd.

The undersigned having been appointed sole selling Agents in the Province of Prince Edward Island for the above Company's mines in Cape Breton, are now prepared to issue orders for Bound, Slack and Run of Mines, and will keep stock of each kind of Coal on hand to supply customers at lowest prices.

PEAKE BROS. & CO., Selling Agent.

Charlottetown, May 30—17

Boots & Shoes

REMEMBER THE OLD RELIABLE SHOE STORE

when you want a pair of Shoes. Our Prices are the lowest in town.

A. E. McEACHEN, THE SHOE MAN, Queen Street.

P. E. Island Railway.

On and after MONDAY, 24th June, 1895, the trains of this Railway will run daily (Sundays excepted) as follows:

Trains outward	Trains inward
Read up	Read down
8:00 A.M. Charlottetown	10:15 P.M. Charlottetown
8:15 A.M. St. John's	10:30 P.M. St. John's
8:30 A.M. North West	10:45 P.M. North West
8:45 A.M. St. John's	11:00 P.M. St. John's
9:00 A.M. Charlottetown	11:15 P.M. Charlottetown
9:15 A.M. St. John's	11:30 P.M. St. John's
9:30 A.M. North West	11:45 P.M. North West
9:45 A.M. St. John's	12:00 P.M. St. John's
10:00 A.M. Charlottetown	12:15 P.M. Charlottetown
10:15 A.M. St. John's	12:30 P.M. St. John's
10:30 A.M. North West	12:45 P.M. North West
10:45 A.M. St. John's	1:00 P.M. St. John's
11:00 A.M. Charlottetown	1:15 P.M. Charlottetown
11:15 A.M. St. John's	1:30 P.M. St. John's
11:30 A.M. North West	1:45 P.M. North West
11:45 A.M. St. John's	2:00 P.M. St. John's
12:00 P.M. Charlottetown	2:15 P.M. Charlottetown
12:15 P.M. St. John's	2:30 P.M. St. John's
12:30 P.M. North West	2:45 P.M. North West
12:45 P.M. St. John's	3:00 P.M. St. John's
1:00 P.M. Charlottetown	3:15 P.M. Charlottetown
1:15 P.M. St. John's	3:30 P.M. St. John's
1:30 P.M. North West	3:45 P.M. North West
1:45 P.M. St. John's	4:00 P.M. St. John's
2:00 P.M. Charlottetown	4:15 P.M. Charlottetown
2:15 P.M. St. John's	4:30 P.M. St. John's
2:30 P.M. North West	4:45 P.M. North West
2:45 P.M. St. John's	5:00 P.M. St. John's
3:00 P.M. Charlottetown	5:15 P.M. Charlottetown
3:15 P.M. St. John's	5:30 P.M. St. John's
3:30 P.M. North West	5:45 P.M. North West
3:45 P.M. St. John's	6:00 P.M. St. John's
4:00 P.M. Charlottetown	6:15 P.M. Charlottetown
4:15 P.M. St. John's	6:30 P.M. St. John's
4:30 P.M. North West	6:45 P.M. North West
4:45 P.M. St. John's	7:00 P.M. St. John's
5:00 P.M. Charlottetown	7:15 P.M. Charlottetown
5:15 P.M. St. John's	7:30 P.M. St. John's
5:30 P.M. North West	7:45 P.M. North West
5:45 P.M. St. John's	8:00 P.M. St. John's
6:00 P.M. Charlottetown	8:15 P.M. Charlottetown
6:15 P.M. St. John's	8:30 P.M. St. John's
6:30 P.M. North West	8:45 P.M. North West
6:45 P.M. St. John's	9:00 P.M. St. John's
7:00 P.M. Charlottetown	9:15 P.M. Charlottetown
7:15 P.M. St. John's	9:30 P.M. St. John's
7:30 P.M. North West	9:45 P.M. North West
7:45 P.M. St. John's	10:00 P.M. St. John's
8:00 P.M. Charlottetown	10:15 P.M. Charlottetown
8:15 P.M. St. John's	10:30 P.M. St. John's
8:30 P.M. North West	10:45 P.M. North West
8:45 P.M. St. John's	11:00 P.M. St. John's
9:00 P.M. Charlottetown	11:15 P.M. Charlottetown
9:15 P.M. St. John's	11:30 P.M. St. John's
9:30 P.M. North West	11:45 P.M. North West
9:45 P.M. St. John's	12:00 P.M. St. John's

Trains are run by Eastern Standard time.

D. POTTINGER, Gen. Man. Can. Gov. Ry., Montreal, N. B.

A. McDONALD, Superintendent, Charlottetown, July 30, 1895—17

Dr. LOW'S WORM SYRUP

REMOVES AND DESTROYES WORMS OF ALL KINDS IN CHILDREN OR ADULTS. It is the most reliable and delicate medicine.

Can be had of all Chemists and Druggists.

Prepared by Dr. J. C. Low, Montreal, N. B.

Price 10 cents each.

Haszard and Moore, Booksellers, Charlottetown.

James H. Reddin, Barrister-at-Law, Notary Public, &c., Charlottetown.

Special attention given to Collections.

MONEY TO LOAN.

JAS. KELLY & CO., QUEEN STREET, N. B.—Highest price paid for Eggs.—J. K. & Co., Charlottetown, July 10, 1895.

Hood's Cured After Others Failed

Scrofula in the Neck—Bunches All Gone Now.

Blanche Atwood, Sangerville, Maine.



"C. I. Hood & Co., Lowell, Mass. 'Gentlemen—I feel that I cannot say enough in favor of Hood's Sarsaparilla. For five years I have been troubled with scrofula in my neck and throat. Several kinds of medicines which I tried did not do me any good, and when I commenced to take Hood's Sarsaparilla I there were large bunches on my neck so sore that I could not bear the slightest touch. When I had taken one bottle of this medicine, the sores had gone, and before I had finished the second the bunches had entirely disappeared.' BLANCHE ATWOOD, Sangerville, Maine, N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy any other."

Hood's Sarsaparilla Cures

Scrofula in the Neck—Bunches All Gone Now.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal.



Take care of your eyes, or you will perhaps be unable to take care of yourself. If the eyes become impaired, not to say deprived of sight altogether, the unfortunate sufferer of such a calamity will find himself hopelessly crippled for the struggle of life. Relieve your eyes in every possible way and use spectacles as soon as you perceive that any benefit may be derived from their aid. We have the largest stock of glasses for every eye and anything we haven't got, or cannot procure, isn't to be had anywhere. We also keep the great German Eye Water.

E. W. TAYLOR, CAMERON BLOCK.

MEMORIAL CARDS.

CABINET MEMORIAL CARDS, neatly printed in gold on fine quality Black Card, with embossed designs, and are especially adapted for funerals. They make handsome and very appropriate presents to distribute among relatives and friends of deceased persons. The designs are original and artistic, and the workmanship is far superior to any imported. PRICES—One card, 25 cents, four cards, 90 cents. 10 cards, \$1.00. Write for specimens and particulars. Mail orders filled by return mail. JAMES W. O'REILLY, Designer and Printer of Memorial Cards, Charlottetown, June 12, 1895—2mo.

Catholic Prayer Books.

New Stock Just Opened.

Prices from 10 cents each to \$1.50.

All sorts of School Books, Stationery and Fancy Goods at very low prices.

HASZARD and MOORE, BOOKSELLERS, CHARLOTTETOWN.

JAMES H. REDDIN, BARRISTER-AT-LAW, NOTARY PUBLIC, &c., CHARLOTTETOWN.

Special attention given to Collections.

MONEY TO LOAN.

An Apparition of St. Stanislaus Kostka

(Winnipeg Northwest Review.)

To the Editor of the Northwest Review: "Sir,—While requesting you to reproduce the following article from the Ave Maria of June 8th, I think it advisable to state how I came to be connected with this story. In the early spring of 1884, while I was in St. Bueno's College, Wales, the Rev. Daniel E. Hudson, C.S.C., then as now the distinguished editor of that admirable magazine, wrote me asking if I could find the picture of St. Stanislaus mentioned in the story and get a photograph of it for publication. As thirty-eight years had elapsed since the event, I experienced great difficulty in tracing the picture. The account sent me by Father Hudson was the one that appears in a fascinating book, 'Glimpses of the Supernatural.' It contained nothing about Father Bateman giving the picture to Mr. Weld; so I concluded that the picture might still be in the priest's house at Chipping. Accordingly I wrote to the different priests who had succeeded Father Bateman, long since dead, at Chipping. They very kindly helped me in the search of them even going out of his way to interview an aged charwoman whose recollections of the priest's house spanned the intervening forty years. But all to no purpose; nobody knew anything about the picture; even some members of the famous Weld family had not heard of it. At last, when I was about to give up the quest in despair, the Catholic priest then at Chipping, with whom I had exchanged half a dozen letters in vain, suggested that possibly Miss Katherine Weld, of Lynton, Hants, might know something about the picture. I wrote to her, and by a return of post, received the gratifying intelligence on the feast, by the way, of St. Anthony of Padua, the finder of things lost—that the picture was in her possession, that she would be most happy to let me have it photographed, and that her brother, Mr. Joseph Weld, with whom she lived, cordially invited me to come to his home at Lynton. As soon as I was free to do so, I accepted this kind invitation and spent three or four days under Mr. Joseph Weld's hospitable roof. During that time I was allowed to carry the precious picture to the neighboring town of Bournemouth, where the best photographer of the place made an excellent copy. The negative of which I bought and sent to Father Hudson together with copious notes of my conversations with Miss Katherine. She was then in apparently perfect health and had a vivid recollection of all details. The account she wrote at my request was also forwarded to the Editor of the Ave Maria, who gave the gist of all these data in his magazine for November 7th, 1885. Those of your readers who would like more information on this apparition would do well to get that number. It contains only one slight inaccuracy, which does not appear in the present article. The editor, accustomed to see American Jesuits wearing the same habit as is portrayed in the picture of St. Stanislaus, expressed his surprise that Mr. James Weld should not have immediately recognized the portrait as that of a Jesuit saint. He evidently did not know that the Jesuits in England wear a sleeveless and bell-shaped gown with wings behind, which bears no resemblance to what, in America, called the Jesuit cassock. This latter is the traditional garb of our first Fathers, but not at all a matter of rule, not being worn in France, Belgium and many foreign missions. Yours truly, LEWIS DRUMMOND, S. J.

The following account of an apparition of St. Stanislaus Kostka will have special interest for most readers, because of the comparatively recent occurrence of the event. It is reprinted, with some fresh details, from a volume of a former series of the Ave Maria, at the suggestion of a well-known missionary priest, who assures us that the narration will be new to innumerable readers. For the most part, it is a transcript of the testimony of Miss Katherine W. Weld, one of the witnesses of the apparition; the Rev. Father Drummond, S. J., supplying further information. Miss Weld's statement is in our possession, and is all the more valuable now that she is dead. She was living when this account was first published, and certified to its correctness. St. Stanislaus is one of the glories of the Society of Jesus, a beloved and favored child of Mary. His precious death, according to his prophecy, took place on the Feast of the Assumption of the Blessed Virgin, 1686. He was canonized, in company with St. Aloysius Gonzaga, by Pope Benedict XIII, in 1726.

Philip Weld was the youngest son of James Weld, Esq., of Archer's Lodge, near Southampton. In 1842 he was sent by his father to St. Edmund's College, near Ware, in Hertfordshire, for his education. He was a well-conducted, amiable boy, and much beloved by all his masters and fellow-students. It chanced that April 16, 1846, was a holiday at the College. On the morning of that day Philip had received Holy Communion at the early Mass (having just finished a retreat), and in the afternoon he went boating on the River. Ware accompanied by one of the masters and some of his companions. A row was one of the sports which he always enjoyed particularly. After amusing himself for some hours, the master announced that it was time to return to the College; but Philip begged to have one row more. The master consented, and Weld and a companion rowed out to the accustomed turning-point. On arriving there, and on turning the boat, Philip accidentally fell into the river; and, notwithstanding every effort to save him, he was drowned. (1) The corpse was brought back to the College, and the Very Rev. Dr. Cox, as well as all the others who remained at home, was greatly shocked and grieved to hear of the accident. He was very fond of Philip, and to be obliged to communicate the sad news to the boy's parents was a most painful duty. He could scarcely make up his mind how to write by post or to send a messenger. At last he resolved to go himself to Southampton. Dr. Cox set off on the same afternoon, passed through London, and reached Southampton the next day. Thence he drove to the residence of the Weld family. Before entering the grounds he saw Mr. Weld, at a short distance from the gate, walking toward the town. Dr. Cox immediately stopped the carriage, alighted, and was about to address him, when the latter prevented him by saying: "You need not speak one word, for I know that Philip is dead. Yesterday afternoon I was walking with my daughter Katherine, and we suddenly saw him. He was standing in the path on the opposite side of the turnpike road, between two persons, one of whom was a youth dressed in a black robe. My daughter was the first to perceive them, and exclaimed: 'O papa, did you ever see anything so like Philip as that?'—'Like him?' I replied; why, it is he! 'Strange to say, she thought nothing of the incident other than that we had beheld an extraordinary likeness of her brother. We walked towards these three figures. Philip was looking with a smiling, happy countenance at the young man in a black robe, who was shorter than himself. Suddenly they all vanished: I saw nothing but a countryman, whom I had before seen through the three figures, which gave me the impression that they were spirits. I said nothing, however, to anyone, as I was fearful of alarming Mrs. Weld. I looked out anxiously for the post this morning. To my delight, no letter came (I forgot that letters from Ware came in the afternoon), and my fears were quieted. I thought no more of the extraordinary circumstance until I saw you in the carriage outside my gate. Then everything returned to my mind, and I could not doubt that you had come to tell me of the death of my dear boy.

The reader will easily imagine how inexpressibly astonished Dr. Cox was at this recital. He asked Mr. Weld if he had ever seen the young man in the black robe. The gentleman replied that he had never before seen him, but that his countenance was so indelibly impressed on his memory that he was certain he should recognize him at once anywhere. Dr. Cox then related to the afflicted father the circumstances of his son's death, which occurred at the very hour which Philip appeared to his father and sister. They felt much consolation on account of the placid smile Mr. Weld had remarked on the countenance of Philip, as it seemed to indicate that he had died in the grace of God, and was consequently forever happy. Mr. Weld went to the funeral, and on leaving the church after the sad ceremony he looked round to see if any one present at all resembled the young man he had seen with Philip; but he could not trace the slightest likeness in any of them. A letter of the Rev. Monsignor Weld, a brother of the deceased, dated April 16, 1885, the anniversary of the apparition, may be quoted here. "I was present at the funeral," he writes; "and before it my father told me that he would look at all the members of the College, to see if he could recognize the one who was with Philip; for he said no matter in what part of the world he might see him he would recognize him instantly,—as he did the moment he saw the portrait." After the funeral I asked him the question, and he said: 'Oh, no! I saw no one with the slightest resemblance.' About four months later Mr. Weld and his family paid a visit to his brother, Mr. George Weld, at Lesgram Hall, in Lancashire. One day he walked with his daughter Katherine to the neighboring village of Chipping; and after attending a service at the church, called to see the priest, the Rev. Father Bateman. A few moments before he was at leisure to come to them, and while waiting they entertained themselves by examining the prints hanging on the walls of the room. Suddenly Mr. Weld stopped before a picture which had no name that one could see written under it, as the frame covered the lower portion, and exclaimed: 'That is the one whom I saw with Philip! I do not know whose likeness this print is, but I am certain that it is the one I saw with Philip.' The priest entered the room a moment later, and was immediately questioned by Mr. Weld concerning the print. He replied that it was a picture of St. Stanislaus Kostka, and supposed to be a very good likeness of the young saint. Mr. Weld was much moved at hearing this; for St. Stanislaus was a member of the Society of Jesus, and Mr. Weld's father having been a great benefactor to the Order, his family were supposed to be under the particular protection of the Jesuit saints. Also Philip had been inspired by various circumstances with a particular devotion to this Saint. Moreover, St. Stanislaus is venerated as the special advocate of the drowned. Father Bateman at once kindly presented the picture to Mr. Weld, who, of course, received it with the greatest joy and veneration, and kept it until his death. His wife valued it equally, and at her death it passed to the daughter; who saw the apparition at the same time as her father. It is now in the possession of Mr. Weld, who assures us in the letter quoted above that "nothing can be better than the Ave Maria's photograph." Four circumstances, remarks Father Drummond, tend to make the objective truth of this narrative highly probable. The first is that Miss Weld saw the three figures, but without noticing the faces or dresses of the two companions of her brother, and without believing that what her father considered to be really his son's face was anything more than a likeness. This precludes deception arising from the "wish to believe." The second is that Mr. Weld himself was delighted when no letter came to him by the morning post. This would prove that he did not voluntarily cling to a delusion. Again, Mr. Weld's not immediately recognizing the picture of St. Stanislaus shows that he could not have known about the saint; for this picture, though having a special charm of its own, is easily recognizable to any one who has ever seen a representation of St. Stanislaus. Mr. Weld, then, could not have been thinking of St. Stanislaus at the time, and therefore the likeness to the picture could not be the work of his imagination. Finally, Philip's second companion was not particularly observed by the father or the daughter. Supposing, for the moment, that the story was the product of "unconscious cerebration," or any other natural process, it would have been very hard to resist the tendency to explain what the second companion was. No explanation was ever offered. Needless to add that the mere fact of Miss Weld's having seen anything at all does away with the possibility of a merely subjective phenomenon on her father's part. The Rev. Dr. Lee, a learned and well-known Anglican minister, who is numbered among the contributors to the Ave Maria, speaks of this remarkable occurrence as one of the most striking and best-authenticated instances of a supernatural appearance which has ever been narrated, and gives a brief account of it in his interesting work entitled "The Other World." He writes: "The various independent testimonies, dove-tailed together so perfectly, center in the leading supernatural fact—the actual apparition in the daytime of a person just departed this life by sudden death, seen not by one only, but by two people simultaneously; and seen in company with the spirit of a very holy and renowned Saint, the chosen patron of the youth who had just been drowned. A more clear and conclusive example of the supernatural it would be impossible to obtain."

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

In reference to the new Westminster Cathedral Sir Walter Besant writes: "In one respect the new cathedral church will resemble the old, in the fact that it will be under the special charge of the Benedictine Fathers. They are now stationed at Downside, near Bath, in a most beautiful country place, housed in very good buildings; and they are to have a branch house, a priory—or is it a cell? at Westminster. Do you know the history of these modern Benedictines? They will forgive me if I tell it inaccurately. They had been suppressed and driven out; they had disappeared; they were all dead except one, and that one was a prisoner, because he had been a monk in the Gate House, Westminster. He alone knew the English rule, with all its little differences in ritual and discipline, he alone could teach it, and could receive brethren into it. To him came three young Catholics, disguised I know not how, perhaps as rickling cavaliers. They came at the peril of their lives, and sought instruction of the last survivor. He taught them, being in extreme old age; he received them in the old forgotten form; he consecrated them. They went over to France, carrying with them the English rule, which became the rule of a great house at Downside. At the breaking out of the French Revolution the English Benedictines had to fly. They came here; they were, of course, hospitably received; they settled here; they have flourished here; they have more than one house here; and here, although I am a Protestant, I hope they will remain and prosper."

When addressing his congregation recently, Reverend Doctor Alexander McKenzie, a Congregational minister did not hesitate in letting his hearers know his opinion of Catholics. He said: "We have crawled into prosperity over the prostrate form of the Puritan and ought not to complain. I am a Puritan through and through. But when I think of the unceasing, self-sacrificing, persistent, steady work of the Roman Catholic Church, I am almost tempted to say that they deserve their success. They build brick churches; you are too mean to even build wooden chapels to worship in. If you object to Catholic Churches, why don't you build Protestant Churches? You criticize the number of schools the Catholics build in the South; you build similar schools? You complain of their work. Why don't you go and do likewise? Contribute your money the way they do, send out missionaries like they do, men who abandon everything for the cause they have adopted." Catholic Review.

A Social Apostle.

(Paris Correspondence of the Philadelphia Catholic Times.)

Amongst the social apostles of our day few have attained greater eminence than the Abbe Garnier, the zealous and distinguished leader of the Catholic social movement in France. He is in every respect a remarkable man. In a sense he may be regarded as a pioneer of that broad and intelligent social policy which eventually found expression in the celebrated encyclical "On the Condition of the Working Classes." Eight years before that celebrated document was published to the world, Abbe Garnier had preached the same principles from one end of France to the other. Theodore Garnier was born at Conde-sur-Notre-Dame (Calvados) on December 24, 1850. When the war of 1870 broke out he left his seminary for the field of battle. As a postulant he served under La Charette through the whole campaign, in which he was severely wounded. After peace was declared he returned to his clerical studies and was promoted to the priesthood in 1874. The natural ardor of his disposition prompted him to become a missionary to foreign parts, but a malady which at the time threatened to prove fatal to his future career diverted him from his purpose. Total loss of voice and partial blindness seemed beyond all cure, but Abbe Garnier was moved to make a pilgrimage to Lourdes, where he received the grace of an instantaneous cure. In gratitude for this heavenly favor he made up his mind to labor among his countrymen, and from that time he, single-handed and

in the face of considerable opposition, went from town to town and from province to province preaching the gospel of social justice and proclaiming the necessity of returning to the maxims of Christian morality as the basis of social life. But all this private effort would have counted for very little if the Abbe had not given the work an authoritative impulse at the right moment. The result was at once seen. The bishops, clergy and influential laity began to recognize the value of this obtrusive and devoted priest who thus was enabled to give proof of his constructive ability. Workingmen's congresses, the vast enterprise called the "