# The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY DECEMBER 5, 1894. Vol. XXIII. No. 57


## Calendar for December, 1894.

MOON'S CHANGES.

First Quarter, 5th day, 8h 2.8m a. m.
Full Moon, 12th day, 3h 33.3m. p. m., E.
Last Quarter, 19th day, 7h 3 1m. a m, S. E.
New Moon, 26th day, 10h. 7.6m. p. m. N.

| 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 | morn |
| 1 | Sat | 7 29 | 4 10 | 11 14 | 7 44 | 1 21 |
| 2 | Sun | 30 | 10 | 11 40 | 8 51 | 2 1 |
| 3 | Mon | 31 | 9 | aft 2 | 9 56 | 2 43 |
| 4 | Tues | 32 | 9 | 0 18 | 11 3 | 3 30 |
| 5 | Wed | 33 | 9 | 0 33 | morn | 4 28 |
| 6 | Thur | 34 | 8 | 0 48 | 0 9 | 5 30 |
| 7 | Fri | 35 | 8 | 1 7 | 1 15 | 6 34 |
| 8 | Sat | 36 | 8 | 1 19 | 2 20 | 7 36 |
| 9 | Sun | 37 | 8 | 1 28 | 3 38 | 8 30 |
| 10 | Mon | 38 | 8 | 2 13 | 4 56 | 9 19 |
| 11 | Tues | 39 | 8 | 2 42 | 6 28 | 10 9 |
| 12 | Wed | 40 | 8 | 3 50 | 7 42 | 10 51 |
| 13 | Thur | 41 | 8 | 4 47 | 8 52 | 11 46 |
| 14 | Fri | 42 | 8 | 6 10 | 9 57 | aft 33 |
| 15 | Sat | 42 | 8 | 7 38 | 10 36 | 1 19 |
| 16 | Sun | 43 | 9 | 9 4 | 11 14 | 2 6 |
| 17 | Mon | 44 | 9 | 10 25 | 11 37 | 2 55 |
| 18 | Tues | 45 | 9 | 11 42 | 11 56 | 3 53 |
| 19 | Wed | 45 | 10 | morn | aft 13 | 4 59 |
| 20 | Thur | 46 | 10 | 0 56 | 0 30 | 6 12 |
| 21 | Fri | 47 | 11 | 2 9 | 0 48 | 7 20 |
| 22 | Sat | 47 | 11 | 3 23 | 1 7 | 8 16 |
| 23 | Sun | 47 | 12 | 4 34 | 1 33 | 9 4 |
| 24 | Mon | 48 | 13 | 5 46 | 2 3 | 9 49 |
| 25 | Tues | 48 | 13 | 6 52 | 2 42 | 10 31 |
| 26 | Wed | 48 | 14 | 7 49 | 3 31 | 11 9 |
| 27 | Thur | 48 | 15 | 8 36 | 4 30 | 11 46 |
| 28 | Fri | 48 | 15 | 9 15 | 5 31 | morn |
| 29 | Sat | 49 | 16 | 9 42 | 6 39 | 0 21 |
| 30 | Sun | 49 | 17 | 10 5 | 7 45 | 0 54 |
| 31 | Mon | 7 49 | 4 18 | 10 23 | 8 51 | 1 28 |


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June 4th, 1894—tf

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N 9, 1892—1y

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Souris, July 25th, 1894.

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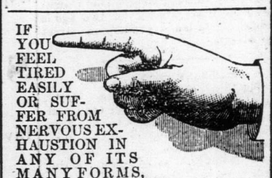

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## The Miraculous Medal.

(Paris Correspondence of the Philadelphia Catholic Times.)

Our Holy Father Leo XIII., while erecting into a feast the apparition of the Blessed Virgin at Lourdes has not been unmindful of her manifestation to a daughter of St. Vincent de Paul at Paris in 1830. Accordingly in July, 1894, he juridically recognized the above manifestation and instituted in its honor a special feast, granting a proper Mass and office. The children of St. Vincent in appreciation of this favor have been ordered by their superior-general to fittingly commemorate the event by a solemn triduum on November 25, 26 and 27.

The history of the manifestation is as follows: "Among the Sisters of Charity at the mother house at Paris in 1830 was Sister Catherine Laboure. Filled from her infancy with a tender devotion to Mary Immaculate, she had often desired to see the Blessed Virgin and had frequently implored her guardian angel to obtain for her this favor.

THE SISTER'S VISION.

At 11.30, p m, on the 18th of July, 1830, the eve of the feast of St Vincent de Paul, Sister Catherine was aroused from her sleep by hearing her name distinctly called three times. A child, apparently four or five years of age and of ravishing beauty, stood near her bed and said to her: "Come to the chapel; the Blessed Virgin awaits you." The Sister hesitated at first, but finally consented and followed the child to the sanctuary. Soon a beautiful lady entered and took her seat in the place ordinarly occupied by the director.

"Can this be the Blessed Virgin?" thought Sister Catherine.

Being assured by the child that it was she the Sister throws herself at the feet of the Blessed Virgin, who thus spoke to her:

"My child, I am going to charge you with a mission. You will have to suffer many trials on account of it, but you will surmount them, knowing that you endure them for the glory of the good God."

After telling the troubles which were soon to come upon France, she continued:

"Do not fear; I shall be with you. You will acknowledge in my visit the protection of God and that of St. Vincent upon the two communities."

A SECOND MANIFESTATION.

This manifestation was but the preparation for a more important one.

On November 27th of the same year the Blessed Virgin again appeared to Sister Catherine. This time she appeared as it were in an oval picture. She was standing on a globe and was clothed in a white robe and a blue mantle. From her extended hands emanated luminous rays, falling on the earth. A voice seemed to say: "These rays are symbolic of the graces Mary obtains for men." Around the picture were the words: "O Mary, conceived without sin, pray for us who have recourse for thee."

This prayer, traced in a semi-circle, began at the Blessed Virgin's right hand and passing over her head, terminated at her left hand. The reverse of the picture bore the letter M, surmounted by a cross, having a bar at its base. Beneath the monogram of Mary were the hearts of Jesus and Mary, the first surrounded with a crown of thorns, the other transpierced with a sword. While gazing upon the picture, Sister Catherine heard the following words:

"A medal must be struck upon this model. Those who wear it indulgenced and repeat the prayer with devotion will be in a special manner under the protection of the Mother of God." Then the vision disappeared.

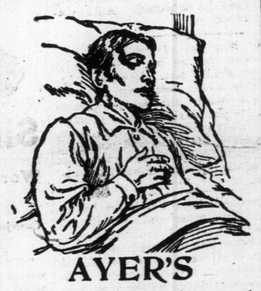
Rev. M. Aladel, C. M., then director of the Sisters of Charity, and to whom Sister Catherine gave an account of what she had seen and heard, received these communications with indifference. In December the Blessed Virgin again directed the Sister to have a medal struck upon the model which she had seen. Father Aladel at length, after long and serious thought and consultation with the superior-general of the Vincentian Fathers and of the Sisters of Charity and the Archbishop of Paris, Mgr. de Quelen gave orders in 1832 to have the medal struck.

It was soon circulated not only in France, but over Europe and America; in fact, over the whole world. The number of graces, cures and conversions obtained through it was simply wonderful. In our own day it still retains all its former power. A volume would be required to narrate all the wonders it has wrought.

Fifteen years after the appearance of the miraculous medal, for so it began to be called, the dogma of the immaculate conception was declared. May we not suppose that this ever memorable day was hastened by the prayers of those who wore the medal and who daily recited the invocation: "O Mary, conceived without sin, pray for us who have recourse to thee!"

Why, it may be asked, did God choose the children of St Vincent de Paul for so rare a favor? In order it is believed that it was because, following in the footsteps of their holy founder, they have from the beginning of their society ever professed their unshaken belief in the immaculate conception of the Mother of God.

St. Vincent himself strenuously advocated this sublime prerogative of the Blessed Virgin, and his sons and daughters have ever believed the same. His daughters from the moment of their institution in 1634 have recited at the end of each decade of the chaplet the following profession of faith: "O most Holy Virgin! I believe and confess thy holy and immaculate conception, pure and without spot. O most pure Virgin, by thy virginal purity, by thy immaculate conception and by thy glorious quality of Mother of God, obtain for me of thy dear Son, humility, charity, great purity of heart, body and soul, holy perseverance in my dear vocation, the gift of prayer, a good life and a happy death." Their devotion to Mary has not been left unrewarded. In the miraculous medal they have a perpetual proof of her love and protection.

AYER'S
Cherry Pectoral
SAVED HIS LIFE

So says Mr. T. M. Reed, a highly-respected Merchant of Middletown, Ill., of a Young Man who was supposed to be in Consumption.

"One of my customers, some years ago, had a son who had all the symptoms of consumption. The usual medicines afforded him no relief, and he steadily failed until he was unable to leave his bed. His mother applied to me for some remedy and I recommended Ayer's Cherry Pectoral. The young man took it according to directions, and soon began to improve until he became well and strong."—T. M. REED, Middletown, Ill.

"Some time ago, I caught a severe cold, my throat and lungs were badly inflamed, and I had a terrible cough. It was supposed that I was a victim of consumption, and my friends had little hope of recovery. But I bought a bottle of Ayer's Cherry Pectoral, took it, and was entirely cured. No doubt, it saved my life."—I. JONES, Emerts Cove, Tenn.

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Our trade is largely made up of customers who come back to do their trading with us year after year.

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You can see lots of Blowing, but Oh My, if you can find Goods the Quality and Price we offer you, you would have to push a life time, and then we question it very much if you would find them. Fifteen thousand dollars worth of Clothing must be sold within the next 6 weeks. Are you going to help to do it? You will do yourself a good act and save yourself lots of bother and money.

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JOHN MACEACHERN,

March 7, 1894—tf Agent for P. E. I.


## Oldest Republic.

The oldest Republic in the world is San Marino, a rocky patch of land on the Adriatic, surrounded on all sides but the sea by Italian territory. As citizens of a very big and a very new Republic, we should be interested in a very small and very old one.

Last month the regents of the Republic entered on their six months, term of office. The ceremony was of unusual importance, as the new Senate building was opened at the same time. Monte Titano a mountain with three peaks, which is the principal geographical feature of San Marino and where the public buildings are situated, was brilliantly illuminated.

The patron saint and traditional founder of the Republic is Marinus, a holy Dalmatian stone mason. His portrait Hangs in the Senate house. He is shown with his tools, and his last words are written under the portrait: "Relinquo vos liberos ab utroque homine." He died fifteen hundred years ago.

The Sammarinesi deserve the eulogies which Italy's greatest living poet, Giosue Carducci, lavished upon their institutions in his eloquent speech at the opening of the new Government House, whither the archives of this miniature Republic of nineteen miles in circumference have now been removed. For, small as their State seems besides the gigantic Empires of to day it has, like the Greek communities of old, produced not a few men of mark, whose tact and statesmanship have guided it amidst the mazes of international politics. Its Constitution is the sole surviving specimen left to show us what the Italian Republics of the Middle Ages were like. Napoleon spared San Marino for this very reason. "Let it remain," he said, "forever as the pattern of a Republic." Indeed, such was his friendship for the mountaineers of Titano that he offered to increase their boundaries at the expense of their big neighbors. But Antonio Onofri, San Marino's greatest statesman, had the wisdom to decline this seductive offer. Subsequent events proved the soundness of his judgment. When Napoleon fell, the allied sovereigns looked with favor upon the Umbrian State which had known how to practice moderation.

This mountain folk has been ever loyal to itself and its institutions; that is the reason why it has never been swallowed up by any foreign Potentate. A Republic in name it is, and always has been an oligarchy in fact. The Council of Sixty, which makes the laws, is composed of twenty nobles, twenty townsmen and twenty countrymen from the adjoining hamlets, all of whom are elected for life. Whenever a vacancy occurs, the Council chooses some suitable person, usually the son of the deceased Councillor, to fill it. But the Constitution is careful to guard against the concentration of power in the hands of one family. For no one can be elected to the Council during the lifetime of his father, nor may more than one of a family of brothers living together be chosen as a Senator. In the whole history of the Republic there is no instance of an attempt on the part of any of her citizens to establish a dictatorship.

The two Regents, who are elected by the Council, hold office for only six months, and act each as a check upon the other. Moreover, they are not eligible again for three years. One of them must be a noble; the other is chosen from the citizens of the little capital or from the country folk of the Provinces. They look very imposing in their robes of office, with the grand cordon of the Equestrian Order of San Marino. The Republicans of San Marino believe greatly in titles, and derive a portion of their revenue from the sale of these decorations. Every visitor to their city has seen in the square or Pianello, opposite the new Government House, a beautiful marble statue of the Republic. The lady who gave them this—she was the wife of their diplomatic representative in Paris—was created a duchess—Duchess of acquaviva—in return, and not a few distinguished persons—Prince Bismark among them—are patricians of San Marino.

But the most curious survial in their Constituton is the way in which their judges and doctors are appointed. The three judges must not be natives of the Republic, but are elected for a term of three years from outside, like the old Popesta, at Milan and Florence. Salaries at San Marino are low. Even the Regents only get a small indemnity of about $160, and their two Secretaries of State are handsomely renumerated at the rate of $200. The doctors are elected and paid by the Council, and kill or cure free of charge.

The Kingdom of Italy has been very kind to the tiny Republic within its boundaries. Signor Crispi telegraphed his good wishes to the Regents last week, and his soverign has given them his bust in majolica for their new Senate House. Nor are they less proud of the portrait of Washington, which Mr. William Warren Tucker, of Boston, the benefactor of their library, once presented to them as a memorial of their younger sister across the Atlantic.

The Italian Government pays them a fixed sum every year, calculated at so much per head of their population of 9,000 inhabitants, on condition that they have no Custom House. In order to avoid difficult questions of copyright, they print no books, and there is no newspaper in the whole country. Perhaps that is the reason why they have only had one war in their whole history. But they have admirably executed coins of their own and their stamps and post-cards are the delight of philatelists: and, therefore, a considerable source of revenue to the State. Their budget is a marvel of business-like care. Everything, even to the sum expended on boots for the little army of twenty-eignt men, and an item for a new cloak for Bigi, the beadle, is carefully noted down, and, unlike their great neighbor and ally, they have a balance at their bankers'—only $32, it is true, but still a balance. —Catholic Standard.

SOME amateur theologian in Cincinnati has written about our explanation of infant baptism to the editor of THE CATHOLIC TIMES. We are not surprised at the quarter from which the protest comes. If we remember our history aright the original Cincinnatus smacked of agriculture and we opine that the modern Cincinnatus is more familiar with turnips than with theology —*The Monitor, San Francisco*


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

Royal Baking Powder

ABSOLUTELY PURE


## Teaching Deaf Mutes.

(P. M. WHELAN, IN CATHOLIC TIMES.)

Very little is known by the generality of people regarding those who are afflicted with the deprivation of hearing and the consequent inability to speak and whom we are accustomed to call deaf and dumb. This affliction, however, is by no means new. It has existed from the remotest times, and the cause of it are various. Among others may be assigned the following: Scarlatina, measles and those diseases that are so generally common to the infantile period. There are hereditary and consanguineous causes and various pre-natal causes of the exact nature of which very little is known. For centuries the instruction of the deaf and dumb was a problem the solution of which was deemed impossible. Considered, therefore, as a burden to society, it may well be imagined that their lot was far from happy.

Among the numerous blessings which have followed in the wake of Christianity must be reckoned the amelioration of the sad condition of the deaf and dumb. The monasteries sheltered and protected them. Here and there we read of remarkable, almost incredible success attained in their instruction. In Spain, particularly, was this the case, and to the monks of the Order of St. Benedict belongs the honor of having achieved a success equal if not superior, to that of any modern pedagogue. These efforts, however, were confined to individual cases and the actual number of the deaf and dumb was hardly realized. In the latter part of the last century arose the man who was evidently destined by Providence to give to this work an impetus, under the influence of which it has since spread over the whole world.

A PRIEST'S GREAT TASK.

As the good Abbe de l'Epee, who was in charge of one of the parishes of Paris, was one day making a visitation of his parishioners, he entered a house in which he found two little girls engaged at needlework. To his interrogatories the children made no reply. The arrival of the mother soon explains everyt ing. "Believing" says the abbe, "that these children would live and die in ignorance of their religion if I were not to try and teach them, I was moved with compassion for them, and asked to have them brought to me, that I might devote myself wholly to their welfare." This was by no means an easy undertaking. However, he devoted to it all his energies, and seeking out other children of the same class he soon gathered around him the nucleus of what afterwards became the famous Paris Institute for the Deaf and Dumb. At first he tried without much success, various methods of instruction. Perceiving that his pupils in their mutual intercourse employed rude but natural gestures as a means of communication, he invented or at least considerably improved the manual alphabet now in use. Noticing, moreover the insufficiency of the alphabet alone, he expanded and systematized the "language" of gesture, and by his remarkable success in the training of those who heretofore were commonly considered outside the pale of instruction, he gained for himself and his school the admiration of Europe. Kings and princes offered him honors and rewards but he always declined them. Give me he would say a deaf mute that I may instruct him.

To-day the name of De l'Epee is in benediction among the deaf and dumb of every clime. Here, then, is a work eminently Christian, a work deserving of encouragement and support, a work near and dear to the heart of our Divine Lord, who hath made both the deaf to hear and the dumb to speak. Amongst us, however, the cause of these unfortunate children has been to a large extent apparently ignored. From time to time attention has been called to the necessity of making provision for the instruction of our Catholic deaf mutes. But no interest seems to have been awakened in their behalf. Like many another good work which has had to be abandoned owing to the lack of sympathy and support, the cause of the deaf and dumb seems similarly fated. And yet the unvarnished tale of their grievances would seem sufficient to arouse into action even the most indifferent. Why will the charity of some of our people traverse leagues to find objects of their pity while in their midst their kith and kin languish with spiritual hunger? True, the work has about it a specialty which makes it understood by a few only. The majority of people regard a deaf mute as little better than an alien or merely as a curiosity. Nevertheless their numbers and their condition confront us with the necessity of immediate action. And this action should be the prompter and more generous in proportion to the apathy and indifference which have been exhibited in the past.

So innumerable are the instances of dishonesty furnished by the political and mercantile world now-a-days that the following example of the contrary virtue which we find noted by a Boston Catholic contemporary, is worthy of being widely chronicled:

"Mr. Henry Bigelow Williams, of Boston, who went through bankruptcy in 1878, owing at the time nearly $200,000, recently paid every dollar of his indebtedness—from which he was released by the court proceedings—together with six per cent interest. Creditors who hesitated to except the interest, which amounted to almost as much as the principal, were told by Mr. Williams that they must take all or nothing."—Exchange.

Suppose that the Government of Canada should find itself unable to answer the attacks made in the Halifax *Chronicle* upon its admiration of the affairs of the Dominion, and should endeavor to meet them by sending a squad of officers to the residence of the editor at midnight, who should arrest him, capture his private papers, lock him up in a cell, and the next day escort him over the Canadian border. Suppose that the owner of the paper secured a successor who in a few days after was subjected to the same treatment. Suppose that the same Government, having brought itself into a condition of bankruptcy by reckless expendure and dishonesty, should seek to replenish its coffers by confiscating the property of the Halifax Protestants Orphans' Home. What would people think of this Government? Well, all this, with many aggravating circumstances which we have not introduced into the paralel, has been done by Signor Crispi, Premier of free and united Italy, within the past few weeks. The paper thus attacked was the *Nouveau Moniteur de Rome*; the editors thus treated were distinguished ecclesiastics, the Abbe Montennis and Mgr. Beoglin; and the charitable instituion confiscated was the Institution of Catechumens. This is a sample of the freedom established on the ruins of the Papal and other States of old Italy; and this is the work of the hypocrite who, a life-long enemy of God, was a few weeks ago proclaiming the watchword "God and country" in a desperate effort to save himself from the forces which he once led and which his anti-Christian policy has only too successfully strengthened.—Casket.

Catholics on this side of the Atlantic are often tempted to think that it would be far better for the authorities of the Church in France to sever their connection with the State, throw up the concordat, and look solely to the people for the material support which now comes in part from the Government by the terms of that agreement. This view has not unfrequently been put forward in print, and the flourishing condition of the Church in Canada and the United States, where the State contributes nothing to the support of religion, has been pointed to as confirming it. The view seems plausible enough, but it does not take into account the peculiar circumstances of the Church in France. Mr. Paul Bourget, that clever French writer, who gives his impressions of America in a series of articles now appearing in the New York *Herald*, incidentally touches upon this point. He remarks that Catholics are allowed under the constitution of the United States, to practice their faith without hinderance, to associate and hold property without any control, to found institutions and assure the recruiting of their clergy; and he adds: "What can they ask further? And with what enthusiasm would not the clergy of France accept the suppression of the Concordat and that of the budget of education under similar guarantees?" In the existing order of things in France the Concordat seems, therefore, to afford the Church protection from worse treatment at the hands of an infidel State.—Casket.