

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 27, 1898.

Vol. XXVII No. 18

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	Day of Week	Sun	Sun	Moon
M	Week	rises	sets	Sets
1	Friday	5 41 27	3 09	
2	Saturday	5 29 29	3 35	
3	Sunday	5 27 30	3 55	
4	Monday	5 25 31	4 12	
5	Tuesday	5 23 32	4 27	
6	Wednesday	5 21 34	4 45	
7	Thursday	5 19 35	5 01	
8	Friday	5 17 36	5 22	
9	Saturday	5 15 38	5 40	
10	Sunday	5 13 39	6 08	
11	Monday	5 11 40	6 38	
12	Tuesday	5 9 41	7 10	
13	Wednesday	5 7 42	7 42	
14	Thursday	5 5 44	8 17	
15	Friday	5 3 45	8 52	
16	Saturday	5 1 46	9 28	
17	Sunday	4 59 47	10 05	
18	Monday	4 57 48	10 42	
19	Tuesday	4 55 49	11 19	
20	Wednesday	4 53 50	12 00	
21	Thursday	4 51 51	12 45	
22	Friday	4 49 52	1 32	
23	Saturday	4 47 53	2 22	
24	Sunday	4 45 54	3 15	
25	Monday	4 43 55	4 10	
26	Tuesday	4 41 56	5 08	
27	Wednesday	4 39 57	6 09	
28	Thursday	4 37 58	7 12	
29	Friday	4 35 59	8 18	
30	Saturday	4 33 59	9 27	

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Cardinal Taschereau.

The following account of the deceased Cardinal is taken from the Toronto Catholic Register.

When the future historian takes up his pen to record the deeds and services of eminent Canadian prelates, the name of the late illustrious Cardinal Taschereau will be entitled to a high place among the distinguished churchmen whose lives have shed lustre upon the Catholic faith in Canada. His record contains many strong claims upon the respect and affection of the Catholic community at large, and it is but natural that his demise should cause widespread sorrow in Canada and in the United States, not only in Catholic circles, but among cultivated Christians of various creeds, who cannot withhold a tribute to the memory of the late prince of the Church, who constantly preached the gospel of truth, justice and charity, and who so conspicuously exemplified these apostolic virtues in his own dignified personality. The deep sense of loss which is felt in the death of a great pillar of the Church will be keenly experienced in Quebec and throughout the archdiocese, wherein the venerable Cardinal had been for so many years a generous and wise ruler as well as a kind and just father over his faithful and devoted flock. And he will be especially missed and mourned by the Irish Catholic race in the Dominion, whose love and gratitude he earned in the dreadful famine and plague-stricken years of '47-'48, when landlord tyranny and English oppression had driven the Irish Celts from hearth and home; and landed a broken remnant of them sick, despairing and fever-stricken, on the banks of the St. Lawrence. The appalling scourge that had made havoc among the outcast Celts was contagious and dangerous to the last degree, but that did not deter the Rev. Father Taschereau and a band of heroic confreres from coming to the assistance of the late famous Father McMahon, who had spiritual charge of the Irish flock of St. Patrick's church. In the face of plague, famine and death, these devoted men of God were willing to sacrifice their own lives to save the afflicted Irish peasants, and as many as tender nursing could not save were spiritually prepared for heaven. This sacred service done by Father Taschereau and his reverend co-workers to the afflicted Irish emigrants could never be forgotten by the grateful Irish Catholics in Canada, and it is no wonder that they should love and revere the Cardinal in life and mourn him in death. While it may be fittingly said that in the lamented demise of his Eminence Cardinal Taschereau the Church in Canada has suffered a great loss, it cannot be called an irreparable loss, because the providence of God is continually hovering over the interests of His Church on earth; and when a worthy servant departs in the way or falls in the heat of his a worthy successor steps into the vacant place. This has been a remarkable fact in the history of the eminent and venerable See of Quebec during its two hundred and twenty-two years' existence. When the renowned and saintly Bishop Laval, who ruled the diocese in the dim period of the centuries gone by, was called to his eternal reward, a worthy successor took his place, and so it has been through the long and illustrious line of prelates who have filled the episcopal throne of the ancient See. And so it is in the present case. The Most Rev. Archbishop Begin, who was appointed Coadjutor to his Eminence, and who now assumes full episcopal authority, is a prelate of extraordinary gifts of intellect, and he is a man who is beloved by his priests and people for his humane and fatherly care for their temporal and spiritual welfare.

It must, however, be stated that the deceased eminent Cardinal was an ecclesiastical leader of strong fibre and pronounced ability. In some vital qualities he was unlike any of his predecessors, and different from other great men, either in or out of the Church. By his firm, prudent and successful administration of his great archdiocese he has proved himself one of the strongest and most keen-sighted prelates who ever sat on the episcopal throne of Quebec, and he has left a record behind him which tends to elevate and solidify the religious and moral status of the Catholic Church in British North America. And yet he did not attain to his eminent position by the exercise of brilliant or external qualities which the world is prone to call great. He rose by the constant and conscientious use of the solid endowments of mind and soul, which left their mark on the hearts of all who came into contact with him. Everything he did was stamped with a seriousness of purpose and inflexible determination to uphold the supernatural power and dignity of the Catholic religion, and he seemed to realize vividly that the lives of priests who had given themselves to the service of the altar should be made a light and a guidance for the conduct of all men. With him the lines that separate the calm, religious world from the world of boisterous politics and grossness were very clearly defined. And no man strove harder to keep the corruption of the one from contaminating the sacred precincts of the other. He had an instinctive horror of the folly and delusions of the outside world, and where he could not abate or repress them he shrank from contact with them. In this respect, as well as in some other essential features, he much resembled the late illustrious Archbishop Kenrick, of St. Louis. Both of these great prelates, in some sense, seemed not to be of the world although they lived in it. Mgr. Taschereau often journeyed to Rome, he went to Baltimore, Md., to assist at the celebration in the centenary year of that venerable See. He visited Montreal, Kingston, Toronto and other episcopal cities at the call of duty and courtesy; but to all of these outlying places he must have gone with a feeling of reluctance or constraint, for he preferred to stay with his own beloved flock and to rejoice in the progress and perfection of his great University, his seminaries, his various institutions of learning and charity. And of course he penetrated into the extreme ends of his wide archdiocese with great frequency and regularity. No Bishop could have had a clearer or juster conception of the sacredness of the ties that bound him to his clergy and faithful flock, but his special care was given to the students of the Seminary and the Laval University, where many years of his professional life were spent. To him these halls of theological instruction seemed as God's nursery, wherein youthful minds were nurtured into holy virtues and ministered at the altar. These he loved as the very apple of his eye, and he bestowed upon them incessant fatherly care, and never seemed happier than when in association with them or when he walked in their halls of learning or in the grounds attached thereto. In the discharge of his professional and episcopal duties the late Cardinal had the benefit of the good example set by illustrious predecessors who had immediately preceded him as well as by the holy Bishops who had labored in the same spiritual field more than two centuries ago. All of these zealous prelates had worked perseveringly to maintain the high religious and moral standard set for them from the first, Cardinal Taschereau not only kept it at its normal height, but raised it higher—by the weight and force of his strong personality and by the power and advancing spirit of the age no doubt demanded the best talent in the educational institutions of the archdiocese, as well as changed methods of instruction. None of these requisites were overlooked by the vigilant head of the See. He procured the best equipment that money and advanced science could bestow. In speaking of the late lamented Cardinal's personality it is difficult to convey a clear idea of his individuality. It may, however, be truthfully stated that he was in many ways a very gifted man. Endowed with keen perception and intellectual faculties of a high order and a resolve will that never suffered itself to be drawn aside from the strict path of duty either by the applause or by the frowns of the world, he had an even temper, a calm, philosophical mind and judgment, which decided all questions of importance by the pure light of reason and justice. This was his eternally guiding principle in settling disputes among his clergy, and in all matters in which judicial decisions were necessary. He had the clear consciousness of truth in himself and when he discussed affairs with others less favored, they had to bend to his superior will and strength. But while firm he dealt leniently with his inferiors, never departing from the supreme rule of fairness and equal justice. Then he was a perfect model of exactness and punctuality. His time and movements were regulated by a rule as unobviating as any clock-work. Those who had business with him and who knew his habits, could tell where to find him at any particular hour of the day. It was by this economy of method that he was enabled to do so much practical work and to govern his archdiocese as well as with so much apparent ease. He was very reserved in manner and uniformly dignified, and he had the true instincts of the



Christian prelate and the gentleman, and having the same in view the characteristic politeness and courtesy of the French race, it made his personality admirable, and it raised him far above the level of ordinary men. To those who only knew him at a distance he appeared stern and austere. To those who had more intimate relations with him this feeling was overcome by the graciousness of his manners and his politeness.

As might naturally be expected in one who led so calm and well-ordered a life as did the late Cardinal, he was singularly free from bodily ailments down to the year 1891, when the feebleness of old age began to show itself, and feeling his waning powers unequal to the active discharge of the duties of administering the archdiocese, the princely ruler appealed to Rome for a coadjutor, and Bishop Begin was transferred from the diocese of Caumont, and served in his auxiliary capacity until '94, when the enfeebled Cardinal resigned the administration into his hands. From that time onward his Eminence gradually grew weaker until the hour of his demise as above related. Although Archbishop Taschereau was practically the first Canadian prelate raised to membership in the Sacred College, there was a similar honor conferred upon the Right Rev. Thomas Weld, D. D., in 1830. At the time of his elevation Mgr. Weld was Coadjutor to the Hon. and Right Rev. Dr. Macdonnell, first Bishop of Upper Canada, and while Mgr. Weld never exercised his ecclesiastical functions in either capacity in Canada, he was by appointment a member of the Canadian hierarchy when he received the red hat. To Cardinal Taschereau though belongs the distinction of being the first Canadian titular to attain the eminent rank. Cardinal Weld's See was in partibus. The favor accorded to him was understood to be an expression of gratitude on the part of Pius VIII. for the passage of the Catholic Emancipation Bill.

Government the year before. The half century and more which intervened between the event above named and the elevation, in 1898, of the venerable Cardinal whose life we are reviewing, Catholicity in Canada had made wonderful progress, so that the Supreme Pontiff considered Canada entitled to have a representative in the Sacred College. How fortunate, then, that the additional honor should fall upon such a distinguished churchman as was the Archbishop of Canada's most ancient See. Speculation is rife and opinions are varied as to who will succeed the venerated man who has gone to his eternal home. If the honor goes to Montreal, Toronto, Kingston or Halifax, or if it be retained in the ancient See, the Canadian Catholic hierarchy will be worthily represented in the Sacred College at Rome. In the year 1874 it fell to the lot of the eminent deceased to celebrate the second centenary of the establishment of the See of Quebec, the spiritual jurisdiction of whose first incumbents extended not only throughout New France but from the Gulf of St. Lawrence westward to the Rocky Mountains, and embraced several localities which are now comprised within the limits of the United States. The old-time allegiance and veneration for the ancient See was amply recognized by the presence of many distinguished American prelates, who attended as representatives of those portions of the United States which were formerly subject to the authority of the Archbishop of Quebec. On this occasion the historic city, which nature had already beautified, was by the power of art and science turned into a veritable fairyland which fairly enraptured the souls of those who witnessed the impressive religious function and the beautiful decorations. All of this and more was repeated twelve years later when Archbishop Taschereau received the red hat from the hands of Mgr. O'Brien, the eminent Irish ecclesiastic whom the Pope despatched to confer the Cardinalial insignia upon the Quebec prelate. On this latter occasion the manifestations of joy were simply grand. Not only all creeds and classes in the city and Province, but in the Dominion as well, felt the influence of the well-deserved tribute to the venerable mother See and to its deserving incumbent. The United States also shared in the joyful religious ceremonial, by sending hosts of its citizens and several grand choroplegians, among whom were the venerable Archbishops Kenrick, St. Louis, and Janssens, of New Orleans. The significance of the event that drew so many distinguished people, both clerical and lay, from distant parts of the continent, was profoundly felt by the inhabitants of the ancient capital, and they outdid themselves in the warmth of their

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