The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SEPTEMBER 19, 1894. Vol. XXIII. No. 46

Calendar for September, 1894.

MOON'S CHANGES.

First Quarter, 6th day, 9h 50.5m p. m. W
Full Moon, 14th day, 12h 9.0m. m'dn'ht S
Last Quarter, 22nd day, 8h 19.6m. a m, S.E.
New Moon, 29th day, 1h. 31.5m. a. 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	after'n
1	Sat	5 26	6 34	7 33	7 35	11 55
2	Sun	27	32	8 51	7 53	.norn
3	Mon	28	30	10 6	8 12	0 30
4	Tues	30	28	11 20	8 35	1 5
5	Wed	31	26	aft 33	9 2	1 46
6	Thur	32	24	1 41	9 37	2 32
7	Fri	33	22	2 41	10 21	3 9
8	Sat	35	20	3 32	11 14	4 42
9	Sun	36	18	4 14	morn	6 6
10	Mon	37	16	4 46	0 14	7 19
11	Tues	38	14	5 11	1 19	8 16
12	Wed	40	12	5 37	2 27	9 8
13	Thur	41	10	5 57	3 32	9 58
14	Fri	42	8	6 3	4 43	10 14
15	Sat	43	6	6 17	6 50	11 42
16	Sun	45	4	6 32	8 59	11 13
17	Mon	46	2	6 50	8 10	11 45
18	Tues	47	1	7 10	9 23	aft 17
19	Wed	48	5 59	7 37	10 40	0 54
20	Thur	50	57	8 14	11 59	1 38
21	Fri	51	55	9 6	af 1 17	2 29
22	Sat	52	53	10 13	2 27	3 40
23	Sun	54	51	11 33	3 25	5 10
24	Mon	55	49	morn	4 8	6 45
25	Tues	56	47	0 58	4 39	8 1
26	Wed	58	45	2 24	5 3	8 54
27	Thur	59	43	3 46	5 22	9 39
28	Fri	6 0	41	5 6	5 40	10 17
29	Sat	1	37	6 23	5 58	10 53
30	Sun	6 2	5 38	7 40	6 16	11 28

ÆNEAS A. MACDONALD,
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Sept. 6, 1893—1y

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The old shop and the same hands that have been waiting on you for years are there, and the only place to find us and trade is at the old stand, North Side Queen Square, Walker's Corner.
CHAS. J. PATTON & CO.
Charlottetown, P. E. I., May 9th, 1894—3m

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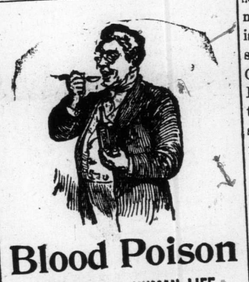

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Advice to Pious Women.

It is surely a great happiness when friends who are bound by those strongest of ties, a common faith and a common devotion to the interests of religion, can meet and speak freely of the supreme things that are nearest to their hearts—holy people and places, the means of spiritual advancement, the progress of the great devotions—in short, all that concern the interests of the Church, which are always God's interests.

It is surely also for the Christian gentlewoman, in whatever society she may be, to make her Christianity evident at least in the way of non-participation in things which the Chuch forbids or discountenances. She may, indeed, from time to time be further bound in conscience and in honor, in the society of non-Catholics, and of compromising or indifferent Catholics, to take a strong and unmistakeable stand for her Faith and its practice; and this without regard as to whether or not anyone is offended or annoyed by her courage and loyalty.

Heaven smiles on that woman—and the best of earth honor her—before whom none dare to criticise much less insult the church—because of what her weaker sisters may call her "morbid sensitiveness" about her religion.

But the modest letting of one's light shine, constantly and quietly, and the opportune courage in the defence or explanation of our faith, are not to be confounded with the effusiveness of pious talk to which some women are addicted, and which instead of edifying, too often merely wearies and repels the listener.

"Why, oh why," questions the unhappy party of the second part after such a conversation, "should this woman tell me about her weekly or fortnightly Communion; her desire to please God, her various good resolutions, her special devotions? Don't I know that she's a good Catholic? Can't she let me take something for granted?

"Why these constant illusions to her spiritual director? Why should I know who he is, or what she says o him on her spiritual affairs—still less what he says to her?

"Why can't she talk without incessantly bringing in the Holy Names; forcing me to remember somebody in George Eliot's novels, who used to talk 'as if he were hand in glove with the Almighty?'

"Why, in short, can't she have a little reverent reserve?"

We sympathize heartly with the complainant in this case. There are two subjects (we hope it is not incongruous to couple them) on which all prudent and pious people maintain a delicate reserv—their love affairs and their spiritual life.

Our Lord Himself in the Sermon on the Mount, counsels us against all unnecessary display of our virtues and religious practices.

Enlightened piety makes its happy possessor unobtrusive, free from self-consciousness, modest, cheerful and conformed to ordinary social custom and prevailing fashion, where these are not silly or sinful.

Pious eccentricities are as much to be avoided as "those eccentricities of genius" which in a fortunately by-gone day were supposed to excuse slovenly toilets and bad manners in artists, musicians and authors.—*The Pilot.*

Archbishop Walsh, of Dublin, in speaking of the value of a mass, says: "If all the prayers of loving hearts from the beginning of the world, and all the seraphic worship of the thrones and principalities of heaven and the burning devotion and love of the Virgin Mother of God, a the million voices of the universe, of all creatures, of heaven and earth and sea were offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficacy the infinite worth of a single mass."

Talmage on Father Damien.

Among much that is sensational, irreverent and mischievous in its tendencies, the Rev. Dr. Talmage occasionally pens a noble passage. Such a one occurrs in a communication which he recently wrote to the Brooklyn *Eagle* from mid-ocean, in which he thus speaks of the illustrious leper-priest of Molokai:

The most of the world's heroes and heroines die unrecognized. They will have to wait until the roll is called on the other side of the Dead Sea. Once in a while there are circumstances which thrill the world with the same story like that of the brilliant Belgian Catholic priest, Joseph Damien, who, after a week's consideration of whether he had better do so, accepted the appointment as missionary to Molokai, the isle of lepers, for sixteen years administering to the leprous and them dying of the leprosy. When told by his physician that he had the fell taint upon him he showed no alarm nor even agitation, but said, "As I expected, I am willing to die for those I came to save." The king knighted him and a memorial slab designates his resting place, but Protestantism has joined Catholicity in the beatification of this self-sacrificing ecclesiastic.

That moral hero completely transformed the isle of lepers. It was before his work a den of abominations. No law. No decency. All the tigers of passion were let loose. Drunkenness and blasphemy and libertinism and cruelty dominated. The moral disease eclipsed the physical. But Damien dawned upon the darkness. The plague which he could not arrest he alleviated. He prepared the dead for burial and digged for them Christian graves and pronounced upon them a benediction. He launched a Christian civilization upon the wretchedness. He gave them the gospel of good cheer.

Good Christ-like Joseph Damien! Let all religions honor his memory. Let poetry and canvas and sculpture tell the story of this man who lived and died for others and from century to century keep him in bright remembrance long after the last leper of all the earth shall have felt through all his recovering and revitalized nature the voice of the Son of God saying: "I will. Be thou clean."

Heroic Missionaries.

REV. GEORGE WILLIAM KNOX ON THEIR WORK IN KOREA.

Rev. George William Knox, missionary of the Presbyterian Board in Japan, gives in the *Independent* the following description of the labors and sufferings of the Catholic mission in Korea and the East, and of the fidelity of their converts even unto death:

"Fifty years and more ago French Jesuits went to Korea without aid from commerce or diplomacy or men-of-war. They adopted the convenient disguise of mourners, for the Korean mourner frequents byways and back streets, and neither speaks nor is spoken to. So were these French gentlemen disguised; and they lived among the Christian peasants, sharing their vile huts and viler food, one with them in all things save in suffering, where the missionary excelled, not being to the manner born, and in constant danger of discovery, torture and death. They met with the Christians in obscure apartments in the dead of night, preached, taught and administered the sacraments, labored strenuously for the founding of the Church. In 1835 they entered Korea, and in 1840 were found out, tortured horribly and slain. They surrendered themselves that the native Christians might escape.

"The work had not been begun by foreigners, but in the last century, in 1777, some Koreans believed through reading Christian books. One was baptized in Peking and in 1794, a Chinese Jesuit went to Korea and instructed and organized the little company of the faithful. In 1801 he was put to death, like his French successors giving up his life for the sheep. Then for thirty years there was no missionary, until the French came with the result we have seen. After an interval came other Jesuits, and these were put to death in 1866.

"The death of the shepherds did not save the sheep. Kim ok Kyun who was treacherously done to death in Shanghai last April (his assassin rewarded by the Korean Government and his body savagely mutilated and exposed by the authorities in spite of the remonstrance of the foreign diplomatists), told me years ago of a scene he himself had witnessed when a boy. In 1866 his uncle had taken him to the execution ground and there, kneeling on the ground, was a long line of condemned men, then women, then children. The executioner, sword in hand, waited near the first. 'Will you give up this religion? No!' and the executioner struck. To the next the same question, meeting the same answer, and followed by the deadly blow. So to the next, and to the next, to the last man, and not one flinched or denied his faith. After the men the women, still the same question, the same response and the same quick execution, and after the mothers the little children, and always the same response until the last had joined its parents in the Church Triumphant. Like priest, like people.

"With Korea opened to the foreigners at last, the Roman Catholic missionaries prosecute their work no more in fear, with what results I do not know. The laws against professing the faith are still unrepealed.

"It is not surprising that the heroic missionaries of the Roman Catholic Church win the plaudits of onlookers who are not impressed by the pleasant home life, with wife and children and abundant comforts, of the Protestant missionary. However, out of sympathy with the dogmas of the Roman Church, their poverty, endurance, patience and suffering excite the admiration of us all. Every thoughtful missionary at times is forced to ask himself whether the reformation did not go too far."

Delightful Hour With Pope Leo.

(Correspondence of the Philadelphia Catholic Times.)

ROME, August 24.

The Holy Father's name-day, the feast of St. Joachim, was observed with much solemnity in Rome on Sunday last. The Pope received in his private library the customary congratulations and good wishes of the Cardinals, the bishops staying in Rome, the Vatican dignitaries and the heads of the Catholic societies. Around the Pontifical throne were grouped Cardinals Monaco, Parocchi Serafino Vannutelli, Mocenni, Hohenlohe, Aloysi, Rampolla, Vincent Vannutelli, Ruffo Scilla, Di Pietro, Persico, Verga, De Ruggero, Graniello, Segna and Steinhuber, besides Mgr. Benhan Benni, Patriarch of Antioch, and nnmerous other prelates of high rank.

For a whole hour the Pope, who was in excellent spirits, chatted away pleasantly with all round, passing from one subject to another with admiral mental activity and insight. He began by speakeing of the feast of St. Joachim, rejoicing that devotion to that great saint was increasing on every side. As he spoke his Holiness showed to the personages present a beautiful statue of his patron carved in wood and presented to him by a devout sculptor of the Tyrol. Pope Leo then referred to the consolation he felt at the great revival of devotion to the Blessed Sacrament, as shown by the recent series of Eucharistic Congresses. The Congress at Rheims, at which the Cardinals of Rheims, Paris and Bordoaux were present, merited his warmest eulogies. With regard to last year's congress at Jerusalem, the principal object of which was to promote the reunion of the schismatic churches of the East with the Roman Church the Pope expressed his confidence that that event, in spite of the many difficulties which stood in the way, would in the near future become an accomplished fact.

His Holiness here turned to the Patriarch of Antioch and asked him what were the dispositions of the separated Christian populations of the East with regard to the Catholic Church. Mgr. Benni in reply stated that he had just received the gratifying intelligence from his Vicar that 170 families, with a priest at their head, demanded reconciliation with the Church. With regard to the Pope's encyclical "Praeclara," the Patriarch said that a very great number of schismatics were anxious to respond to the Pontiff's appeal for reunion, and that before long the harvest of souls would begin. In the meanwhile he was commissioned by the dissident Patriarch of the Jacobites to kiss the hand of the Holy Father in token of veneration of his sacred person and office. All this gave Pope Leo great pleasure, and he cried out: "Fiat unum ovile et unus Prstor!"

Passing from this subject, his Holiness asked Cardinal Vincent Vannutelli to give some account of the work of Propagands. His Eminence, who has been lately appointed Perfect of the congregation charged with the funds of that institution, pointed out the heavy losses that had been inflicted on the administration by the obligatory investment of the capital in Italian rentes, by which the income of Propaganda was reduced to the tune of 44,000 lire a year. The Holy Father, however, took a more cheerful view of the situation and replied that Propaganda would never lack resources so long as there were Catholics in the world. He then made some remarks respecting the recent decrees on sacred music, which his Holiness hoped would be observed.

Pope Leo next spoke of another matter which had much engaged his attention of late. For some time past a bad custom has prevailed in Italy of choosing for sermons subjects of a secular and controversial character. Moral sermons were becoming rarer every day. It was almost too much the fashion to temporize with unbelievers to whitewash sinfulness, to refer to God as all mercy, without laying an emphasis that He was also the God of Justice. In this way Christians got to believe that so long as they had faith everything would come right in the end, whether they observed the Divine law or not. The Holy Father considers this state of things as simply deplorable and is determined to bring back Christian preaching to apostolic and Scriptural methods. The people go to church to hear the word of God and to learn their religious and moral duties, and not to have their ears tickled by vain and novel fancies. On this account the Pope informed the Cardinals that he had ordered the Congregation of Bishops and Regulars to issue a circular letter to the bishops of Italy and the superiors of religious orders with a view to an effectual reform of the pulpit. He then distributed to all present copies of the letter in question.

One last matter was referred to during this marvelous hour's conversation. The Pope strongly recommended to the Cardinals a publication in which his Holiness is much interested, called the *Revista di Scienze Sociali*, under the learned direction of Mgr. Talamo. This review which has only been recently started in Rome, dedicates its pages to the discussion of social questions on the lines indicated in the encyclicals of the great Leo. To those interested in the great work of our day it will be of supreme advantage to have a text book which will enable them to steer clear of the shoals and quicksands of false methods and false doctrines. The Holy Father then rose from his seat and dismissed the audience with his blessing, after having with great vivacity borne yearly the whole burden of the hour's conversation.

Cures At Lourdes.

Correspondence of the Catholic Times.

PARIS, August 24.—Some extraordinary spectacles are being witnessed this week at Lourdes. The great pilgrimage includes some hundreds of sick people anxious to obtain a cure at the famous sanctuary. Every day miraculous cures are recorded, but details are not published until each case has been adjudicated by the medical bureau, numbering eighty doctors. On Tuesday last the Blessed Sacrament carried by a Maronite Bishop escorted by 300 priests in cassocks and cottas was borne the town amid the solemn chants of faith and love of the enormous crowds gathered there. As the Blessed Sacrament passed some of the sick got up and walked, among them being a man suffering from acute peritonitis, and and a woman suffering from a malady she had endured for thirty-four years. The cures worked during this single procession alone are numbered by scores. The same scene and the same wonders took took place on Wednesday. The Blessed Sacrament was borne by the Vicar General of Montpellier and had not proceeded far when five sick persons rose cured and followed the Sacred Host in grateful acknowledgment. Thirty miracles during these two days are certified by the medical bureau. Truly the arm of the Lord is not shortened!

ZOLA AND ROME.

M. Emile Zola's latest romance, "Lourdes", is still a fruitful theme of public controversy. That the book is of a misleading and pernicious character might be expected from the antecedents of the author but the careful refutation published by Mgr. Ricard, under the title of "La Vraie Bernadette de Lourdes," put the fact beyond a doubt. The Vicar General of Aix has just received a letter from Cardinal Rampolla warmly approving his efforts and conveying the congratulations and blessings of the Holy Father. In this document Zola's book is referred to as an outrage on the truth," which will be sufficient condemnation for most Catholics.

This novelist, to my mind, is rather pleased than otherwise by by the attacks leveled at him. The one thing Zola goes in for is advertisement, for that increases the sale of his books and the bulk of his purse He ignores Mgr. Ricard, he ignores the protests of the Town Council of Bartres, Barnadette's birthplace; he ignores the inaccuracies with which "Lourdes" teems. The book is selling tremendously—that is the real point; the rest does not trouble him. M. Zola affects surprise at Cardinal Rampolla's words and says he thought the Pope left the Lourdes miracles an open question." But this is the merest subterfuge, for it is not necessary for a thing to be an article of faith to be true and claim the respectful veneration of the faithful. Besides Zola attributes Bernadette's visions to a put-up job on the part of the priests, and it is the shallowest hypocrisy to pretend that his romance could in any way be acceptable to Rome. In an interview this morning M. Zola says he intends to go on with this his trilolgy, the next subject being "Rome." He intends to make a considerable stay in the Eternal City to gather material for the book and cherishes the hope which will be in vain, I imagine that the Pope will grant him an audience! To use his own words his motive in asking for an audience will be "an ardent desire for enlightment on religious questions!" The foot of a Swiss guard might serve as well.

Bishop le Gran, formerly Protestant Episcopal Bishop of Rome and Southern Europe, left the Protestant Communion several years ago, and is now a Father of the Resurrection Order and lives in their home in Chicago. Father Le Gran is a man of distinguished literary attainment, a Director of the Sorbonne and a D. C. L. of Oxford.

To every Protestant, looking at the luminous periods and personalities in historic Catholicism, comes times of profound regret at the loss of a birthright necessarily sacrificed by religious schism. Divorce in politics does not destroy racial affinity nor the heritage of national and literary traditions, as witness England and America. Separation in doctrine, or more particularly in ritual, does obscure similar origin and widen a chasm, across which no appeal can be made to former community of development. Yet the lines of curve start at a common spring, run concurrently and broadly through centuries in a common channel, and though separated by natural or artificial instructions, most inevitably unite, sometimes returning to a mutual flow, in the glorious tide water of a common faith and future. It is in this sense that the monks of the mediæval Church and the saints of the Catholic calendar are still our spiritual fathers, and that men must be more than narrow not to glory in the ancestral church which can boast, among so many others that bore the name of Francis and far greater than them all, a St. Francis of Assisi.—Independent.

The history of literature abounds with testimony going to show that the greatest authors wrote with greatest painstaking, and that books which afford much pleasure to the reader caused much labor to the writer. But people are slow to accept such testimony and seem to think that whereas long practice is required in order to attain skill in arts, that of writing well comes by intuition, Ruskin is acknowledged to be a master of English; his style is so easy and graceful, yet firm and clear, his vocabularly so full and well chosen that it might be supposed that he was born a classic. An account of a chat with Mr Ruskin published in a recent number of *The Young Man* dispels the dilusion "You have no idea," said he, "of the labor and pain it is to me to write these books of mine that seem to you so easy. Look at that (putting into his visitor's hand the copy of that month's 'Flora'), you will scarcely find one sentence as it was first written." And so it proved—words crossed out, and others put in their places, and sometimes whole sentences rearranged, and this right through the whole manuscript.—*Ave Maria.*

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