

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUGUST 8, 1894.

Vol. XXIII. No. 42.

## Calendar for August, 1894.

**MOON'S CHANGES.**  
New Moon, 1st day, 8h. 11 7m. a. m. S. E.  
First Quarter, 8th day, 6h. 52.8m. a. m. N. W.  
Full Moon, 16th day, 5h. 4.5m. a. m. N. W.  
Last Quarter, 24th day, 1h. 27.2m. a. m. W.  
New Moon 31st day, 4h. 52.0m. p. m. S. W.

Day of Sun	Mon	Tue	Wed	Thur	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

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N. 9, 1892-ly

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June 4th, 1894-ly

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Branch 215, Summerside.  
Meets at Compton's Hall every Tuesday evening at 8 o'clock.  
President—Rev. D. J. G. Macdonald.  
Rec. Secy.—John B. Strong.

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President—J. B. Macdonald.  
Rec. Secy.—S. P. Paull.

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From the Old World.

**FRENCH LYRISTS.**  
[Paris correspondence of Philadelphia Catholic Times, July 13.]

M. J. Casimir Perier is in possession of the official residence of the Chief of the State in France. The new President from the beginning has shown great firmness. On the eve of the funeral I saw him walking with springy steps through the principal streets of the city, much to the surprise, almost stupefaction, of the citizens, who had begun to believe that M. Casimir Perier could not be safe except clad in mail and surrounded by an army of soldiers and police. However, the stroke was a bold one, and his return home was one long popular ovation. The proposed bill against the anarchists is a very stringent measure. The press will suffer particularly, as it is at last being realized that irresponsible journalism is the cause of half the outrages that take place. Henceforth we are not to have long reports of anarchist trials, and articles written in favor of revolutionaries will be met with the severest penalties. It is felt that this act is due to the initiative of the new president. The national fête to-morrow will be shorn of most of its glories. The endeavor to abolish this year in token of mourning could only meet with partial success in view of the many thousands of small tradesmen and itinerant dealers who look upon the holiday as their harvest. Caserio Santo will be tried on the 23rd inst. His advocate will probably plead that pre-existent madness in the family renders it likely that Caserio was not responsible for his crime.

**GERMANY AND THE RELIGIOUS ORDERS.**

The vote of the Reichstag to enable the Jesuits to return to Germany has not been ratified by the Federal Council, and the question remains as before, with this exception, that the Redemptorists, in deference to the wishes of Catholic Bavaria, are no longer included in the category of "Jesuits," and an end therefore is put to their banishment. To understand the matter clearly, this Federal Council represents the rulers of the principalities forming the confederation of the Empire, and numbers fifty-eight members, of which seventeen represent Prussia alone. Before a law of the Empire can be established or abolished the Reichstag and the Federal Council (Bundesrat) must agree on the point. The law of 1872 not only expelled the Jesuits, but certain "affiliated" orders, to use the term devised for political exigencies. The Federal Council was charged by the Reichstag to declare which were the orders affiliated with the Jesuits, and in their wisdom they declared they were the following: The Sisters of the Sacred Heart, the Redemptorists, the Fathers of the Holy Ghost and the Lazarists. When the Reichstag voted in favor of the Jesuits last winter it was intended to include these orders in the act of grace, but the Council has decided to maintain (1) the expulsion of the Jesuits, and (2) that the nuns of the Sacred Heart and the Lazarists are branches of the Jesuit order. The Sons of St. Alphonsus and the Fathers of the Holy Ghost, however, are no longer to be regarded as having any connection with the Society of Jesus, and may safely be permitted

to return to the fatherland. All this would be very laughable were not so pitiful. Still we must be thankful for small mercies, and the Church in Germany will be much strengthened by the work of the two favored orders in question. As for the Jesuits and the nuns, the outlook is not promising; the long-desired grace will not be accorded to them for some time to come. The fact is, German Protestants have a horror of the Jesuits and the dread name is used by the pastors to frighten children with. As for educated Protestants in general, it is surprising how deeply ingrained is the prejudice and superstitious fear which animates them against the Society of Jesus.

The real explanation of this unreasoning hatred is doubtless owing to the disorganized condition and lack of faith prevailing amongst the disciples of Luther, a state of things which the pastors well know would enable the fathers to reap a rich harvest if they were working in the midst of it all. The many learned works of controversy written during the leisure of exile have, moreover, been productive of much fruit among thoughtful minds tormented with doubt. No mercy to the Jesuit, then; but with the Redemptorist it is different. They labor amongst the people and for the people, which is too good to adopt impious, socialist and anarchistic views. The Federal Council, therefore, are of opinion that the work of these fathers is of value to the state and that they may safely be permitted to give their missions all over the country. As for the Fathers of the Holy Ghost, clemency is accorded to them equally for State reasons.

Germany has African possessions, and knows the civilizing influence of the Christian religion. The missionaries of the Holy Ghost, who are devoted to the evangelization of the blacks, are therefore empowered to establish houses in Germany and to make recruits, so that they may keep up the supply of apostolic laborers for the burning plains of Africa and turn the natives into good and lawful subjects of Kaiser Wilhelm.

**DEVIL WORSHIPPERS.**

No better evidence that the existence of the sect of devil worshippers is a grim fact can be offered than to point out that the French police have received instructions to take steps to put an end to practices which shock the public mind. In addition to stealing consecrated hosts from lonely churches and other dreadful outrages, the Satanists have, it appears, organized a secret catechism class, to which children preparing for their first communion are inveigled. The obscure room in the Rue Rochechouart, situated in the lowest quarters of Paris, serves as the chapel for their blasphemous rites, to which only members of the sect are admitted. The interior arrangement is a parody of a Catholic church. The cross over the altar is placed head downwards and another cross is laid on the ground at the door, over which each person walks as he enters. The motto of this horrible association is "Voluptas peccati," and the worshippers sing and utter all sorts of imprecations, while their other aspect resembles in its mad frenzy all that we associate with diabolical possession. It is to be hoped that the police will set to work in earnest in suppressing the sect. So far, however, the only result has been the arrest of a man for disorderly conduct, who, on being charged before the police commissary, described himself as a celebrant of "black masses," that being the term applied to the service of the Satanists.

**The Pope in St. Peter's.**

WRITER IN THE "FORTNIGHTLY REVIEW" DESCRIBES AN IMPOSING SPECTACLE.

The scenes that have lately been witnessed in St. Peter's bear witness to what may be called an extraordinary recrudescence of papal popularity. Imagine 20,000 persons closely packed from early morning till 6 o'clock in the vast area beneath Michael Angelo's dome, thousands outside in the great space in front (once the race course of Nero, where hundreds of Christians were burned like torches in tubs of oil). Remember that all these thousands in St. Peter's were there by ticket, as the general crowd could not be admitted with safety. All day long simply nothing went on in St. Peter's. The patient crowd, of which the writer was one, waited.

The Church grew dark—only in the far distance thousands of wax candles and swinging chandeliers illumined the colossal dome. At about 5 o'clock a wild shout was heard from the multitude in the distance outside. It was known that the Pope had left his apartments in the Vatican and was descending by

a private passage into St. Peter's. The instant he entered a cry of enthusiasm arose at the bottom of the dim church, which was taken up by the expectant multitude. Very slowly, borne high aloft by his guards, the old man moved up the middle aisle, seated on his royal throne, robed "in white samite, mystic, wonderful." He wore the red slippers and was shadowed by the tall peacock fans (imperial peculiarities imported from Persia by Caligula and adopted by the Pope after the third century, when the seat of government was removed to Constantinople and the Pope became joint Magistrate of Rome and assumed imperial attributes and temporal power.)

From the moment Leo XIII. entered until he disappeared in the far distance an almost invisible speck at the high altar, and the service commenced, the roar of enthusiasm never ceased rolling like thunder throughout the building, while the wild waving of scarfs and pocket handkerchiefs was like the shattered trembling of a cornfield in a hailstorm. The scene was repeated as the Pope passed back again down the aisle at the close of the service. He bowed majestically and bowed in blessing to the right and to the left. It was a scene fraught with singular spiritual and temporal associations never to be forgotten. Leo XIII's personal popularity in part explains a reception which certainly no other potentate in the world could at present command.—The Fortnightly Review

**'Donay Bibles'**

THE REASON FOR THE NAME.

Not many of our readers probably know why our English Catholic Bibles are called "Donay Bibles." The reason is that the first Catholic Bible printed in England and circulated in England, Ireland and Scotland, after the "Reformation," was translated by a great Oxford scholar, Rev. Gregory Martin, at the English College established at Douay, in Flanders.

After the accession of Queen Elizabeth, she adopted measures which led many Catholic bishops and clergy to seek refuge in foreign parts. Among these was one William Allen, a member of an old Lancashire family, canon of York, and doctor in theology at Oxford; subsequently a Cardinal and Archbishop of Mechlin. Allen passed over to Louvain, where he formed a friendship with one Vandeville, a professor in the university. These two friends accompanied by Morgan Phillips, formerly Provost of Oriel, made a journey to Rome. While on the road the idea struck Allen of erecting a college in foreign parts for English ecclesiastics; a project which his two friends entered into with the utmost enthusiasm. Soon afterwards, in 1562, Vandeville was summoned to Douay, as Professor of Canon and Civil Law in the newly-erected university. He was hardly installed in his new office when it struck him that Douay was the very place for an English college, and at his earnest invitation Allen took up his residence there as Professor of Theology. A small house, purchased by Morgan Phillips, was the origin of the English College; ere long, old students of Oxford and Cambridge, through France and the Low Countries flocked to Douay. Philip II., King of Spain, and Pope Gregory XIII. extended their protection. Soon the college at Douay sent over scores of ecclesiastics to England where, as seminary priests the laws punished them with death, and in fact were called to lay down their lives for their religion. This house, subsequently enlarged, remained in the possession of the English till the period of the French Revolution. It is now an artillery barrack. On its walls are still visible the mutilated remains of the armorial bearings of several old English families who had contributed to its erection. Here it was that O'Connell studied as a boy, and Alban Butler wrote his Lives of the Saints by which his name will be for ever known.

Here Rev. Gregory Martin completed his translation, to which notes were added by Cardinal Allen and others. It is the work of a great scholar, a very faithful translation, in pure vigorous English. Unfortunately it is no longer in print and is not easily obtained. Just as the New Testament was ready to print, the Spanish Government, in order to conciliate England, compelled the professors and students to leave Douay. They found a temporary home at Rheims in France, and there the New Testament was printed by John Fogay in 1583. In a few years they returned to Douay and there the Old Testament was printed in 1709-10 in two volumes. The whole Bible thus makes three volumes, very accurately and carefully printed. King James' translation waited till

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**Royal Baking Powder**  
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it appeared and adopted several renderings from it. The Bible was proscribed by the English laws. All copies sent over were seized and destroyed when discovered. It was smuggled in, volume by volume. Bookellers and others found having it for sale were hanged. Cardinal Wiseman said that no English Catholic could enter Douay without tears. The desecrated college and chapel recall the hundreds of martyrs who perished in England. No Catholic could look on the original Douay Bible with its new Testament without respect and awe. Every copy is linked with sufferings, perhaps with death under the terrible penal law of England, Ireland and Scotland. As the persecution spread over them all, it is scarcely possible that there is a copy which was not handled by some martyrs or confessor, who laid down his life or spent years in a dungeon for the faith. If our ancestors cling to their faith at so much risk and so much danger, how can we meet them at the day of judgment, if we do not adhere to and practice the faith for which they sacrificed everything?—Exchange.

**Obituary.**

At Cape Traverse, on Saturday, July 14th, Eliza Deegan, wife of Henry Howatt, aged 57 years. Deceased had been falling for three years, during which she never complained. During her illness she was attended by her pastor, Rev. J. J. MacDonald, and received the last Sacraments of the Holy Catholic Church at his hands. On Monday morning she remains were followed to their last resting place at Seven Mile Bay by a large concourse of sorrowing friends and relatives. A Requiem High Mass was offered up by Ignatius McDermott. At the conclusion the funeral proceeded to the cemetery, where the deceased, loved and respected, was laid to rest. The prayer of the community is, May she rest in peace.

Rev. John Talbot Smith, of New York, is engaged writing a life of the late Brother Azarias. The work has been undertaken at the desire of Rev. John F. Mullaney, of Syracuse, a brother of Brother Azarias. Father Smith was a close friend of Brother Azarias. He is well qualified to pay a fitting tribute to a conspicuous figure in literature and a foremost man among those of rare ability to the Catholic Church.

The second centenary has been celebrated of the benediction of the Royal Chapel of the Holy Winding Sheet, and the translation thereof of the relics preserved at Turin since the end of 1578, when Saint Charles Borromeo came from Milan to venerate them. They belong to the House of Savoy in 1453, and have always been held in the most profound respect by the people of Piedmont. When the Piedmontese obtained the privilege of having a national church at Rome in 1587 they acquired that of the French, and called it the Santo Sudario. But the edifice at Turin, which has been made the goal of so many of the faithful of late, is a most unique structure of black marble with a lofty cupola covering an urn which contains the Holy Shroud of the Saviour. It was exhibited in veneration in 1815 by Pius VII., and again in 1868.

To show the appreciation in which Ireland's great Tribune, O'Connell, is held by the first and brightest character of our age—the reigning Pope—we clip the following tribute to the illustrious dead from a recent Roman despatch:

"The Pope on Sunday received twenty Roman and foreign ladies belonging to the Association for the Assistance of Poor Churches. Among those present were two Misses O'Connell, descendants of Daniel O'Connell. The Pope was especially gracious to these two ladies, with whom he conversed regarding their ancestor, naming him the 'great Irish patriot.' His Holiness said that when fifty years ago he was staying in England he made the acquaintance of O'Connell whom he had also heard speak in the house of commons, and the aged Pontiff went on to give a vivid description of a sitting of the house, when O'Connell delivered one of his brilliant and incisive replies to the Minister of the day.—True Witness.

A Catholic Indian Congress was held a few days ago near Pierre, South Dakota. Nearly 4,000 Red-

skins were present. They had assembled from Pine Ridge, Standing Rock, Rosebud, Lower Brule and Bad River reservations. They had with them "Black gowns"—one secular priest, two Jesuits, and five members of the Order of St. Benedict. They assisted at a Solemn High Mass, during which they sang hymns and recited prayers in their native tongue. Afterwards, at a series of resolutions were adopted. One of their declarations is as follows: "As this is a day of general rejoicing, we seize the opportunity of uttering words of love and gratitude to our country and our flag, and of our sincere desire to join the ranks of citizens of the United States as soon as time and circumstances will permit." Under the guidance of Catholic missionaries, poor Lo is advancing in civilization at the same time that he is making progress in the study and practice of Christianity.—Exchange.

Never was there a more timely or more important object of prayer presented to the faithful than that which is recommended in the General Intention of the League of the Sacred Heart for August, "The Solution of the Social Question." The subject is brought home to us with great emphasis by the ominous disturbances and dangerous and destructive outbreaks that have recently occurred, both at home and abroad. The great difficulty lies in inventing and applying a remedy for the evils with which society is afflicted and which seem to threaten the very foundations of social order. Our Holy Father has indicated clearly, in his famous Encyclical, the only effective remedy and that is the general adoption of the Christian principle of doing to others as we would have others to do to us. But the difficulty is to induce men to adopt and act upon that principle. In this emergency what is to be done? All the powers of evil are arranged against the Church, what can the Church do? In one word, it can pray. God rules the world and he hears the prayers of His people. Now above all others is the time to pray. Let Christians everywhere have faith in God, and let them cry mightily to Him who ruleth the armies of heaven and among the inhabitants of earth and in due time He will come to our assistance. He will speak peace to the earth and there shall be a great calm.—Catholic Review.

The Princess Frederik Charles, of Germany, has become a Catholic. A Berlin correspondent cables: "Much court gossip in the last weeks has concerned the report that the Princess Frederik Charles has been converted suddenly to Catholicism. The change has not been so sudden as is supposed. The initial impulse to her change of creed was given several years ago. It came from Queen Marie of Bavaria, an ardent Catholic. She improved her friendship with the Princess to bring her into consultation with the royal confessor and Cardinal Hohenlohe. Immediately after the Queen's death in 1889 the Princess told her friends she felt she must at once declare her conversion to the Catholic Church. Under the persuasion of her daughter, the Duchess of Connaught, and the instance of the Emperor, however, she remained formally attached to the Protestant Evangelical Church. Eventually the conversion of the two German Princesses to the Greek Church for State reasons disarmed Emperor William's opposition. The Princess will publicly announce the Evangelical creed very soon." The Church is making converts among all the noble houses of Europe. Its unity, holiness, universality and Apostolicity attest its claim to be the Church of Christ. Its infallibility makes positive certitude of doctrine for troubled minds and its sacraments give assurance of pardon, grace, peace and salvation. It is for high and low, ignorant and cultured, for all races, for all times. The Princess Frederik Charles is to be congratulated on receiving such a signal favor from God as the light of Faith, and on her good will in apprehending it.—Catholic Review.

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