

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JAN. 31, 1900.

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Calendar for Feb., 1900.

MOON'S CHANGES.
First Quarter, 6th, 10.6m. a. m.
Full Moon, 14th, 3h. 12.8m. a. m.
Last Quarter, 22nd, 8h. 56.7m. a. m.
New Moon, 29th, 3h. 37.7m. a. m.

Day of Week	Sun rises	Sun sets	Moon rises	High Water
1 Thursday	7 26 5	3 8 3	11 16	
2 Friday	7 25 4	3 8 4	0 0	
3 Saturday	7 24 3	3 9 5	0 39	
4 Sunday	7 23 2	3 11 7	1 8	
5 Monday	7 22 1	3 12 21	2 8	
6 Tuesday	7 21 0	3 13 1	2 56	
7 Wednesday	7 20 0	3 14 1	2 33	
8 Thursday	7 19 0	3 15 1	2 15	
9 Friday	7 18 0	3 16 1	2 0	
10 Saturday	7 17 0	3 17 1	1 44	
11 Sunday	7 16 0	3 18 1	1 27	
12 Monday	7 15 0	3 19 1	1 10	
13 Tuesday	7 14 0	3 20 1	1 0	
14 Wednesday	7 13 0	3 21 1	1 0	
15 Thursday	7 12 0	3 22 1	1 0	
16 Friday	7 11 0	3 23 1	1 0	
17 Saturday	7 10 0	3 24 1	1 0	
18 Sunday	7 9 0	3 25 1	1 0	
19 Monday	6 59 0	3 26 1	1 0	
20 Tuesday	6 58 0	3 27 1	1 0	
21 Wednesday	6 57 0	3 28 1	1 0	
22 Thursday	6 56 0	3 29 1	1 0	
23 Friday	6 55 0	3 30 1	1 0	
24 Saturday	6 54 0	3 31 1	1 0	
25 Sunday	6 53 0	3 32 1	1 0	
26 Monday	6 52 0	3 33 1	1 0	
27 Tuesday	6 51 0	3 34 1	1 0	
28 Wednesday	6 50 0	3 35 1	1 0	
29 Thursday	6 49 0	3 36 1	1 0	
30 Friday	6 48 0	3 37 1	1 0	



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Mgr. Begin's Letter.

A few weeks ago the "Somaine Re-licence," a periodical published in the city of Quebec, contained an article that was extremely anti-British. This created a considerable amount of hostile criticism throughout the Province. In Montreal, adverse comment on the article was so rife, that Archbishop Brucehesi took occasion to set peoples minds at ease by repudiating such sentiments as the article complained of contained, and affirming in the most emphatic manner the loyalty and devotion to the British crown, and of the Canadian Bishops and clergy.

Mgr. Begin, Archbishop of Quebec, was able, addressed the following splendid letter, breathing the loftiest patriotism and most unswerving loyalty, to his brother Archbishop: "To His Grace Archbishop Brucehesi Montreal:

"My Lord,—I take advantage of the beginning of convalescence after a somewhat serious illness to tell you how sincerely I thank you for the letter so sympathetic and so brotherly, and at the same time so well reasoned and so convincing that you have written to the Herald on my behalf. I leave aside the very undesired praise that your excellent heart awards me. The storm was already waging with you, and I knew nothing of it. You had already dispelled it before it reached me. O tempora, O mores, I feel tempted to exclaim with the Roman orator on observing the lamentable facility with which absolutely unfounded charges of disloyalty to England are brought against the French-Canadian clergy and even against the French-Canadian episcopacy. An incident, a most regrettable one, no doubt, but with regard to which a single word of explanation that could have been obtained, would have sufficed to extenuate its gravity as served as the basis of a most formidable charge. As usual in such cases, the conclusion immeasurably exceeded the premises. How right I was in saying in October last at the jubilee celebration of the Archbishop of Ottawa, that the remembrance of the services rendered by the Church soon sleeps in the dust of libraries; that it would be sufficient to take it therefrom to confound ignorance and prejudice, and that, in a general manner, we should cherish the more these memories in our hearts.

"It is truly deplorable that the history of our country should be so little known. Should not a century and a half of true and unswerving loyalty to the British Crown suffice to convince our fellow-countrymen of English origin, of our attachment to the flag that shelters us. The loyalty of the French-Canadian Bishops and priests is written in letters of gold, traced in lines of fire, in the annals of history and all the sovereigns, all their representatives who have succeeded one another here since the cession of Canada to England, even those among the latter against whom it was necessary to contend lawfully in the defence of the most legitimate rights have all borne the most solemn and hearty testimony to it. Shall I recall here a Monsiegnor Briand, who, while occupying the See of Quebec, when a fresh page was turned over in the history of New France, living successively under the white standard with the golden fleur de lys and under the British flag, loyal at first to the former, until on the Plains of Abraham all was lost save honor and then generously transferring to the latter the homage of his entire loyalty brought all his sacred influence to bear during the terrible days of 1775, to keep French Canada faithful to its new masters. And yet God knows how great must have been the temptation for the children of France in America to join these sons of Albion, less scrupulous, less loyal than they, and more easily pardoned for a real and successful revolt than we are today for a fancied disloyalty. If the Catholic emissaries from the United States, if the pressing appeal of the French officers who were serving the cause of American independence were unable to overcome the last resistance of the Canadian people, it was because the potent voice of the head of the Church in Canada, invoking the sacred principles of the respect due to the reigning authority and stigmatizing as "rebels" those who allowed themselves to be carried away, opposed an insurmountable barrier to the revolution. And England already robbed of the richest portion of inheritance in America, owed to a French Bishop the preservation of this country of Canada, one of the most precious gems in the imperial crown.

"What could I not say, did I not wish to be brief, of a Monsiegnor Denault, whose devotedness to Eng-

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land manifested itself by deeds of heroic generosity, and of a Monsiegnor Plessis, who, in 1807, reminded his flock that it was impossible to be a good Christian without being a loyal and faithful subject, and that they would be unworthy of the name of Catholics and Canadians if they manifested disloyalty or were indifferent when they had to perform the duties of subjects devoted to the interests of their sovereign or to the defence of the country. It was this illustrious prelate, who, in 1812, spared no effort and succeeded, in keeping the Canadians faithful in their allegiance to England. We find the same attitude maintained by Monsiegnor Panet, the maternal uncle of the lamented Cardinal Taschereau. "Then in the regrettable days of 1837-38, it was Monsiegnor Signay, in Quebec and one of your predecessors Monsiegnor Lartigue, in Montreal, who, interposed in the name of religion to put an end to fratricidal conflicts, an act of loyalty which has often caused them to be bitterly reproached by some of their fellow-countrymen. A sacred duty which they had to accomplish, notwithstanding that the ties of blood and the voice of paternal tenderness appealed to them. Later on we find Monsiegnor Ballargeon who laid down the same line of conduct for his flock in connection with the Fenian invasion, and Monsiegnor Tache, who, at a critical moment, pacified his half-breeds, and kept them loyal to England. And if I venture to mention myself, I could repeat what I said in France itself, in the cathedral at Rouen, at the solemn celebration of the 14th centenary of the baptism of Clovis and of his franks, that, while retaining affection for our old mother country, we are happy to live under the shadow of the British flag, and that we inhabited one of the freest countries on earth.

"As may easily be seen, history has repeated itself from the cession of Canada to our days, and it will repeat itself so long as there will be a Catholic Bishop in Canada. Our good friends seem at times to forget this. Loyalty for the children of the Church of Christ is not a matter of sentiment, or of personal interest, it is a serious and strict duty of conscience, derived from a sacred principle, immutable, eternal as the Divine Lawmaker. Let them, therefore, re-examine themselves as regards the attitude of the Catholic clergy on similar occasions; the past has been beyond attack, the future will likewise be so, because our Catholic principles never change. "As a matter of fact, I have no hesitation in saying that it would be impossible to find, even among the highest of England's aristocracy, a succession of men, who have been more loyal than the Bishops, than the clergy of Quebec, to the British Crown. This should suffice, it seems to me, to protect us from imputations devoid of solid foundation, supremely unjust and improper. "If ever—which God forbid—the question of annexation to the United States should seriously arise it would be a serious thing to observe the respective attitudes of our two nationalities—English-Canadian and French-Canadian—in presence of such an eventuality. I am sure that we should not have to blush for our people under the circumstances, because they would once more do their duty as loyal subjects of Her Britannic Majesty.

"Pray accept Monsiegnor the assurance of my deepest gratitude and of my most affectionately devoted sentiments in our Lord.
"L. N.
"Archbishop of Quebec."
"P. S.—I was about to forget to tell you that following the example of my predecessors, I have no new-

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paper as my organ, and that I do not hold myself responsible for any writing not signed with my name."
Old Father Albert Lacombe, O. M. I., who last September 25th kept his sacerdotal garden jubilee at Edmonton, Northwest Territories, Canada, may perhaps be justly called the "Father of the West" in Canada. A native of Montreal diocese, where he was born in 1827, Father Lacombe has been the pioneer missionary of the vast and solitary regions of the "Great Lone Land" of the Dominion; and this fact has been recognised by both Church and State, in the names given to the diocese of St. Albert, of which he is Vicar-General, and to the district of Alberta, forming one of the four civil divisions of the north-west territories, both names being derived from Father Lacombe's Christian name and in compliment to him. He was entrusted by the latter in 1885 with special diplomatic missions to the Blackfoot and the Stony Indians, and this year again to the half-breeds and Indians of the Athabasca and Peace River. Like several other Oblate Fathers, Father Lacombe has devoted special attention to the philology of the Indian languages, and is the author of a Cree grammar and dictionary.—V. Rev. Dr. Casartelli in the Weekly Register, Dec. 2, 1899.

Religious Events Briefly Recorded.

Sister Gabrielle, a Sister of Charity, has received from the French Government a medal of honor for devotion in nursing the sick at the Hospital St. Martin during twenty-two years.
A telegram, dated Berlin, January 3, says: "Herr Sigmar Mehring, editor of the comic paper 'Ulk,' has been sentenced by the Provincial Court to six months' imprisonment for insulting the institutions of the Catholic Church in a poem entitled 'The Cowardly Act of Rennes.'"
The death of the once famous prima donna, Marietta Piccolomini, the first impersonator of the title role in "La Traviata," recalls the fact that she bore a name distinguished in the annals of Italy and of Austria. When, in her 20th year, the graceful Marietta first appeared on the stage, people doubted whether she was really a member—as she, in fact, was—of the family which had produced Cardinals, generals and a Pope (known in religion as Pius II.) to say nothing of the condottiere, Alphonso Piccolomini, who in the sixteenth century made war upon the Papacy, and was excommunicated. Marietta Piccolomini stayed but a few years on the operatic stage, and it is satisfactory to reflect, now she is dead, that she maintained unsullied the honor of her great name, and, indeed, added to it a new distinction.

At the recent ordination at St. Salpice's three who received holy orders had been officers in the French army. They were Lieutenants Boismin, Julliet and de Miramon-Fargues, all three former pupils of Saint Cyr. Among the recently ordained is the Abbe Borie, who succeeds the Abbe Penpoutier as secretary to the Archbishop of Paris. The history of this young priest's life shows already a splendid opening chapter. He is nephew of Mgr. Borie, the missionary Bishop martyred in China, the implements of whose martyrdom are shown at the seminary of Foreign Missions in Paris. The Abbe Borie studied for the law before entering the seminary of St. Salpice.

If we may credit certain journals in Berlin the Bundesrath or Federal Council of the Empire is about to prove pliant to the demand for the abolition of the law against the Jesuits and kindred religious orders, says the "London Catholic Times." The followers of St. Ignatius are to be re-admitted, but not immediately.

The following advertisement, which is said to be posted in the Cathedral of Milan, ought not to be allowed to perish: "Appeal to Charitables. The Brothers, so-called, of Mercy ask slender alms for the Hospital. They harbor all kinds of diseases and have no respect for religion." That is the sort of English that foreigners write with the aid of a pocket dictionary.—Ave Maria.

THE IMPORTANCE OF GIVING DUE PROMINENCE TO THE CROSSIFIX IS SHOWN EVEN BY OUTSIDERS. It ought to be the most conspicuous object in every church in the world. Nothing else can fill its place. The most exquisite of statues, the most lifelike of paintings are as a book to a voice compared with the crucifix. In "The Potter's Wheel," Jan MacLaren writes this fine paragraph: "When one enters the dimness of a foreign cathedral, he sees nothing clearly for awhile, save that there is a light from the eastern window, and it is shining over a figure raised high above the choir. As one's eyes grow accustomed to the gloom, he identifies the crucifix repeated in every side chapel, and marks that to this sufferer all kneel in their trouble, and are comforted. From age to age the shadow hangs heavy on life, and men walk softly in the holy place; but ever the crucifix faces them; and they are drawn to His feet and goodness by the invitation of the pierced hands.—Ave Maria.

THE APPROACHING CELEBRATION OF THE five hundredth anniversary of Gutenberg's birth has again raised the question as to which was the earliest printed book. The result of the discussion is notable. German and French specialists agree, for once, that a "special Missal" was the first volume put into type, not the Gutenberg Psalter of 1487, nor the forty-two line Bible of Gutenberg credited to 1450.—Ave Maria.