

The Charlotte Town Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 24, 1895.

VOL. XXIV. No. 30

Calendar for July, 1895.

MOON'S PHASES.

Full Moon, 6th day, 7h. 16.3m. p. m.
Last Quarter, 14th day, 11h. 18.6m. p. m.
New Moon, 22nd day, 1h. 10.3m. a. m.
First Quarter, 29th day, 4h. 23.8m. p. m.

Day	Mon	Tue	Wed	Thu	Fri	Sat	Sun
Rises	4 47	5 5	6 11	6 45	7 34	8 15	8 57
Sets	10 42	9 34	8 47	8 13	7 18	6 40	6 2

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W. H. CROSKILL, Stenographer, Charlottetown, June 4th, 1894.—1y

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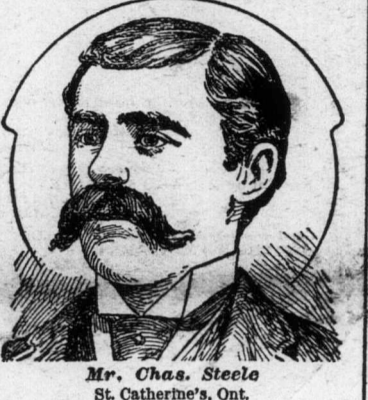
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Interesting Items from France.

Any one passing through Paris on June 24th, would have seen at a glance that the city was under the emotion of a great sorrow. The anniversary of President Carnot's assassination was evidently an event being commemorated by all the inhabitants without distinction. The civil mourning was very pronounced all public buildings displaying the national flag draped in crape. Bands and sword knots of the same lugubrious material were de rigueur whatever the French uniform was worn. The State function at the Pantheon was solemn enough in itself, but the absence of religion robbed the ceremony of its chief significance. In fact, the anxiety displayed by the government to make the official anniversary purely secular led to a reversal of French custom by no means relished amongst the Christian sections of the community. It is usual on such occasions for the visit to the tomb to follow the funeral service held in the church. In this case the order was reversed. The ceremony at the Pantheon preceded the requiem held at the Madeleine. Consequently as early as 10 o'clock the dismantled Church of St. Genevieve, commonly known as the Pantheon, was crowded with a fashionable throng of ministers, statesmen, ambassadors and other personages. Enormous masses of people thronged the approaches to the building, and as the President of the Republic drove up the military band played a funeral march. The programme was very simple. Two wreaths of orchids and roses were placed on the grave on the part of the Senate and the Chamber of Deputies. In addition, a beautiful silver crown of oak leaves was deposited on the sarcophagus by President Felix Faure in the name of the French Republic. There were no speeches. The three sons of M. Carnot, 'Sadi, Ernest and Francois, were there as representing the family.

Public attention, however, was more particularly drawn to the ceremony at the Madeleine, ordered by Madame Carnot. The Church was elaborately draped in black silver whilst the facade looked very imposing with an immense shield representing the republic, bearing the inscription, 'Honneur a Patrie,' and bordered with a number of flags. Notwithstanding the large concourse of people there was no unpleasant incident of any kind. M. Felix Faure was received by the clergy at the entrance of the church and took the holy water presented to him, at the same time signing himself with the cross. It is a curious circumstance that the death of M. Carnot should be the only occasion which has ever drawn a President of the French Republic to a religious function. Until last June there is absolutely no precedent for such an event. M. Casimir-Perier first set the example by walking to Notre-Dame at the funeral last year. And now M. Felix Faure has formally attended the anniversary requiem. Needless to say the incident is much commented upon, for strange as it may seem to American ears, it requires some courage for a Chief of the State to bid defiance to the irreligious elements of French society, not to speak of the many infamous gutter journals. The President passed me very closely as I stood on the steps leading up to the stately structure. He was dressed in deep black, with the broad red ribbon of the grand mastership of the Legion of Honor across his breast. His manner was grave and mournful. There could be no doubt that he was impressed with sad memories of the cruel and wanton butchery of his amiable and worthy predecessor. The Mass was sung by the Abbe Hertzog, cure of the Madeleine. Dubois presided at the organ and the choir rendered the mass magnificently. Most of the pieces sung were from Gounod's 'Mors et Vita.' Indeed, as I listened to the pathetic strains of the 'Pie Jesu' and the 'Index,' I could not help reverting to the short time ago when I assisted at the funeral of the celebrated composer in that very building. Poor Gounod! Not a bar of his music but what is eloquent of the pure and gentle spirit which has passed away.

Madame Carnot assisted at the function from one of the tribunes. She was a prey to terrible sorrow all through, and at her own request, she left quietly by a side door without being spoken to by any one. Her three sons, however, represented her. At the end of the Mass, according to French custom, they took up their position at the doors of the church to receive the sympathetic greetings of those present. The defile was carried out in strict order of precedence, and as the big cypress was crowded, this ceremony of personal condolence was of considerable

duration. First came the President of the Republic with the military members of his household; then the diplomatic body in full costume. All the Ambassadors and Ministers of Legation accredited to the French Republic were present, with the exception of Count Munster, who was ill. With the exception of M. Eustis, the American Ambassador, who was in simple evening dress, the foreign representatives were a blaze of gold lace and glittering orders. Mgr. Ferrate, the Papal Nuncio, was an attractive figure and evidently popular with his hearers, for I saw his shake hands with the Turkish Ambassador, not to the Chinese Minister, seigneur Dufferin and walk off in earnest conversation with Senor Leon y Castillo, the Spanish Ambassador. Then came the Cabinet Ministers, headed by M. Ribot, the Premier. M. Challemel-Laurou and M. Henri Brisson, the two presidents of the Legislative Chamber, followed, with a contingent of Senators and Deputies. M. Casimir-Perier and his wife were amongst the last to leave, the ex-President of the Republic evidently wishing to avoid attention. It will be seen that the attendance was large and distinguished and would seem to distinguish my statement as to the irreligion of the republic. But it must be remembered that the church ceremony was not official. The State as such did not recognize it. The illustrious persons there were the guests of Madame Carnot and attended in their individual capacity.

The Octave Day of Corpus Christi was in every respect a magnificent demonstration throughout France. St. Anthony of Padua would seem to have answered beyond expectation the prayers addressed to him. Reports from all parts of the country show that public manifestations of respect and love for the Blessed Sacrament were made in the principal provincial towns with considerable enthusiasm. In spite of the secular authorities, processions of an imposing character were held at Brest, Vichy, Roubaix, Tours, Blis, Marseilles, Bordeaux, Chambéry, Toulon, Montauban, Marennes, Niort, Limoges, Lorient, Beaupreau, Avignon, Nancy, Rennes, La Vendee, Chagny, Erreux, Charleville, Moulins, Besancon, Lille and many other places. In Paris the grand facade of St. Augustin's was converted into a magnificent altar of repose, from the top of which the Blessed Sacrament was given to the vast multitude which filled the great square in front. The police had little or no trouble in keeping order. A similar spectacle was witnessed at St. Sulpice. The movement has now taken possession of the imagination of French Catholics. The wonder is how they could have been so long apathetic. Encouraged by this success, they intend next year to organize outdoor processions in every town and commune without exception. This of course means victory, for no government would dare to suppress a series of demonstrations practically national in extent. It is satisfactory to note that these processions have been rather favorably commented upon by various distinguished men, such as, for example, the great dramatic critic, Francisque Sarcey. Another feature of the processions which promises ultimate success is the fact that public officials, police officers and functionaries of every sort do not at all relish putting down those pretty manifestations of Catholic devotion in which their little children, dressed in white, love beyond all things to take part. After all, the most powerful government of all is one's wife and family.

—Paris Cor. of Philadelphia 'Catholic Times.

A Problem Without a Solution.

The scheme of the Mayor of Detroit to utilize the vacant lots of his city by making them over to the poor for potato fields, has excited much derision. But what is more to the point, it has also aroused a spirit of emulation, and other municipalities are trying similar experiments, with what measure of success remains to be seen.

That this is no new idea—the same one, under the name of allotments, having been worked out in portions of England for upward of a hundred years—does not matter; it is new to our young country, and has met with such instant favor from many sources that it is now proposed to give to the poor the use of all uncultivated fields and farms carrying the war begun by the Detroit philanthropist beyond the suburbs, in the very heart of nature. If a thoughtful person journeys across the continent, probably his chief surprise is at its immensity. There seems land enough for homes for the inhabitants of the whole globe. Even if he but wanders away from the city's streets into the rural districts which surround them,

his amazement is great. There are undrained meadows and sunny hill sides, there are wooded tracts and recent stretches of fertile soil, going to waste, while people starve in the congested districts of the large towns. There are often lowlands, at present a menace to public health, which would be rendered harmless and fruitful by this reclamation. If men out of work could be set to getting out the grub and stumps, to carting away the stone, to draining the damp lands, with the assurance that the advantage gained would be shared by them, the labor question would be solved.

This is not a fanciful scheme; it is as practicable as any within the range of social economics. There must be private ownership of land. If one man saves his earnings, he is entitled to the acres which his industry and economy permit him to buy. But there is the unfortunate class, to which through no fault of its members, calamity, in the shape of poverty has come. Give them the idle lands, 'The earth is the Lord's,' and the fullness thereof; and those who rule should let His children use their heritage. And yet, after all is said and done, the sad fact remains that the majority of people would prefer to starve in a city rather than live the simple life of a tiller of the soil.—Aro Maria.

In an interview with the representative of a French newspaper, Cardinal Rampolla is reported to have said of the legislation imposing exceptional taxes on the property of religious orders in France: 'The principle of this law, is contrary to the interests of society. By what argument can the Government refuse to subject financial and commercial companies, owners of property, and merchants of all kinds to an annual tax on the gross value of their property, now that it imposes a tax of 30 and 50 centimes per centum on the same value in respect of the property of religious orders, recognized and non-recognized? Indeed, this fiscal measure would have more reason d'être if it were applied to companies and private individuals who draw revenue from their possession, than to religious communities who are generally poor. How is it that the consequences of this measure have not been foreseen? How comes it that for so small an advantage the Government should, with a light heart, have put so powerful a weapon in the hands of revolutionary Socialists which, by force of logic they will use against French society as a whole? Let the French Government be moved by the desire of the sincerity of this wish by not persecuting or harassing the Church and the work of pacification will be quickly realized. But this loi d'accommodement has paralyzed the work of the Holy Father. The Sovereign Pontiff he cannot prove it, he cannot without protest allow the religious associations to be ruined; all that he can do, however, is to advise the Bishops and religious orders to be calm and dignified in suffering. He advises them to take counsel together so as to come to an understanding in making out the solution what appears to be the most conformable to the true interests of the Church.' Let the clergy tell the people, let them use the press let them appeal to the courts, so that by the pressure of an enlightened public opinion and the power of the law they may face this unjust enactment without apostolic boldness and defeat it for all time to come.—Catholic Review.

The Mexicans Highly Civilized and Honest.

General Ransom, of North Carolina, U. S. Minister to Mexico, expressed himself fully, the other day, in an interview for 'the Morning Journal,' N. Y. city, in relation to the people of Mexico, their manners and morals. He said in substance that he went to Mexico prejudiced against its people. For this he can not be blamed. The Protestant missionary societies have been engaged for many years in collecting money to convert Mexico, and in order to swell their funds for this purpose had to deceive those who would be likely to subscribe into believing that the Mexicans needed to be converted. The common story told by these missionary agencies was that 'Romanism' had so debased the Mexicans, and had given to them such crude or false notions of religion that these people had become plunged in vice, ignorance and superstition. This deplorable condition of the Mexicans, has been so constantly insisted upon by the Protestant missionaries in their eagerness to collect money that the utterance of a gentleman of unquestioned integrity like General Ransom is of very much more than passing importance. General Ransom divides the Mexicans into two general classes, the smaller class, consisting of those of Spanish descent, and the greater class, or mass of the Mexican people who are of the Indian race. The white Mexicans he describes as a highly well educated and refined people, temperate, moral, and, by implication, quite equal to any class of our Americans in intelligence and capacity. The great mass of Mexicans, those of Indian race, he describes as all Christians, an thoroughly civilized, and he speaks of them as the gentlest people he ever met. Contrast that for a moment with our own Indians after two or three hundred years of contact with Protestantism. Who would think of describing the 'ward' of this nation as 'gentle'? And to conclude this encomium of,

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ABSOLUTELY PURE

sumption of humble superiority to the great minds of Christendom. They may have been unconscious of it, but it was there nevertheless. That their workable men cannot be denied. But that they were superior or even equal in the domain of philosophy, to St. Augustine, St. Thomas of Aquin, Descartes, Leibnitz, Newton, Brownson and other master minds of Christendom, cannot be admitted for a moment. The chronic attitude of Huxley toward religion is thus set forth by himself: 'I have subordinated any reasonable or unreasonably ambition for scientific fame which I may have permitted myself to entertain to others ends; to the popularization of science; to the untripping opposition to that ecclesiastical spirit, which in England, as everywhere else, to whatever denomination it may belong is the deadly enemy of science.' Here he is frank, but not agnostic he has spoken; causa finita est. And yet what he said is not true. It may appear irrelevant to say this of any dictum of the mighty dead, but it must be said. Mr. Huxley, as the Knight of Science, expended his energies on an imaginary enemy. Clericalism—by which he meant Christianity—is not science is not opposed to religion. The scientist, like the poet, when once he becomes known to fame is prone to fall under the delusion that he is a prophet as well, and by addition his admirers are apt to augment the delusion indefinitely. While he denies the incarnation of the Eternal Word, he is ready to admit the incarnation of science in himself. When he arrives at this stage of his monomania he is in a position to speak with authority, what he thinks is the thought of science, his conclusions are the conclusions of science is infallible. Contradiction is ipso facto error, and opposition ipso facto clerical stupidity or deadly inimical to science. Extremes in poetry, fiction and other arts are attributed by Nordau to degeneration. Why may we not attribute abnormal scientific egotism to the same source, and take the scientist from his pedestal and make him the subject of scientific investigation? The death of the famous agnostic recalls to mind the exclamation of Edmund Burke, on being informed of the death of his political opponent 'What shadows we are, and what shadows we pursue!'—N. Y. Freeman's Journal.

the Mexicans by an impartial observer who has had opportunities to become acquainted with their characteristics, General Ransom dwells strongly on the honesty of the Mexicans of all classes, their hatred of all forms of deceit or fraud in matters involving money. If it be sincerely desired to compare the influence exerted by Catholicity and Protestantism respectively by civilized nations and cultivating in them all that gives beauty and solidity to civilization, it is probable that no better example can be had than those who had in the conditions of the Indians of Mexico and the Indians of the United States.—Catholic Review.

The contributor of 'London Gossip' to the Birmingham Daily Post recently discussed the question of conversions to the Catholic Church. In one paragraph he says:—'It is certain that the conversions to Catholicism, which have taken place of late, surpass both in number and importance those of any preceding epoch.' This is certainly very significant since we can recall a strong exodus towards Rome not many years ago. Such an expression flowing upon the now famous letter of the Sovereign Pontiff on the subject of the conversion of England, would indicate that the Romeward movement is more serious than non-Catholics care to admit.—Exchange.

The subject of Catholic progress in England reminds us that the Anglican Bishop of Durham, in a circular letter to his clergy and laity, written two weeks ago, says 'that the desire for the union of Christendom were welcomed by all as the voice of God to His people. They could not see at present how the desire could be accomplished, but they believed it answered to God's will, which could not fail in the end.' In the spirit of the Catholic Church and her view of a United Christendom we gladly say 'Amen' to the Bishop of Durham. He is perfectly correct; the ways of God are often hidden, but always seen.

The Catholics of England, compared with the non-Catholics, are very poor and as yet few in numbers. Still they sustain a collage for foreign missions. A couple of weeks ago the institution sent out four newly ordained priests to Central Africa. There is no lack of zeal amongst the Catholics, and as their numbers daily increase, we may confidently look forward to the time when England will again be marked amongst the nations that acknowledge the spiritual jurisdiction of the Vicar of Christ. In the very highest grades, highest intellectually and otherwise, the change is already apparent.—True Witness.

Lord Halifax told the English Church Union the other day that when Pope Leo was encouraging Dom Gasquet to make known the facts recorded by the documents in the Vatican Library, he said: 'Publish everything of interest, everything, whether it tends to the discredit or credit of the ecclesiastical authorities, for you may be sure that if the Gospels had been written in our day the treasury of Judas and the denial of St. Peter would have been suppressed for fear of scandalizing weak consciences.' The Church does not fear the truth when the whole truth is set forth.—Exchange.

A young American heiress, Miss May Belle Crutcheff, most mysteriously disappeared some few weeks ago. She was found in a convent of the Good Shepherd, whether she had gone voluntarily. She had frequently expressed a desire to enter that community, but her people discouraged her every attempt and her way was constantly blocked. Finally she decided to go of her own accord and despite all opposition. She now refuses to return home. If she perseveres we can well say that she has a vocation for a life of sacrifice.—Exchange.

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