The Charlottetown Herald.

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The Charlottetown Herald

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JAMES McISAAC,
Editor and Manager.

Calendar for August, 1889.

MOON'S CHANGES.

1st Quarter, 4th day, 9h. 14.4m., a.m., N. E.
Full Moon, 11th day, 0h. 30.4m., a. m., S.
Last Quarter, 18th day, 6h. 39.0m., a.m., S.
New Moon, 26th day, 9h. 47.6m., a.m., S. E.

D M	Day of Week.	Sun rises	Sun sets	The Moon.	Rises	Sets	High Water Ch'town
		h m	h m		morn	aftr's	morn
1	Thur	4 47	7 25		9 25	10 9	0 59
2	Fri	48	23		10 34	10 33	1 37
3	Sat	49	22		11 43	10 58	2 18
4	Sun	51	21		aft 56	11 27	3 7
5	Mon	52	19		2 9	morn	4 13
6	Tues	53	18		3 24	0 1	5 27
7	Wed	54	16		4 35	0 41	7 3
8	Thur	56	15		5 39	1 32	8 16
9	Fri	57	14		6 34	2 33	9 15
10	Sat	58	12		7 18	3 44	10 7
11	Sun	59	10		7 54	4 59	10 51
12	Mon	5 0	9		8 25	6 15	11 33
13	Tues	2	8		8 41	7 30	aft 11
14	Wed	3	6		9 14	8 32	0 40
15	Thur	4	4		9 37	9 51	1 25
16	Fri	5	2		10 1	10 59	2 4
17	Sat	7	1		10 22	aft 4	2 47
18	Sun	8	0		10 56	1 13	3 41
19	Mon	9	6 58		11 30	2 11	4 46
20	Tues	10	56		morn	3 11	6 2
21	Wed	12	54		0 11	4 7	7 12
22	Thur	13	52		0 58	4 58	8 11
23	Fri	14	50		1 52	5 43	8 59
24	Sat	16	49		2 51	6 23	9 41
25	Sun	17	47		3 55	6 56	10 19
26	Mon	18	45		5 1	7 24	10 55
27	Tues	19	42		6 8	7 50	11 28
28	Wed	20	41		7 16	8 14	morn
29	Thur	22	40		8 25	8 38	0 2
30	Fri	23	38		9 35	9 1	0 26
31	Sat	5 24	6 36		10 47	9 29	1 13

KENDALL'S SPAVIN CURE

The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. Read proof below.

STRUTHSVILLE, P. Q., May 2, 1889.

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ST. THOMAS, P. Q., April 25, 1888.

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Charlottetown, April 24, 1889.

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Charlottetown, Oct. 7, 1886—1y

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AN IRISH REVIVAL.

LEAGUE OF THE CROSS CONVENTION AT THURLES.

The first part of the subjoined description of a most important event in contemporary Irish history is taken from the Liverpool "Catholic Times" of July 26th:

WHAT OUGHT TO BE THE BEGINNING OF A GREAT REVIVAL.

It goes almost without saying that the chief item of interest in Ireland this week has been the imposing and important convention of the league of the cross delegates—representing branches from all parts of the united kingdom—held in Thurles. Anyone acquainted with the circumstances leading up to the widespread and enthusiastic revival of Father Mathew's beneficent movement in favor of total abstinence on this side the channel, must at once acknowledge that there was something peculiarly appropriate in selecting the ecclesiastical centre of the patriotic archbishop of Cashel's archdiocese as the fulcrum whence to move Ireland on the path of temperance reform. It is unnecessary now to refer to the lamentable but unmistakable lapse that had occurred of late years among the great capuchin's once vigorous band of followers—a falling away in fact that had nearly obliterated even the semblance of anything in the form of Irish Catholic temperance organization.

THE INTEREST TAKEN IN THE NEW MOVEMENT.

Fortunately, however, the good leaven was still present and active in the hearts of a few faithful disciples, and inspired by the successful efforts of Father Nugent, and stimulated by the glowing utterances, persistent advocacy, and fostering care of Cardinal Manning, the good work has advanced and prospered, till at length Irishmen have been thoroughly aroused to the necessity for combined and earnest endeavor to eradicate paralyzing effects of the drink curse from the country. It is no exaggeration to say that few public events, even within a period so fraught with exciting incidents as the present, have aroused keener, more general, and sympathetic interest than the convention held at Thurles on Tuesday and Wednesday.

CREDIT TO WHOM CREDIT IS DUE.

Needless to say, total abstinence circles in Dublin were heartily responsive and fully alive to the importance of the occasion, and left nothing undone that could possibly conduce to the success of the proceedings. The local committee, consisting of the Very Rev. Columbus Maher, O. S. F. C., President of the Father Mathew Total Abstinence Society, the Very Rev. Canon Fricker, Mr. A. J. Nicolls, LL.B., and the different heads of local organizations were unceasing and indefatigable in forwarding the "Plan of Campaign" formulated by the promoters of the meeting, with the gratifying result that the various preliminary arrangements were rendered as nearly perfect as they well could be.

RESTRICTIONS AS TO DELEGATES.

It may be remembered that the conditions entitling organizations to official representation at the convention, though eminently simple, were necessarily somewhat restrictive, it being requisite that intending delegates should be affiliated with a Catholic total abstinence society having a priest for its president. Of course this regulation debarred many of the ordinary old-fashioned village temperance organizations from taking part in the proceedings—but it will undoubtedly tend to emphasize and render more generally recognizable the absolute necessity for combined and homogenous effort in the cause of total abstinence. I merely mention the fact to show that no commensurate idea either of the importance of the convention or of the general prevalence of temperance principles throughout the country could be formed from the members assembled at Thurles, large as they unquestionably were.

POPULARITY OF THE NEW MOVEMENT IN IRELAND.

Indeed, no better proof could be afforded of the absolute fidelity with which the present movement has followed on the lines laid down by the great apostle of temperance, and the vigorous but judicious care with which it has been pushed forward than is furnished in the most phenomenal success that has attended the league of the cross since its establishment here. Everywhere its branches have taken root it has flourished, and Catholics of all classes have flocked under its protecting shelter—not those merely whose circumstances appeared to render them fit subjects for the operation of its reforming and regenerating influence, but even those more happily situated persons who felt the moral obligation of showing a good example.

AN ENGLISH DELEGATION.

What might be termed the first outward and visible sign of the convention, at least as far as the metropolis is concerned, was observable on Saturday, when the London delegates to the number of forty, accompanied by a large and enthusiastic contingent of sympathizing friends, amounting to considerably over one hundred and fifty, arrived in the city. Owing to the excellent arrangements made by Father Nugent during his recent visit to Ireland—a visit undertaken wholly in the interests of this convention—this large body of excursionists was soon distributed among various good hotels with which special terms had been entered into on their behalf. The weather being beautifully fine, most of the strangers availed of the time at their disposal to visit various of the many lovely or interesting localities in the city and neighborhood.

After Mass on Sunday, the atmospheric conditions still being eminently favorable, many of the visitors again sought pleasurable relaxation, or inspiration for the approaching deliberations, by excursions into the surrounding country—some of the more adventurous spirits extending their trip as far as Cork, and visiting the different places of archæological, ecclesiastical or patriotic note *en route*.

ARRIVAL AT THURLES.

The first move towards the scene of operations was made by many of the visitors by the afternoon train from Dublin on Monday, and of course on arrival at Thurles the principal object of interest and attraction was the magnificent college of St. Patrick, which, being vacated by the students for the usual midsummer vacation, thus afforded exceptional facilities for inspection. Truly, St. Patrick's college is an institution of which any country might well be proud, and the alacrity with which the good people of Thurles volunteer to point it out to strangers, and the fond volubility with which they dilate upon its many perfections, prove beyond question their keen appreciation of its importance and worth.

Though Thurles, judged simply from a commercial standpoint, is comparatively an unimportant place, it has an interest all its own in being the ecclesiastical centre of archbishop Croke's diocese. Certainly no one could be long in the town without perceiving that its principal title to consideration was clearly connected with religion. Passing up the long main street leading from the railway station, the first and chief object to attract the stranger's attention is the magnificent cathedral, surrounded by its various appropriate supplements and appendages, in the form of the archiepiscopal residence and a handsome convent, and immediately confronted by St. Patrick's college. Indeed, in one important and significant respect, Thurles is more like what one might imagine would be a sublimated mediæval town, with its groups of ecclesiastical and scholastic buildings, situated in pleasant scenery and embowered in the leafy shade so dear to the contemplative temperament.

ST. PATRICK'S COLLEGE.

St. Patrick's college is an establishment with a noble front, approached through a fine walk, shaded for the greater part of the way with fine red beech and other handsome trees. It is surrounded by grounds replete with all the requisites traditionally associated with the idea of academic repose and retirement, and internally nothing has been neglected calculated to ensure the physical comfort and mental requirements of the students who at present number no less than one hundred and ten. The main corridor, after passing the beautiful vestibule, embellished with flowering shrubs and various articles of artistic interest, is three hundred feet long, proportionately lofty, and with walls elaborately decorated with fine designs in stenciling and distemper. At one end is the exquisite little chapel of the establishment, chastely ornate and furnished with a really fine series of stained windows, and at the other end is the spacious classroom in which the convention proceedings took place. Quite recently the chapel has been redecorated by the eminent firm of Cox & Buckley, and it is needless to say that both in style and execution the work is quite up to the high standard for which the company is famous.

THURLES CATHEDRAL.

Immediately facing the college stands the imposing and beautifully proportioned cathedral. It would be simply impossible, within anything like reasonable limits, to give an adequate idea of this splendid structure. The style of architecture is one but seldom seen in this country the splendid facade being more like what one is accustomed to see on the continent, both in general effect and elaboration of decorative detail. Several beautifully sculptured statues, the principal being those of the Blessed Virgin and St. Joseph, on either side of the main door, with an exquisitely cut head of our Saviour immediately above it, at once attract notice, whilst the pavillion-like sacristy at once sets off and adds an idea of lightness to the massive front. The interior is quite in keeping with the noble outside—the finely proportioned and lavishly decorated pillars and lofty arches between nave and aisles giving an aspect of solemn spaciousness and majestic lightness to the entire building that harmonizes admirably with the general character of the sacred edifice. The high altar and the altars of the Sacred Heart and the Blessed Virgin are exquisitely executed in the finest white marble and nothing could exceed the impressive effect produced by the glowing colors of the elaborate Moorish decoration and embellishing of the sanctury. The windows are of stained glass, the subjects mostly illustrating incidents in the lives of Irish saints. The cathedral has a magnificent organ and a fine carillon of bells, the latter of which frequently charmed the ears of the visitors by the precision and sweetness of tone with which they rendered a number of favorite Irish melodies.

OPENING OF THE CONVENTION.

The proceedings of the convention were formally opened at twelve o'clock on Tuesday morning by Mass in the cathedral, his grace the archbishop presiding. As the Liverpool, London, Dublin and southern contingents of delegates, and their numerous male and female friends, had all arrived in town ere this, the people of Thurles and the surrounding country turned out as though the occasion were a holiday, as may be seen even the vast proportions of the grand building were taxed to their utmost to accommodate the congregation assembled. The appearance of the male members of the various branches and Sodalities in their handsome scarfs, caps and medals, and the females with their distinctive ribbons, preceded by several beautifully embroidered banners, lent an additional glow of color to the imposing *ensemble*. After Mass Rev. Arthur Ryan preached an eloquent and effective sermon, taking for his text the description of David's encounter with Goliath, and drawing an instructive parallel between that memorable struggle and the battle in which they were engaged against the modern giant evil, drink.

On the conclusion of the Mass the delegates were again marshalled, and proceeded to the place of meeting, where the business of the convention was at once entered on. In the evening a large open-air meeting was held in the college grounds, and in addition to the many eloquent speeches, the audience was regaled by the excellent music discoursed by the admirable brass band connected with the local Holy Family confraternity. Altogether, the first day's proceedings of the convention were as successful and satisfactory as could reasonably be expected or desired.

[To the above we add a circumstantial account of the first day's proceedings derived from the London *Tablet* for the same week:]

DETAILS OF THE PROCEEDINGS.

On Wednesday, July 24th, the annual convention of the league of the cross was held in Thurles. Special trains conveyed a large number of the delegates from various parts of England and Ireland, very many being priests. From the railway station the delegates marched in procession, headed by the Buttevant branch of the league, to the cathedral, where a sermon was preached, after Mass had been celebrated, by the Rev Arthur Ryan, president of St. Patrick's college, Thurles. The delegates having assembled in the refectory of St. Patrick's College, the convention was opened with prayer. Amid loud cheers the chair was taken by the archbishop of Cashel. Father Nugent read the following address from the executive committee of the league of the cross:

To His Grace the Most Reverend Archbishop of Cashel.

We, the members of the executive council and delegates of the league of the cross and other total abstinence societies, assembled in annual convention under your grace's patronage, and in the diocese over which you preside, beg you to accept this address as an humble expression of our gratitude and esteem. We cannot but feel that in permitting us to come to your own town of Thurles, and in conferring upon us the marked privilege of assembling this day in your noble and beautiful cathedral to invoke the blessing of God upon our work, while at the same time we seek your special benediction, you recognize in us the representatives of the head and founder of the league of the cross, the illustrious cardinal-archbishop of Westminster, whose love and labors for the Irish people have been so conspicuous during the many years of a devoted and apostolic life, and who has ever been the faithful advocate of their temporal and spiritual interests.

We have watched with fervent hope your grace's self-sacrificing and public efforts to ameliorate the condition of the Irish race at home and abroad. We have, too, followed with loving hearts your grace's noble action and encouraging words to make Ireland happy and prosperous and to uproot from the land the baneful and insidious vice of intemperance wherever it exists. We earnestly pray that God may bless you with long life and health to uphold the cause of justice and truth, and crown with complete success your grace's holy endeavor to spread the virtue of temperance among our people.

Signed on behalf of the members of the committee:

M. J. O'CALLAGHAN,
CANON MONAHAN,
EDWARD BYRNE,
JAMES NUGENT.

ADDRESS BY ARCHBISHOP CROKE.

His grace, who was received with much and long applause, said:

Gentlemen, delegates of the league of the cross of Great Britain, of St. Patrick's league of the cross, and of other total abstinence societies—I thank you most cordially for the very beautiful, though too flattering address which has just been read and for the thoughtful kindness that suggested it. But while obliged, as I suppose I am, to accept at all events as well meant, however unmerited, much of the complimentary reference it contains, there is a point in it which I cannot possibly allow to pass unchallenged, and that is where you allude to the obligation you are supposed to be under for having permitted you to hold this, your annual convention, in St. Patrick's college, Thurles. Gentlemen, let me frankly tell you that any compliment involved in that matter lies entirely on our side, and not on yours. Thurles is honored by your presence. I make my best acknowledgments to you for that honor, and in the name of this ancient and patriotic town bid you one and all a hearty Irish welcome. (Applause.) I welcome our English brothers in a special manner, partly because they have come a long way, at considerable expense, to greet their fellow-leaguers and companions in-arms, of all grades and colors, against intemperance, and partly, too, for the reason that, in paying us this visit, they afford a practical proof of the daily-increasing good-will and fellowship that of late years have unmistakably sprung up between the people of Great Britain and Ireland.

Gentlemen, this convention has but one object in view, and that is to popularize and thus promote the cause of temperance. It neither owns nor disowns any nationality. We are here to-day simply and solely as the enemies of excessive drink among all, and the advocates of teetotal abstinence on the part of those for whom it may be deemed necessary or highly useful. Speaking generally, those who take what is called the pledge, and who become thereby teetotalers, may roughly be divided into two classes. First, there are those for whom the pledge is absolutely necessary, and next come those for whom it is only useful. This latter class admits again of a division into the large body of persons who sometimes, or even habitually, drink a trifle too much, though never, perhaps, or but rarely, taking drink to absolute excess so as to be fairly denominated drunkards; and the much larger body of those who never drink to excess, and who become, nevertheless, pledged teetotalers, but only for the promotion of God's greater glory, the good of others, and their own advancement in virtue. It is, indeed, dreadfully to be deplored that there are such numbers to be found to whom strong drink in any shape or form is a veritable poison, and on whom it operates much in the same way as the taste of blood does on the tiger. If such people take intoxicating liquor at all, they do not know where to stop. Were I engaged in delivering a set lecture on alcoholic excesses, I should set about proving for you the rigid truth and literal correctness of the statement which I have just made. As it is, I simply affirm it, and earnestly ask all whom it concerns to apply to it the test of their own personal experience, and to judge and act accordingly. But, if there are numbers for whom total abstinence from intoxicating drinks is necessary, there are clearly still greater numbers for whom it is, or may be, simply useful in a greater or less degree. Who are they for whom the pledge is useful, though not necessary? First and foremost, it is useful to all the soft-natured, social, generous, but rather flexible folk who, habitually sober, have no great fancy for drink, but who take it with pleasure at times for all that, and occasionally take too much of it. Finally, there are those who, like the great English cardinal—may God bless and strengthen him—and several of our own ecclesiastical and virtuous laymen, have no need whatever, but the contrary, to take the pledge; and yet who have taken it, solely for their souls' sake and the good of their weaker brethren; and of this honored class I shall simply say that they deserve immortal credit, are entitled to a rich reward from God, and are sure to get it. (Applause.)

And now, having said so much, with your kind permission, on the temperance question generally, I beg leave, in conclusion, to offer one or two practical remarks. First of all, I cannot acquiesce in, but, on the contrary, most earnestly repudiate the injurious assertion that the Irish, as a nation, are more addicted to drink, and, as a matter of fact, drink to greater excess than either the Scotch or English. Secondly, I am convinced that if our people had their rights—if they were as well fed, as well clad, as well housed, and generally as well and as suitably surrounded as the corresponding classes in other countries—they would be in this matter of temperance, as in other virtues, quite on a level, at least, with their aspiring and censorious neighbors. Thirdly, it should be borne in mind that what is temperance in one man may be excess in another. Finally, care should be taken in this, as in all other relations of life, to be tolerant of the views and weaknesses of others. Your acquaintances should not be condemned for not taking the pledge, though they may appear to need it even more than you did: nor should you pose or parade yourselves as their superiors because you have done a good deed and bravely made a sacrifice for which your feebler friends were not prepared. For the rest, gentlemen, I have to repeat to you my welcome to Thurles, my sincere thanks for your address, and my best wishes for the cause of christian temperance. [Loud and long-continued applause.]

Father Nugent then read the following letter from Cardinal Manning:

"WESTMINSTER, July 15, 1889.

"*To the Pastors and People of Ireland and of England Met in Convention at Thurles:*

"When in past years the convention of the league of the cross met in Liverpool, Manchester, and Newcastle, I had great joy, knowing how powerfully the league of total abstinence was sustained and spread in England by these yearly meetings. But I have never rejoiced with such confidence as in this year, when our League of the Cross and St. Patrick's League of the Cross meet together, and that in the heart of Ireland and under the authority and protection of my dear brother and friend, the Archbishop of Cashel. I take this as a pledge that the League of Total Abstinence both in Ireland and in England will root itself firmly and spread itself more widely than ever. Twenty years have taught me that the great bar which in our day closes the soul of man against the word of God and the holy sacraments is excess in intoxicating drink; and that the surest discipline both for the salvation of the intemperate and for the sanctification of the temperate is total abstinence. Temperance is good; total abstinence is better. We are all pledged to temperance by the vows of our baptism. No one is bound to total abstinence. It is the free choice of those who aspire to live by the counsel of a higher life. Happy are the homes where father and mother are pledged to that higher life. Happy are the children who have never known the taste of intoxicating drink. Happy are they who, by total abstinence, have broken the bondage of intemperance. Happy are they who have taken this pledge, not for any need of their own, but to save others by word and by example from spiritual death. In such homes and hearts the peace of God will reign. And happy above all are the pastors who go before their flocks in St. Patrick's League of the Cross. The apostleship of Theobald Mathew in Ireland and in England is not dead. It has risen again, full of life and power. This day is witnessed by the Rock of Cashel. May God bless Ireland and all the homes of St. Patrick's League. Old age keeps me from you, but my heart is with you all. Our devoted priests and faithful men of England will tell you how we rejoice in all your joys, and sorrow in all your griefs. The unity of our faith cannot be more perfect, but this day at Thurles will bind us for ever in a fervent brotherly love. May the God of peace be always with you.

"† HENRY EDWARD,
"Cardinal Archbishop of Westminster."

ADDRESS BY CANON KELLER ON CARDINAL MANNING.

Cannon Keller, who was very warmly received, said: Amongst the correspondence which has been read there is a letter from his Eminence Cardinal Manning—a letter of singular tenderness and elevation, and breathing a truley apostolic spirit. Its words are calculated to make a deep impression on us all, and they suggest to me that this would be an opportune moment to bring under the notice of the convention a fact in which Irish as well as English Catholics, and especially members of the league of the cross, should feel a particular interest. (Loud applause.) Next year the venerable cardinal will celebrate the jubilee of his consecration. It is intended to present a testimonial to his eminence on that occasion. I am convinced I need but mention this matter to the assembled delegates to secure their sympathy and co-operation, and to elicit from them an assurance that they will endeavor to impress upon their brother members everywhere the desirability of contributing to so suitable and praiseworthy an object. (Loud applause.) It is not only on account of the great qualities of head and heart which render the illustrious cardinal an honor to the church and an honor to his country, that Irish Catholics should desire to join in paying him a tribute of respect. It is not merely because he has been always in the very foremost ranks as an apostle of temperance. It is also on this account that there is no living Englishman of our creed to whom Irish Catholics owe so much as they do to Cardinal Manning. (Applause.) As all are well aware, at a time now happily gone for ever, when it was not the fashion to speak words of kindliness or sympathy regarding our people, the scattered children of our race ever found a warm and affectionate place in his Eminence's heart. (Applause.) I deem it, therefore, an honor to propose, and as I know with your grace's cordial sanction also, this resolution: "That the delegates assembled in this convention undertake to impress upon their brother members of the league the desirability of contributing to the personal presentation which will be offered to his eminence Cardinal Manning on the occasion of the jubilee of his consecration next year." Father Maher having seconded the resolution, it was unanimously adopted. A committee was appointed to draw up the resolutions, and the convention adjourned for an hour.

SUMMARY OF THE SUBSEQUENT PROCEEDINGS.

When the convention re-assembled, the chair was taken by the Rev. Arthur Ryan, president of St. Patrick's college. Reports were read from a number of the branches in England, as well as from the Cork and Dublin branches of the league. The Rev. Canon McNamara gave an interesting account of the progress of the league in Monkstown, Cork. The Rev. Canon Monahan, Nottingham, read a paper entitled "union is strength." An interesting discussion took place, in which many members took part. In the evening an open-air meeting was held in the grounds of the college, the Rev. Father O'Keefe presiding. A number of addresses were made by the delegates, and a vote of thanks to the chairman terminated the proceedings.—*Catholic Standard.*

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