

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 23, 1902

Vol. XXXI, No. 17

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Calendar for April, 1902.

MOON'S CHANGES.
Last Quarter, 1st day, 2h. 0m., m.
New Moon, 5th day, 2h., 20m., m.
First Quarter, 10th day, 1h., 1m., m.
Full Moon, 20th day, 2h., 25m., m.
Last Quarter, 29th day, 2h., 54m., a.

Day of Week	Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Sunday	46	48	50	52	54	56	58
2 Monday	48	50	52	54	56	58	60
3 Tuesday	50	52	54	56	58	60	62
4 Wednesday	52	54	56	58	60	62	64
5 Thursday	54	56	58	60	62	64	66
6 Friday	56	58	60	62	64	66	68
7 Saturday	58	60	62	64	66	68	70
8 Sunday	60	62	64	66	68	70	72
9 Monday	62	64	66	68	70	72	74
10 Tuesday	64	66	68	70	72	74	76
11 Wednesday	66	68	70	72	74	76	78
12 Thursday	68	70	72	74	76	78	80
13 Friday	70	72	74	76	78	80	82
14 Saturday	72	74	76	78	80	82	84
15 Sunday	74	76	78	80	82	84	86
16 Monday	76	78	80	82	84	86	88
17 Tuesday	78	80	82	84	86	88	90
18 Wednesday	80	82	84	86	88	90	92
19 Thursday	82	84	86	88	90	92	94
20 Friday	84	86	88	90	92	94	96
21 Saturday	86	88	90	92	94	96	98
22 Sunday	88	90	92	94	96	98	100
23 Monday	90	92	94	96	98	100	102
24 Tuesday	92	94	96	98	100	102	104
25 Wednesday	94	96	98	100	102	104	106
26 Thursday	96	98	100	102	104	106	108
27 Friday	98	100	102	104	106	108	110
28 Saturday	100	102	104	106	108	110	112
29 Sunday	102	104	106	108	110	112	114
30 Monday	104	106	108	110	112	114	116

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Oct. 2, 1901—301

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A. L. FRASER, B. A. Attorney-at-Law, SOURIS, P. E. ISLAND. MONEY TO LOAN.

A Talk on Tithes.

The ancient Jews were an agricultural people, and Mosaic Law was so constructed as far as possible to keep them so. Their commerce over the sea was managed for them by the Phoenicians, and as for their manufactures, they were all what is deemed domestic. More over, the priestly orders had no landed property of their own among them. Under these circumstances, and for the sustenance of the priests and levites, and the keeping up of the dignity and splendour of the religious ceremonies of the temple of Jerusalem, each household was required to contribute for this purpose one-tenth of the clear profit of his farming yearly. This was called the tithe, and was a very reasonable provision, seeing that nearly all the population were freeholders, that the land was fertile, and in good heart, and that the circumstances of the farmers were very comfortable. They could well afford the tithe. Afterwards in the Christian Church the tithe was also introduced, and until the so-called Reformation, it did not press hard upon the people. Those who could not pay tithes were relieved by the monasteries. There were no millionaires, but no one had to suffer from hunger. However, when the greedy and licentious tyrant, Henry VIII., confiscated the property of the monasteries and nunneries for the benefit of himself and of a ravenous aristocracy, the poor were left without help, and deaths from hunger, thefts, murders, and robberies became exceedingly frequent throughout England. But Henry VIII. gave none of his ill-gotten wealth to the secular clergy, but left them still to collect the tithes. When the English clergy abandoned the Catholic Church they still continued to collect the tithes, and with much greater harshness than before. There is still in England a tithe rent-charge, and as there is in Ireland. For although tithes were commuted in this country more than seventy years ago, they are still levied upon the land through the landlords. Some of the reasons why rents are so high in Ireland. The farmers have to support their own Church, and at the same time, indirectly, one which they are convinced is heretical, and has no right to tithes or any contribution whatever from them. The tithes are put on in the rent.

Extracts from Foreign Letters.

Rome, Jan. 23, 1902.

Yesterday, on St. Paul's own feast-day, I heard Mass in the house where St. Paul lived, and where he entertained St. Jerome. Did you know that a church dedicated to St. Jerome, under the name of San Girolamo della Carita, has been built over the house, and St. Philip Neri lived there for thirty-three years? I am overwhelmed at the wonderful way at which everything is connected and interwoven. It took me some little time to get at Catholic information about Rome. Baedeker is invaluable, but he lacks much. From a small French guide-book I found something about St. Paul, and when the Roman Herald announced her feast to be kept in San Girolamo della Carita, I made my way to the locality indicated, down by the river to the west of the Capitoline, but was in doubt which of the several churches in the vicinity was the place.

At first I could see nothing of my beloved St. Paul, but I asked a young monk who was putting things in order. He did not seem to know about my saint, but told me about St. Philip Neri. I said I should like to see the rooms, and he began to show me the points of interest. At the first side altar on the left, I found a picture of St. Paul, with frescoes about the shrine evidently referring to her work among the poor. At one side was St. Malanis, and on the other side was St. Anne with the Blessed Virgin and St. Joseph—a crowned picture, too. The altar piece was a painting of St. Carlo Borromeo staying the plague. There was also a picture of St. Concordia, Roman Martyr. At last my saintly little guide understood, and he took me up to the high altar and lighted a taper to show me, through an opening in front, the relics of St. Paul in a sort of urn beneath. The picture over the altar of St. Jerome's Last Communion is only a copy; the original by Domenichino is in the Vatican.

The Other Side of Spain

Mr. Billamy Storer, former Minister of Spain, has been giving his opinions about that country. Some of them must be rather astonishing to those of our people who took for granted the sensational stories about Spain, which were printed in American papers during the late war. Here are a few of the things Mr. Storer says:—
"It is not overshooting the mark, it seems to me, though not an oracle, to say that Spain has outstripped all her European rivals in painting in the last few years. So comparatively little attention has been paid to the work of modern Spanish artists that this seems an exaggeration, but to one who has lived with them and studied their work it is but the simple truth. The old path in which Spain excelled—portrait-painting—she has deserted and, strangely enough, some will say, her greatest skill is now in open-air work, in land and sea scapes. Pradilla and Marey have been executing some wonderful pictures lately.
One of the most attractive things about the Spaniard is his love for the drama. It is astonishing, too, what keen critics the masses are. They seem to love the classics in their simple way as much as their educated countrymen, and Calderon is played far more often than Shakespeare here. In fact, all through Spain the peasants can recite passages from Corvante, Calderon or Lope de Vega when often they have never read a line. Bits of masterpieces are handed

down from generation to generation as sacred relics.

The brigands are no more—the organized Sevillian guard of 10,000 picked soldiers has rooted them out for good and all. The bullfights are not a thing of the past, but there is a strong sentiment against them springing up in many places. In Barcelona there has been organized a sort of society for the Prevention of Cruelty to Horses—not to bulls, for in the last few years the sport has degenerated into a mere slaughter of old, decrepit horses. But in spite of his imperfections the Spanish peasant is a very bright and lovable creature—not quite so frivolous as he is painted nor so overwhelmingly social—he can stand a few hours of solitude away from the chatter of gay Madrid—and though the foreigner who has never been to Spain may think it a strange characterization, they are a patient, hard-working race, these Spanish peasants, and I have learned to like them very much."

The Late Archbishop of Glasgow.

The Most Rev. Charles Eyre, Archbishop of Glasgow, whose death, in his eighty-eight year, was recorded last week, was descended from an ancient family belonging to Derbyshire. His father, John Lewis, Esq., was the fifth son of Vincent Eyre, of Highfield and Newbold, Co. Derby. His mother was Sarah, daughter of William Parker, of Kingstone-upon-Hall. Archbishop Eyre was born at Askam, Bryan, Hall, York, on the 7th of November, 1817. In 1826 he was sent to Ushaw (St. Cuthbert's College), Durham, where in 1825, he was one of the two chosen out of his own class to define in Latin against all comers the usual thesis in metaphysics and ethics. The following year Dr. Eyre commenced his studies for the Catholic Church, and on 17th of December, 1836, he received minor orders. On the 25th of May, 1839, he received the order of sub-deacon. When he had completed the usual course of theology, in the autumn of 1839, he left his first Alma Mater, St. Cuthbert's. Being then under the age of 23, he made up his mind to travel, and in December went to Rome. For three years and a half he remained in the Italian city, and in 1842 took deacon's orders, and was ordained priest in the private chapel of Monsignor Onali, Vice-Chapel of Rome. Pope Gregory XVI. made him one of his chamberlains, about the time when he was ordained priest. In 1843 Dr. Eyre returned to England, and was placed for some months at St. Andrew's Church, St. Andrew's. In 1844 he was appointed to St. Mary's, Newcastle-upon-Tyne. Three years afterwards the Irish fever epidemic broke out, and while fulfilling his duties the young priest took the malarial fever, and for days his life was despaired of. By the advice of his physicians, Dr. Eyre was required to return to the country for his health, and from 1850 to 1856 he took charge of the mission at Hagg stone, in North Northumberland. In July, 1856, he returned to Newcastle, and in connection with that town finally ceased in 1868. On 23rd December he received a communication from Pope Pius Ninth appointing him Delegate Apostolic of all Scotland. He went to Rome to be consecrated Bishop of Anaraba in 1869, and the same year was also appointed Administrator Apostolic of the Western District of Scotland. In October, 1874, he founded a diocesan seminary at Glasgow for the study of philosophy and theology. The clergy of the Western District presented to him an address in 1876, expressive of their respectful and affectionate feelings towards him. In 1878 he was appointed Arch-

bishop of Glasgow.

For a long time afterward I lingered about the place, till I think I have a good picture of it in my mind. There was another chapel on the right, as magnificent as anything of the kind could be. The tombs of the Spada family are there—marble walls inlaid, marble floor, marble tombs on each side with life-size, recumbent figures on the top; the altar-rail a scarf of red marble, held at each end by an angel, the afterwards framed in silver exquisitely wrought, the candlesticks of the same—an old Madonna of great beauty over the altar.

I was long the last to leave the church; and, as the door closed behind me, the curtain was doubled up,—chioso—for a few hours. I walked all about the outside, but did not gain much that way. Nevertheless, when I went home I was very happy. It seemed to me almost my best day in Rome. And yet I have heard Mass and received Holy Communion in the room where St. Ignatius lived and died, and I have venerated the very chains which bound St. Peter, and have knelt before the altar where St. Bernard had the vision of the souls whom his prayers had freed, ascending into heaven. That special privilege, too, has been mine of seeing the Holy Father. It was a wonderful privilege, and an experience I shall never forget. I felt the spiritual side of it all beyond expectation. It does seem as though in Rome one ought to be fairly saturated with the life of the city.

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many works, the best known being "History of St. Cuthbert," and "Papers of the Old Cathedral of Glasgow."

Cardinal Moran, of Sydney, Australia, set out for Rome on the 26th of February. His eminence will spend three months in Rome and a similar period in Ireland.

In some of the Catholic churches in London on Palm Sunday palms specially imported from Palestine were distributed. Those distributed at St. Alban's, Holborn, having been brought from the garden of General Gordon's former residence at the foot of Mount Carmel.

A colossal statue of the Blessed Virgin sculptured by M. Godebski, who accepts no payment from the subscribers for his work, is to be placed at the point on the Breton coast nearest to the place where Sir Donald Currie's Cape liner, the Dumfries Castle, went down six years ago.

The "Kölnische Volkszeitung" calls upon the Catholics of Australia to renounce for the present the discussion of abstract questions and to apply themselves to the formations of a defensive league against the "Los von Rom" movement. The time is undoubtedly ripe for strong action on the part of Catholics. The leaders of the Protestant agitation in Austria have disclosed themselves in their true colors. Their leader, Herr Schönerer, by calling in the Austrian Diet for cheers for the Hohenzollerns has shown that he is a traitor and a disloyalist. The North German Gazette has thought well to denounce his conduct in an official communique. The Berlin correspondent of the Times, London, who cannot be suspected of any prejudice in favor of Catholics, asserts that the "Los von Rom" movement is assuming the aspect of a reasonable conspiracy against the integrity and independence of the Austrian Empire. The "Kreuz Zeitung," an organ of militant Protestantism, frankly acknowledges that it cannot greet with enthusiasm a movement which, under cover of an appeal to the national unity of Germans, is untrue to its own fatherland. The movement is propitious for a vigorous Catholic policy, and it is to be hoped that the Catholics, priests and people, will rise to the demands of the situation.

The Bishop of Fuy, France, has taken a step which all good and intelligent Catholics will applaud, says the "London Catholic Times." A certain priest sent round a leaflet which related to some pretended revelations without episcopal sanction. At once the Bishop interdicted his flock from reading it, and in doing so pointedly put his people on their guard against publications of that character, which were nothing else but tricks to make money out of the simple piety of the faithful. All sorts of appeals, he says, are put forth with the sole object of raking in money, and the fact of their continuance and their increase is good evidence that they find that the trade pays. Such disclosures in holy things must stop in the Diocese of Fuy at all events, where, says the Bishop, this pseudo-revelation literature has become a peril to souls and furnishes weapons to the enemies of the Church. To put a stop to this nefarious traffic, he forbids his flock to help any work outside the diocese which has not his episcopal sanction. All Catholics who love the good estate of their religion will be pleased at the prelate's action. It is inestimable that men should be allowed to gather money by exploiting the pious sentiments of the less instructed of the faithful, covering their base traffic under the cloak of the holiest names. They have nothing to do with religion, nor it with them. They are pests.

Torpid Liver

Is sometimes responsible for difficult digestion, that is, DYSPEPSIA.

What it is.
What its causes are, indigestion, constipation, flatulency, etc.
What fits of imaginary evils, conduce with the distress after eating, the sourness of the stomach, the bad taste in the mouth, and so forth, to make the life of the sufferer scarcely worth living!

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