

The Charlotte-town Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 9, 1902

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Calendar for April, 1902.

MOON'S CHANGES.
Last Quarter, 1st day, 2h., 0m., m.
New Moon, 8th day, 9h., 36m., m.
First Quarter, 15th day, 1h., 1m., m.
Full Moon, 22nd day, 2h., 25m., a.
Last Quarter, 30th day, 6h., 34m., a.

Day of Week	Sun	Sun	High	Water
	rises	sets	Morn	Aftern
1 Tuesday	5 46	2 22	4 54	5 25
2 Wednesday	4 42	2 23	5 48	6 24
3 Thursday	4 29	2 24	6 44	7 22
4 Friday	4 16	2 25	7 40	8 16
5 Saturday	4 02	2 26	8 33	9 04
6 Sunday	3 49	2 27	9 22	9 43
7 Monday	3 34	2 28	10 08	10 31
8 Tuesday	3 21	2 29	10 53	11 16
9 Wednesday	3 07	2 30	11 36	12 00
10 Thursday	2 52	2 31	12 18	12 42
11 Friday	2 38	2 32	1 00	1 25
12 Saturday	2 23	2 33	1 43	2 09
13 Sunday	2 09	2 34	2 26	2 52
14 Monday	1 54	2 35	3 09	3 35
15 Tuesday	1 40	2 36	3 52	4 19
16 Wednesday	1 25	2 37	4 35	5 03
17 Thursday	1 11	2 38	5 18	5 47
18 Friday	0 56	2 39	6 01	6 31
19 Saturday	0 42	2 40	6 44	7 15
20 Sunday	0 27	2 41	7 27	8 00
21 Monday	0 13	2 42	8 10	8 44
22 Tuesday	0 00	2 43	8 53	9 28
23 Wednesday	0 00	2 44	9 36	10 12
24 Thursday	0 00	2 45	10 19	10 56
25 Friday	0 00	2 46	11 02	11 40
26 Saturday	0 00	2 47	11 45	12 24
27 Sunday	0 00	2 48	12 28	1 08
28 Monday	0 00	2 49	1 11	1 52
29 Tuesday	0 00	2 50	2 04	2 36
30 Wednesday	0 00	2 51	2 57	3 20

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MONEY TO LOAN.

Easter-tide in Mexico.

La Semana Santa, or Holy Week, is a most impressive period in Mexico; in fact, to have assisted at all the ceremonies in detail means having seen a good bit of the religious life of our sister republic.

On Palm Sunday each one takes his own palm to church to be blessed, and holds it up whilst the priest is reading the prayers for the benediction of the palms. Many of these are beautifully and artistically braided and fashioned into pretty shapes, and are sold by the Indians on the streets and at the flower market. After Vespers on this day a curious ceremony called *La Sana* takes place at the cathedral. Literally, this means "The sign," and it celebrates our Lord's victory won by his death and Resurrection. It takes place five times; namely, on Pasion Saturday, Pasion Sunday, Palm Saturday, Palm Sunday, and Spy Wednesday, in memory of the Five Wounds of our Lord, and also of the five ages of the world that preceded His coming. A weird procession is headed by two acolytes and a caputular bearing a banner, to which is attached a large, red cross, and followed by the members of the chapter who file out of the choir into the sanctuary, one by one, thus representing the prophets who announced the mysteries of our redemption. These caputulars are enveloped in long, black mantles, to signify that the mysteries were prophesied in obscurity. At the altar-step they form a semi-circle and make a deep genuflection. The standard-bearer, who is robed like the others, come forward and raises the cross towards the people who prostrate themselves. The caputulars then kneel, and the cross is placed lengthwise, the extreme end touching the altar-rail, to signify the virtue of patience. After this it is turned to the right and to the left, symbolizing charity, then raised on high to indicate hope. The standard-bearer next takes the cross and places it over his right shoulder, then over his left, to signify the weight of justice. The cross is then placed on the ground, and all the caputulars prostrate themselves in token of humility, when suddenly the standard-bearer rises with the cross and turns from the caputulars to the people, to indicate the new doctrine preached to the world by our Lord and His apostles. The cross is taken from the altar-step to the body of the church, and with it, in the form of a cross, a blessing is given to all the people. It is again raised on high and carried to the epistle side of the altar, to show that at the end of the world the Jews will be converted to christianity.

The services of *Micreoles Santo*, Spy Wednesday, do not differ from ours; but Holy Thursday is replete with interesting ceremonies: In the possession of that day, the entire congregation takes part. This is easily done, because as there are no pews in the Mexican churches there is ample room for the people to walk about. Those who communicate at the Mass receive each a portion of the consecrated wine. The high altar is gorgeously decorated for the repository, or, as they say in Spanish, *el Monumento*. The favorite decoration in the wealthy churches is the representation of the Last Supper. A board representing a table is placed on the altar, and life-size figures of the apostles, with our Lord in the centre, are arranged back of this board, and bread and wine are placed before each figure.

Visiting the Monuments, as this is called in Mexico, is a universal devotion for the afternoon of Holy Thursday. In the cathedral, the oils and chrisms are blessed as they are here. In the poorer churches the high altar is curiously decorated. Around the tabernacle are many lights, and flowers, and at each side are colored goblets standing upside down with an orange on the top of each. These are blessed, and afterward given to the children. In the chapels, or at the side altars, our Lord is represented on this day in every state of his sacred life—here as *Nino Jesus*, Infant Jesus, in the arms of His Blessed Mother; there in His twelfth year, in the midst of the doctors in the Temple; again, as suffering His holy Passion; and still again as rising glorious and triumphant from the tomb.

The ceremony of Good Friday in Mexico has nothing differing from ours during the day, except that ladies are allowed to play on the pianos in the churches, the organ not being allowed during these days. This is a very great privilege, and is granted only on this day, as women are excluded from all music in the choir throughout the year. Good Friday excepted. All business is practically suspended until Easter Monday, and the city assumes a most holiday-like appearance. Everyone comes out in a new garment, and a silk one at that, if it

can be afforded, but it must be black, as a token of the highest respect to the Crucified Saviour. In the evening the visit of condolence to the Mother of Sorrows is paid, and the statues of our Blessed Lady are all richly dressed in black velvet or brocade gowns. Large figures of the dead Christ in His Mother's arms are artistically arranged in dimly lighted *Copelitas*, as the side altars are called. But the favorite mode of representing the dead Saviour is on a couch with a pall thrown over a crown of thorns on His sacred head. After the visit of condolence all the people go to the park for the sacred promenade concert, which is opened with Rossini's "Stabat Mater."

Sabado de Gloria, Holy Saturday, is a day after the Indian's own heart. He rejoices in the ringing of the bells and the burning of Judas in effigy, as much as our boys do in crackers and fireworks on the Fourth of July. The churches services are similar to ours here, except that at ten o'clock, when the Gloria is intoned, the huge ball of the cathedral sends forth its loudest peals, signalling all the other church bells, which respond.

Cannon are fired at the same instant, and Judas is burned in effigy. A hideous and gigantic figure of the traitor, made of pasteboard on the firework frame, to which is attached a number of pennies for the Indians, is strung up from the balconies from one side of the street to the other, at the appointed time, the match is applied, and amid shouts and flandish yells, Judas is burned, to the great glee of the Indians, who fall upon each other to gather the pennies as they fall from the burning framework. Sometimes as many as five of these horrible figures may be seen dangling in mid-air in one single street!

Easter Sunday, the glorious and crowning day of this impressive week, is distinguished in Mexico by the thousands who receive Holy Communion and pay tribute to the Risen Lord. The decorations and soul-stirring music in the various churches make one think of the celestial alleluia that resound throughout the Heavenly Court on this most beautiful of all feast-days.—A. M. in Little Messenger of the Sacred Heart.

Treating of the new movement in Ireland to lessen the number of houses licensed to sell intoxicating drink, the Western Watchman says: "The bishops of Ireland are inaugurating a movement that will do more for the country than twenty land-leagues. The Most Rev. Dr. McRedmond, bishop of Killaloe, has been giving in his Lenten pastoral the reasons why the Irish bishops deem the indiscriminate and excessive multiplication of public-houses such a source of danger, and that they are very strong reasons can not be disputed. In Ireland, one of the poorest countries in the world, the enormous sum of £15,000,000 sterling is spent yearly on intoxicating liquors. This sum, it appears, more than equals the agricultural rents and the imperial taxation of the country combined. Whilst it is true that the expenditure on intoxicating drinks in Ireland is less than a tenth of the drink bill of the United Kingdom, which amounts to nearly £155,000,000 sterling, or twice the rent-roll of the three kingdoms taken together, the duty of Irishmen in this matter is not the less imperative. The evil of intemperance has been allowed to grow too freely. In the year 1845, when the population of Ireland was eight millions and a quarter, the number of licensed houses in the country was 15,000. During the interval since then, while the population has fallen away to less than half, or barely 4,000, the 15,000 licenses have increased by nearly 4,000."

"Another sham 'ex-nun' has been placed under lock and key," says the New Zealand Tablet on an event which happened some months ago. "One of her many aliases—that under which she was convicted a few weeks ago at the Old Bailey, London—is Laura Jackson. The laud and unsavoury creature—who, we are glad to say, was never a Catholic, much less a religious—posed for a time as ex-nun, and for the past twenty-five years was notorious throughout the United States as a swindler, adventurer, and all-round cheat. For a time she thrived and raked in the shekels of the bigoted and the priest-ridden. How true the lines of Dryden:—
For bold knaves thrive without a grain of sense,
But good men starve for the want of impudence.

She was known in the United States as the 'Countess' Dis D. bar, and, according to the New York Sun of Jan. 27, 1894, was for a time associated with the notorious Macnamara, the friend and for two

years, the host of that other female swindler and sham 'ex-nun' who passed through this Colony some time ago under the name of Mrs. Slattery. The Dis Dabar creature—like Maria Monk, Mrs. Shepherd, and most other members of the noisome sisterhood of sham ex-nuns—has had, by her own confession and that of her alleged husband and fellow criminal, a plentiful acquaintance with the prison-cell, and has put in terms of forced seclusion in New York, New Orleans, etc. The charges of which the wretched pair were convicted at the Old Bailey were a series of nameless abominations, the like of which have probably never before formed the subject of judicial inquiry. These were practised under the cloak of religion; and excited unbounded horror in the minds of those who had the stomach to hear the recital of them. Justice Bigham said in the course of his charge that 'it was difficult to conceive of more revolting and abominable conduct.' The jury unanimously found the precious pair guilty, after a deliberation of two or three minutes, and the judge sentenced the male demon to fifteen and the female to seven years' penal servitude."

A few days ago a deputation of French nuns were admitted to an audience with Leo XIII. Overjoyed at being able to offer in person their congratulations on the occasion of the twenty-fifth anniversary of his Pontificate, the reverend mother superioress in charge of the deputation said: "Holy Father, we have been praying daily that you should reach the age of a hundred." "A hundred!" rejoined Leo XIII; "now, why should you set a limit for Divine Providence?"

In view of the approaching elections the French Ministry seems resolved to sacrifice every principle of honesty and fair-play in order to please the anti-clerical. Last week a bitter Socialist, M. Marcel Sembat, called the attention of the Government to the fact that the post offices were closed from 10 to 12 A. M. on Sundays. This, he urged, seems to be inspired by some religious idea—"preoccupation confessionale"—in order that postmen might have an opportunity of hearing Mass. Such a concession to the religious idea was a scandal which ought to be removed, and he demanded that the Government should keep all post offices open until midday. Whereupon the Postmaster, M. Mouzot, rose to inform the anti-clerical deputy that his suggestion would be accepted and within a few days put into force. Such is the idea of liberty in France! Be it noted that the postmen were not obliged to go to Mass. They could please themselves. But because some did and others might commit the crime of being present at the Holy Sacrifice, the Government will keep open all post offices! No doubt many of the indifferent employees will feel little gratitude towards the Minister of Postal Affairs and will wonder what is the benefit of Socialistic ideas.

A Catholic missionary, Dom Garelli, Garelli, has been found dead at Adjon, three days journey from Jerusalem, his body being pierced by revolver bullets. The assassin and a number of accomplices have been arrested and taken to Damas.

Irish exchanges record the death of Rev. Mother Emmanuel Russell (Sarah), only surviving sister of the late Lord Russell of Killowen, which occurred at the Convent of Mercy, Newry. The good nun had only been a couple of days ill, but pneumonia unfortunately supervened and carried her off, her only surviving brother, the Rev. Matthew Russell, S. J., being present at her bedside during her last moments. Born at Newry about seventy-one years ago, the deceased lady was a daughter of the late Mr. Arthur Russell, of that town. Her early years were spent in Newry and Killowen, and a vivid picture of those days from her own pen appears in Mr. Barry O'Brien's book on the life of her late brother, Lord Russell of Killowen, who was a couple of years her junior.

"M. A. P.," of London, has just published the following incident in the life of the late Cardinal Cisca, O. S. A.: "The death Cardinal Cisca, who died recently, recalls a very pleasing anecdote of Ppp. Leo. Cardinal Cisca was a singularly brusque, angular and austere prelate. This was due perhaps to the fact that he was originally a friar of the Augustinian Order, and it was as procurator general of the latter that he first attracted the attention of the present Pontiff by his economy and integrity. One day when the Pope was receiving Father Cisca he said he was particularly

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Feb. 12, 1902—101

glad to see him, as he wished to make arrangements with him for the settlement of a debt which he left that he owed to the Augustinian Order. The general was totally at a loss to understand what was meant, until Leo XIII. explained that when at the beginning of the nineteenth century, the first Napoleon, after his conquest of Italy, had ordered the sale of all monastic property, the Poooli family had taken advantage of the fact to purchase the Augustinian monastery at Carpinetto. The Pope added: "My father often spoke about restoring this property to the order from which it had been taken by Napoleon, but the circumstances were not then favorable for any such step. But I think that the moment has now come to fulfil his wishes and to pay the debt of the family. And thereupon he not merely handed to the procurator general of the Augustinians the title deeds of the property in question, but likewise a sum of 100,000 francs, to be employed in restoring the monastery for the purposes for which it was originally intended. Some time later Father Cisca requested an audience of the Pope, and returned to him a sum of 60,000 francs, informing him that the repairs and the necessary alterations had been executed far more cheaply than anticipated. This delighted Leo XII., for he had been accustomed throughout his long reign to find more often than not that the original estimates had been inadequate and that he was generally called upon to pay more than he intended. After that he saw Father Cisca often appointed him secretary general of the Propaganda and titular Archbishop. As such the Pope entrusted him with the distribution of his own particular alms and charities. He became a kind of lord high almoner at the Vatican. In course of time the Archbishop was raised to the rank of Cardinal, and his death has been a severe blow to the aged Pontiff."

A very interesting scheme has been started by the Rev. Peter H. Amigo, of Walworth, England, who is founding a settlement where young men of the world who feel drawn to a clerical life may, without leaving their daily pursuits, work among the poor and gain an experience which will decide them after a year or more of life in this settlement as to whether their true vocation is the priesthood. The services, should they be considered to have a true vocation, will be enabled to proceed to the seminary to undergo the regular training for the priesthood.

The death is announced of Mother Agnes Mary Hawking, of the Society of the Sacred Heart of Jesus, at the Convent of Mount Anville, near Dublin. Deceased was the daughter and granddaughter of a clergyman of the Church of England. Her father was the Rev. Charles Hawkins, C. G. L., Oxon, a member of an old and well-known Gloucestershire family. Mother Agnes was noted for her talent as a painter; the fourteen beautiful Stations of the Cross painted by her in the convent chapel bear full testimony to her rare artistic gift.

"I should like," said the man, "to get a position as proofreader."
"Sorry," said the publisher, "but we've laid off all our proofreaders don't need 'em."
"You don't?"
"No. We're publishing nothing but dialect stories now."

Rheumatism.

No other disease makes one feel so old. It stiffens the joints, produces lameness, and makes every motion painful. It is sometimes so bad as to be disabling, and it should never be neglected. M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Estelle Turner, Bellevue, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, and others have been helped.

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