

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE DWARD ISLAND, WEDNESDAY, OCTOBER 8, 1913

Vol. XLII, No. 40

## Prince Edward Island Railway

Commencing on April 16, 1913, trains on this Railway will run as follows:

Read Down			Read Up		
Dly	Dly	Dly	Dly	Dly	Dly
ex	ex	ex	ex	ex	ex
Sun	Sun	Sun	Sun	Sun	Sun
P.M.	A.M.	A.M.	A.M.	P.M.	P.M.
<b>STATIONS</b>					
3 45	11 45	7 45	Lv Charlottetown	Ar 9 55	11 40
4 52	12 52	8 38	Lv Hunter River	Ar 8 38	10 38
5 30	1 43	9 07	Lv Emerald Is	Ar 7 45	10 04
6 00	2 21	9 30	Lv Kensington	Ar	9 33
6 30	2 55	9 55	Lv Summerside	Lv	9 00
<b>Read Down</b>					
<b>Read Up</b>					
<b>STATIONS</b>					
7 50	12 00		Lv Summerside	Ar 8 45	4 59
8 48	1 33	2 40	Lv Port Hill	Ar 7 48	3 26
9 37	2 22	3 30	Lv O'Leary	Ar 6 57	2 10
10 59	4 49		Lv Tignish	Lv 5 45	12 10
	5 37	6 45	Lv Emerald Juno	Ar 7 40	
	6 20	7 30	Lv Oape Traverso	Lv 6 50	

H. McEwen, Supt. P. E. I. Railway.

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### Will Fit You Perfectly

American Lady Corsets are worn by thousands of ladies all over America. They stand for the final word in corsetry; producing to perfection fashion's demands for this season, namely, the modish low bust, the very long hip and back—in fact the uncorseted effect so sought after.

"American Lady" boning is very superior, made of specially selected material—flexible more or less to meet the demands of the various figures for which it is intended.

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April 30, 1913.

W. J. P. McMILLAN, M.D.  
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CHARLOTTETOWN.

Sept. 3rd, 1913



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### RIVAL AND MASTER MARINE

Smoking Tobaccos. Cool, sweet and fragrant. Burns cleanly and freely but NOT THE TONGUE. Try our Combination Twist Chewing Tobacco also. It's worth the money every time

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D. C. McLeod, K. C. — W. R. Bentley

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Barristers, Attorneys and  
Solicitors.

MONEY TO LOAN  
Offices—Bank of Nova  
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## The Church In The Congo.

From recent events in the Congo Colony, it would appear as if this vast Belgian territory in Africa were to be an everlasting source of trouble to its owners, says the Liverpool Times. For years the administration of that State was accused of allowing atrocities and cruelties to be perpetrated on the native races, and the campaign set on foot in England against the former system of administration came to an end only a few months ago. There is no use now in re-opening the question of the existence and extent of those irregularities, which was so long the sore of Catholics believed in, and still believe, that the complaints in this respect, raised especially by Protestant travelers and missionaries were, to say the least, greatly exaggerated, and Catholic missionaries and workers can justly claim to have defended the former administration against unjust attacks, or, at any rate, to have reduced those complaints to their proper proportions. But for the Catholic activity there is no telling what results the relentless and incessant attacks upon those responsible for the state of things in the Congo might have yielded; international complications, war, and even the loss of this territory to Belgium would by no means have been out of the question. All this is past. The Congo is now a Belgian colony in the ordinary sense of the word and the ministers of the Crown have to submit to Parliament regular accounts of the condition and development of the African dependency.

THE MISSIONARIES' GRIEVANCE.  
With the great change a new trouble seems to have arisen, this time not of an international, but of a domestic kind. The grievance is of long standing; only at present, it is voiced in clear and unmistakable terms by the Catholic missionaries, whom Belgium has sent to the Congo to Christianize the black races and bring them within the pale of Christian civilization. Who are responsible for their grievance? The responsibility lies with the Belgian officials in the Congo, men who are paid by the Belgian Government, who represent the Belgian State, and should do their utmost for the promotion of the spiritual and economical education of the poor black races. What is the charge? That these Belgian officials, animated by an anti-clerical spirit, do their utmost to sap and undermine the authority and influence of their fellow-countrymen—the Catholic missionaries—from Belgium. Systematically and persistently they disseminate among those benighted poor heathens distrust and suspicion against the preachers of the Gospel, make charges against them on the flimsiest pretexes, hamper them with all sorts of vexatious administrative measures in brief, instead of being a help to the missionaries, they do everything possible to obstruct and hinder their work. To take a case which is typical of many of its kind. Last year, one of the Belgian priests had to return to his native land after living a life of untold hardships in the Congo for the welfare of the heathen inhabitants. According to all reliable reports he served for twelve years the sufferers from Sleeping Sickness, finally becoming a victim to it. With the germ of death in his system and waiting patiently for his dissolution, the poor priest has been made the object of the vituperations by one of the Congo officials, to whom it seemed to be a delight, not only to take away the good name of this angel of charity, but also to destroy the faith of those among the black natives who had been served and cured by this good priest.

The Prefect Apostolic of the district complained to the Superior of this man's conduct, but he did not receive even an acknowledgment of his letter. After months of patient waiting, the demand for justice was renewed and then the laconic reply came: Apply to the law-courts. This was done. The local State Procurator refused to proceed, and sent the "Jossier" to the Prosecutor General in Boma. After a long delay, the decision arrived, that there was no cause for prosecution. Socialist Leaders Inconsistency.

In 1908, on the occasion of a visit to the Congo, M. B. Vandervelde, the leader of the Belgian Socialists, wrote in reference to what he observed in connection with one of the Jesuit missions there: "When I see the gentleness and goodness these priests show to the poor natives, I cannot help saying to myself that their enemies make a psychological mistake by charging them with wrong intentions." This same M. Vandervelde is now the patron and protector-in-chief of all this anti-clerical animosity in the Congo, and the principal antagonist of the Catholic missionaries. The Colonial Minister's Attitude. M. Renkin, a member of the Oath-

olic Government, and the Colonial Minister, is, to say the least, something of a puzzle. The Superior of all the Catholic missions in the Congo recently addressed to him a joint-letter, in which they summed up their principal complaints against this class of Colonial officials. M. Renkin does not deny that there are abuses. He himself has made enquiry in some of the more flagrant cases, and has seen that justice was done to the aggrieved parties, priests and nuns. But, somehow, he regards the demand of the Belgian Catholics for protection for their hard working missionaries, which is at present vigorously urged, as a personal attack made upon himself. Should he go on with his opposition to a thorough revision of the present system of Colonial administration in the Congo, the missionaries may well pray to be saved from their friends.

"Holy God, We Praise Thy Name."  
A study of the words and music of this hymn, has much to offer to both of historical interest and of practical value, writes Rev. H. T. Henry, Litt. D., in the Ecclesiastical Review. First of all, on the historical side, many of us doubtless know that the words were composed by Father Clarence Walworth, and that he was a convert to our faith; but how many of us could offer a probable demonstration that the hymn was composed after his conversion? His figure was one of prominence in American Catholic history, both as a missionary and as a faithful and fairly prolific writer. It is therefore curious to reflect that, for a biographical account of him in a book of reference, American Catholic history, both as a missionary and as a faithful and fairly prolific writer. It is therefore curious to reflect that, for a biographical account of him in a book of reference, American Catholic history, both as a missionary and as a faithful and fairly prolific writer.

While the hymn has always been popular amongst Catholics, and is found even in Protestant hymnals, it is only in recent times that it has achieved very wide and frequent use as a practicable Te Deum for congregational singing in extra liturgical services (thus imitating its prototype, the beautiful and effective German hymn, "Grosser Gott, wir loben dich"). Printed first in 1853 it soon penetrated into Ireland (1858) and that it still remains a favorite there is evidenced by its inclusion in Father Gaynor's "St. Patrick's Hymn Book" (Dublin, 1906, No. 158). Scotland also knows it; for Don Ould, O. S. B., of Fort Augustus, has included it in his excellent "Book of Hymns" (Edinburgh, 1910, No. 46). Dr. Tozer, the accomplished English choirmaster and editor of Catholic Church music, whose recent death was a distinct loss to the cause of reform in sacred music, found place for it in his "Catholic Church Hymnal" (New York and London, 1907). It therefore seems regrettable that the most recent and very valuable accession to our Catholic hymn books, the well edited "Westminster Hymnal" (London 1912) should have omitted it. As Dr. Terry, its editor, noted in the preface to his work, great care was taken to include only such texts and tunes as were of Catholic origin, and perhaps the surmise is a fair one that he thought the "Holy God, we praise Thy name" a hymn of Protestant origin, for the reason that the reference to its date (1853) appeared in the "Evangelical Hymnal" (1880). Apropos of this, it will be interesting

A Te Deum for Congregational Singing.  
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Holy God, we praise Thy Name,  
Lord of all, we bow before Thee,  
All on earth Thy sceptre claim,  
All in heaven above adore Thee;  
Infinite Thy vast domain,  
Everlasting is Thy reign.

Holy Father, Holy Son,  
Holy Spirit, Three we name Thee,  
While in essence only One,  
Undivided God we claim Thee;  
And, adoring, bend the knee,  
While we own the mystery.

Thou art King of Glory, Christ!  
Son of God, yet born of Mary:  
For our sinners sacrificed,  
And to death a tributary;  
First to break the bars of death,  
Thou hast opened heaven to faith.

From Thy high celestial home,  
Judge of all, again returning,  
We beseech that Thou shalt come  
In the dreadful Day of doom;

to quote from a recent letter of Miss Walworth to the present writer: "I remember when proof reading 'Andistorocte,' my uncle said: 'You see I put in my Te Deum. So many Protestants sing it and have it in their hymn books, the people think it is their hymn. I'll claim it back.'"

A Catholic Tuna.  
The origin of the tune has also proved a historical puzzle. Its wide use in Protestant hymnals is perhaps partly due to the fact that Z. H., the historian of German evangelical hymnody, could not trace it back further than to a Protestant "Choral Book" printed at Leipzig in 1819. Perhaps, too, the association as to the source of the tune and its great popularity with our separated brethren combined to deter some editors of Catholic hymnals from including it in their compilations. \* \* \*

Like the words, however, the tune is apparently Catholic; for Beuncker has traced it to its earliest known source, a Catholic hymn book published at Vienna some time before 1780. Thus highly interesting from a historical or academic standpoint, the study of the hymn (both text and tune) has some results to offer of a severely practical importance. Even recently published Catholic hymnals have admitted—or, rather, have perpetuated—some gross literary errors and blemishes in the text. The tune also has suffered not a little from varied parochial or local "uses," and so our hymnals sometimes abound in undesirable variations of melody.

First Printed in 1853.  
The hymn appears to have been first printed in a Romanist "Mission Book" in 1853, compiled—or rather translated from European mission books and adapted to American needs—by the author himself. \* \* \*

While it is not quite lately certain, it is nevertheless exceedingly probable that the hymn was composed after his conversion to the Catholic faith: "He had told me of the long walks he took at St. Troand and Witten as a novice and theological student, to pilgrimages shrines and how thrilling was the heavy chant of the 'Grosser Gott' on such occasions as sung by his fellow students. He was not satisfied till he had put together English words to give a similar majestic hymn" (Miss Walworth). As the English hymn is in one stanza conforming with the "Grosser Gott," whose singing he so much admired, it is a fair conclusion that this composition dates from after his conversion and was probably written while he was preparing the English edition of the "Mission Book" (1851-1853). The hymn is not, however, so much a translation as an imitation of the German hymn, for its text and the arrangement of the stanzas approximate more to the Latin of the Te Deum Laudamus—by which title, indeed, it is headed in the "Mission Book."

Following is the true text of the seven stanzas comprising the hymn, which, Rev. Dr. Henry remarks, is found complete in but a comparatively small number of our hymnals:

Holy God, we praise Thy Name,  
I.  
Lord of all, we bow before Thee,  
All on earth Thy sceptre claim,  
All in heaven above adore Thee;  
Infinite Thy vast domain,  
Everlasting is Thy reign.

Holy Father, Holy Son,  
Holy Spirit, Three we name Thee,  
While in essence only One,  
Undivided God we claim Thee;  
And, adoring, bend the knee,  
While we own the mystery.

Thou art King of Glory, Christ!  
Son of God, yet born of Mary:  
For our sinners sacrificed,  
And to death a tributary;  
First to break the bars of death,  
Thou hast opened heaven to faith.

From Thy high celestial home,  
Judge of all, again returning,  
We beseech that Thou shalt come  
In the dreadful Day of doom;

## DOCTORS SAID COULD NOT GET CURED

THREE VIALS OF  
MILBURN'S LAXA-LIVER PILLS  
CURED HIM.

Could Hardly Eat on Account of Indigestion.  
Mr. DAVID BERTRICK, Clarendon, N.S., writes:—"I have had indigestion for some years, and could hardly eat. It then turned into a sour stomach, and the doctors said I could not get cured. I used a lot of medicine until at last one of my friends told me to use MILBURN'S LAXA-LIVER PILLS, and after I had used three vials I was completely cured, and I always keep them in the house now."

When Thy voice shall shake the earth  
And the startled dead come forth.  
Spare Thy people, Lord, we pray,  
By a thousand snares surrounded,  
Keep us without sin today,  
Never let us be confounded.  
L! I put my trust in Thee;  
Never, Lord, abandon me.

## Beware Of Worms.

Don't let worms gnaw at the vitals of your children. Give them Dr. Low's Pleasant Worm Syrup and they'll soon be rid of these parasites. Price 25c.  
Never mind happiness—that is God's gift to a few, do your duty.—Carey.

## Minard's Liniment cures neuralgia.

The glory of our life below comes not from what we do or what we know, but dwells forever more in what we are.—Henry Van Dyke.  
There is nothing like the loneliness of a great city. Especially to the man who doesn't advertise.—Washington Herald.

## Minard's Liniment cures Neuralgia.

Mrs. Younglove—If I wasn't afraid baby was sick, I do believe I should spank him.  
Younglove—'Well, let's make sure you begin spanking and I'll go for the doctor.'—Puck.

## Minard's Liniment cures Neuralgia.

There is nothing harsh about Laxa Liver Pills. They cure Constipation, Diarrhea, Sick Headache, and Bilious Spells without griping, purging or sickness. Price 25c.  
None can do a woman worse despite than to call her old.—Ludovico Ariosto.

## DID NOT KNOW WHAT IT WAS TO BE RID OF BOILS.

When the blood becomes impure, it is only natural that boils, pimples, or some other indication of bad blood should break out of the system. There is only one thing to do, and that is to purify the blood by using a thorough blood cleaning medicine such as BURDICK BLOOD BITTERS.