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The Charlottetown Herald

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JAMES McISAAC,
Editor and Manager.

Calendar for January, 1890.

MOON'S CHANGES.

Full Moon, 6th day, 7h., 24.3m., a. m., W.
Third Qtr., 14th day, 2h. 20.2m., a.m., E.
New Moon, 20th day, 7h. 36.6m., p.m., N. W.
First Qtr., 27th day, 4h., 3.9m., p. m., S. E.

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

North British and Mercantile

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Jan. 15, 1890.—tf

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Charlottetown, Oct. 9, 1887—6m

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Ch'town, July 17, 1889.

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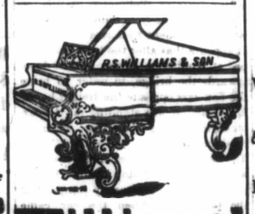

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REEFERS. REEFERS cheap at JAMES PATON & CO'S.

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Is the Largest we have ever shown, and at the LOWEST PRICES.

NAPCLOTH OVERCOATS,	REEFING JACKETS,
PILOT OVERCOATS,	REEFING JACKETS,
WORSTED OVERCOATS,	REEFING JACKETS,
MEN'S SUITS,	BOYS' SUITS,
MEN'S SUITS,	BOYS' REEFERS,
MEN'S SUITS.	BOYS' OVERCOATS.

HARRIS & STEWART.

Charlottetown, October 23, 1889.

Important Notice!

OWING to the almost entire loss of our goods by the fire, we have been obliged to purchase a new Stock, which cannot be excelled for good value, and which we will offer very low for CASH as we need the money. We have a GENERAL LINE of

HARDWARE, GROCERIES, BOOTS & SHOES,

Dry Goods,

Consisting in part of Dress Goods, in great variety of material, new and Fashionable Shades; Ulster Cloths, Astrachans, Sacque Cloth, Millinery, Felt Hats, and Trimmings, &c.

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HOSIERY, in wool, from 20c to a fine Cashmere, 75c.

Ladies' Under Vests, Gloves, Shawls.

Gents' and Boys' Linders and Top Shirts, splendid value, all wool, for 50c to $1.50.

In BOOTS and SHOES we have a most serviceable line, in Men's Boy's, Child's, Ladies' and Misses'—whole stock—Buff, Oil Goat, Grain, &c.

Owing to our severe loss we have to request payment in full of our Accounts this Fall. Thanking those who have remembered us already and are doing so now, We are, yours respectfully,

REUBEN TUPLIN & CO.,

November 20, 1889. LONDON HOUSE, KENSINGTON.

Mr. Gladstone and Cardinal Gibbons on Divorce.

In the North American Review for December, Mr. Gladstone and Cardinal Gibbons discuss the subject of Divorce. The following four questions had been submitted as a basis for discussion in the previous number:—

1. Do you believe in the principle of divorce under any circumstances?
2. Ought divorced people to be allowed to marry under any circumstances?
3. What is the effect of divorce on the integrity of the family?
4. Does the absolute prohibition of divorce, where it exists, contribute to the moral purity of society?

Mr. Gladstone begins his article by saying that he undertakes the answer of these questions not without misgiving. "For I incline to think," he says, "that the future of America is of greater importance to christendom at large than that of any other country; that that future in its highest features, vitally depends on the incidents of marriage; and that no country has ever been so directly challenged as America now is to choose its course definitely with reference to one, if not more than one, of the very greatest of those incidents." The solidity and health of the social body depend, he considers, upon the soundness of its unit. That unit is the family; and upon marriage rests the family. And while it might be too much to say that a good system of marriage law of itself ensures the well being of a community, yet the converse Mr Gladstone holds to be undoubtedly true; namely, that if the relations of husband and wife are wrongly comprehended in what most belongs to them, either as to law or as to conduct, no nation can rise to the fulfilment of the highest destinies of man. "There is a worm in the gourd of the public prosperity, and it must wither away."

On the first of the four questions Mr. Gladstone allows himself but little to say. The word "divorce" appears to be used in three different senses. In the question in point it appears to speak of a severence which does not annul the contract of marriage, nor release the parties from its obligations, but which conditionally, and for certain grave causes, suspends their operation in vital particulars. "I am not prepared," says Mr. Gladstone, speaking of it in this sense, "to question in any manner the concession which the law of the church, apparently with the direct authority of St. Paul (1 Cor. 7: 4), makes in this respect to the necessities and infirmities of human nature."

As to the second question, which refers to what may be called divorce proper, the lawfulness of remarriage, the answer, says Mr. Gladstone, "appears to me to be that remarriage is not admissable under any circumstances or conditions whatever." Not, he adds, that the difficulties arising from incongruous marriages are to be either decried or extenuated. "They are insoluble," he says. "But the remedy is worse than the disease." Without attempting to support this conclusion with exhaustive and detailed reasoning, Mr. Gladstone sets forth the grounds as follows upon which he bases it:

That marriage is essentially a contract for life, and only expires when life itself expires.

That Christian marriage involves a vow before God.

That no authority has been given to the Christian Church to cancel such a vow.

That it lies beyond the province of the civil legislature, which, from the necessity, of things, has a veto within the limits of reason upon the making of it, but has no competency to annul it when once made.

That according to the laws of just interpretation re-marriage is forbidden by the Holy Scripture.

That, although private opinions have not been uniform even in the West, the law of the Latin church, and also of the Anglican church from time immemorial, allows no remarriage.

That divorce proper, without limitation, essentially, and from the time of contraction onward, alters the character of marriage, and substitutes a relation different in ground and nature.

That divorce with limitation rests upon no clear ground either of principle or of authority.

That divorce does not appear to have accompanied primitive marriage. In Scripture we hear nothing of it before Moses. Among the Hemeric Achaians it clearly did not exist. It marks degeneracy and the increasing sway of passion.

To the third question. Mr. Gladstone makes reply that divorce of any kind impairs the integrity of the family, and that divorce with re-marriage destroys it root and branch. "The parental and conjugal relations are 'joined together' by the hand of the Almighty, no less than the persons united by the marriage tie to one another; marriage contemplates not only an absolute identity of interests and affections, but also the creation of new, joint, and independent obligations, stretching into the future, and limited only by the stroke of death. These obligations, where divorce proper is in force, lose all community, and the obedience reciprocal to them is dislocated and destroyed."

The fourth question Mr. Gladstone ventures to answer only in the light of his own observations and experience, but they cover a period of sixty years spent at the centre of British life. At the beginning of that period absolute divorces were absolutely obtainable at very heavy cost by private Acts of Parliament; but they were so rare that they did not affect the public tone, and for the English people marriage was virtually an indissoluble contract. In the year 1857 the English Divorce Act was passed. "Unquestionably," he writes, "since that time, the standard of conjugal morality has perceptibly declined among the higher classes of this country, and scandals in respect to it have become more frequent. The decline, as a fact, I know to be recognized by persons of social experience and insight who in no way share my abstract opinions on divorce. Personally, I believe it to be due in part to this great innovation in our marriage laws, but in part only, for other disintegrating causes have been at work. The mystery of marriage is, I admit, too profound for our comprehension; and it seems now to be too exacting for our faith." "In part only," says Mr. Gladstone, significantly, and mayhap, regretfully, "for other disintegrating causes have been at work"—agnosticism, the naturalism, materialism, or whatever name it may be called, which has come to be so largely the spirit of the age.

From the above it will be seen that Mr. Gladstone is thoroughly orthodox upon the question of divorce. We come next to the paper by Cardinal Gibbons, a strong and outspoken denunciation of the giant divorce evil. However much men may differ, writes his Eminence, in their views of the nature of the matrimonial contract, and of the obligations of the marriage state, it will not be denied that they are grave questions, since upon marriage rests the family, and upon the family rests society, civilization, and the interests of religion and the state. "Yet strange to say divorce" we read "the deadly enemy of marriage, stalks abroad to-day, bold and unblushing, a monster licensed by the laws of christian states, to break hearts, wreck homes, and ruin souls, and passing strange it is, too, that so many, wise and far-seeing in less weighty concerns, do not appear to see in the ever-growing power of divorce, a menace, not only to the marriage institution, but even to the fair social fabric reared upon matrimony as its corner stone."

Having recalled the christian doctrine in regard to marriage as taught by our Lord and his Apostles, and as defended by the church from the earliest christian ages, the Cardinal explains how the traditional teaching of the indissolubility of marriage, and the unlawfulness of divorce, came, in course of time, to be questioned and irreverently violated. The Cardinal quotes from professor Woolsey's work on "Divorce and Divorce Legislation" that "the leaders in the changes of matrimonial law were the Protestant Reformers, and that almost from the beginning of the movement.....The Reformers, when they discarded the sacramental view of marriage, and the celibacy of the clergy, had to make out a new doctrine of marriage and divorce." To our own time, says his Eminence, have the logical consequences of the "new doctrine" come. "To-day 'abyss calls upon abyss,' change calls for change, laxity calls for license. Divorce is now a recognized presence in high life and low; and polygamy, the first born of divorce, sits shameless in palace and in hovel. Yet the teacher that feared not to speak the words of truth in by-gone ages, is not silent now. In no uncertain tones the church proclaims to the world, today, the unchangeable law of the strict unity and absolute indissolubility of valid and consummated christian marriage." To the question then: can divorce from the bond of marriage ever be allowed? the Catholic, says Cardinal Gibbons, can only answer no. And for this no, his first, and last, and best reason can be but this, "Thus saith the lord."

As proving the wisdom of the church in absolutely forbidding divorce from the marriage bond, his Eminence traces the consequences of divorce in the decadence of every nation which from ancient times has permitted it. The family has everywhere been the corner-stone of civilization and of all national greatness, and as it crumbled the superstructure fell. The argument is often times urged that there are persons so unhappily mated, and so constituted, that for them no relief can come save from divorce (from the bond) with permission to re-marry; and the Cardinal does not fail to notice it. For those whose reasoning is of the earth earthly, he adds some words of practical worldly wisdom from eminent jurists. His Eminence quotes Mr. John Taylor Coleridge, in a note to his edition of Blackstone's commentaries, as saying:

"It is no less truly than beautifully said, by Sir W. Scott, in the case of Evans vs. Evans, that 'though in particular cases the repugnance of the law to dissolve the obligation of matrimony may operate with great severity upon individuals, yet it must be carefully remembered that the general happiness of the married life is secured by its indissolubility.' When people understand that they must live together, except for a few reasons known to the law, they learn to soften by mutual accommodation that yoke which they know they cannot shake off; they become good husbands and wives from the necessity of remaining husbands and wives; for necessity is a powerful master in teaching the duties which it imposes. If it were once understood that, upon mutual disgust, married persons might be legally separated, many persons who now pass through the world with mutual comfort, with attention to their common off-spring, and to the moral order of civil society, might have been, at this moment, living in a state of estrangement from their common off-spring, and in a state of the most licentious and unrestrained immorality. In this case, as in many other cases, the happiness of some individuals must be sacrificed to the greater and more general good."

As to "divorce reform," and as to how reform can best be effected, the Cardinal answers, that believing, as he does, divorce to be evil, he also believes that its "reformation" and its death must be simultaneous; in other words, that it must cease to be. "Divorce," he says, "as we know it, began when marriage was removed from the domain of the church; divorce shall cease when the old order is restored. Will this ever come to pass? Perhaps so—after many days." In the meantime the Cardinal is in favor of anything that makes towards reform, and one of the first steps towards that end he believes to be the creation of a more healthy public sentiment on the question. If divorce, he concludes, cannot be legislated out of existence, let, at least, its power for evil, be diminished.—*Toronto Catholic Review*

Church Music.

A short time ago we received the following interesting communication from a distinguished clergyman—a dignitary of the church— in this Province. We withhold the name of the writer for the reason that his letter may not have been intended for publication, but penned to us perhaps in the cover of kindly confidence. But however that may be, it can only do good to make public the sentiments contained in his letter:

The Review is steadily improving. I like its spirit and tone. It has the ring of honesty, of genuine Catholicity, and manly independence. There is work before it on those lines. There are no more dangerous enemies than the false brethren, and to my knowledge none have done more serious injury to our people than they have.

You take the right position in the matter of Church music—in fact the only position tenable for obedient Catholics, for the Propaganda spoke several years ago with no uncertain meaning upon that very point. I have many times compared the newspaper accounts of theatrical displays and church solemnities and the only noticeable difference was that the talent lauded to the skies in the latter would only have been considered fifth rate in the former, if, indeed, it had been tolerated at all. The result follows that our people lose the spirit of genuine faith: the Real Presence, the Most Holy Sacrifice of the Mass become more or less mythical in the minds of great numbers; the spirit of worldly display and unholy pride drives away the spirit of humble prayer, and as a necessary consequence faith itself soon weakens and sickens unto death.

The Catholic Church and her clergy have toiled and laboured from the very beginning in this country to secure the boon of a Catholic education for our Catholic youth. Well, our convent graduates are very refined young ladies, brilliant in society, fully initiated in all the harmonies of the languorous waltz and lascivious polka. How many of them are able to contribute to the beauty of our divine offices, and to play decently or sing properly even a plain mottet for the Benediction of the Blessed Sacrament? Verily our Blessed Lord is becoming again a stranger among His own. He comes among His own, and His own know Him not.

With best wishes, believe me,

Our correspondent's kind words concerning The Review come very gratefully and acceptably to its conductors. The Review is strengthened and encouraged in its work by many such assurances, coming, too from the most distinguished quarters in the Canadian Church.

The question of Church Music to which our correspondent refers and about which we have had a word to say now and then, continues to attract much attention. It is worthy of note, too, the movement for reform finds its chief promoters in the clergy, nor is it confined to our side of the Alantic. What the Paulist Fathers are doing in New York, the most Rev. Dr. Walsh is doing in Dublin. About a year ago the Archbishop of Dublin determined that so far as the churches of his diocese were concerned, there should be music either in accordance with ecclesiastical legislation, or none at all. We are inclined to think that the reasons which led Dr. Walsh to this decision exist, in no less degree, in many of the churches of more than one diocese in this Dominion, and that a similar determination in respect to the character of the church music which should obtain, would meet in such quarters with no little acceptance.

The work of effecting a general reform in church music is, of course, attended with difficulties. If we are not mistaken, there is, if not a written, at all events an unwritten rule, recommending or recognizing the Gregorian music as that most proper to the service of the church. This rule is complied with in some of the cathedrals and larger American churches, but unquestionably there are many difficulties in the way of its general adoption, perhaps the most serious of all, the difficulty certain to be experienced in many parishes, of obtaining competent leaders through whom to secure trained choirs. But however that may be, we think the Archbishop of Dublin has done well in declaring that he would rather have no music at all than that which is unecclesiastical or informal. It is no more strange as we on a previous occasion said, that the church should have its special music for sacred ceremonies than that the priest should have his special vestments. It is fully as incongruous to offer the Holy Sacrifice amidst the blare and fanfare of a florid and operatic musical carnival, as it would be to dress up the officiating minister of God in the cocked hat, plume, and epaulettes of a Field Marshal. Both may be very striking, very attractive to those who do not want to pray, but it would be absurd to argue that either is devotional.

Professor Herman Allen, in the paper on "Church Music" read by him before the late Congress at Baltimore, contrasted two kinds of choirs, as follows:

"If composers will write music to be sung to princes and congregations, need we be surprised that choirs sing rather to the congregation than to the praise and glory of God? For everything about the music is calculated to remind them of an audience rather than of religion. And what is the effect of such music on the morals and behaviour of the choir? Let us look at two pictures, both of which we can see every Sunday.

Scene of the first picture: The 'organ loft' of a fashionable church; time, a few minutes before high mass. The soprano bustles in fashionably dressed. After wishing the organist 'Good morning,' she says: 'Have you selected an Offertory piece?' 'Well, yes,' replies he, rather apologetically; 'I had thought of the air from Rinaldo for alto solo.' 'What! that—that dear old acquaintance; well, it's all Miss A. can sing, its true. But, Mr. B., I think you'll have to change your programme to-day. You see, I have invited some friends to hear me to-day, and I've brought my 'Aria' from Der Freischutz to sing. True, it is sung very often, but you know it never grows old, and you'll see what a sensation it will make when I sing it. By the way, what mass do we sing this morning? Weber's? H'm. Lovely; but it won't do. You know the 'Agnus' is an alto solo, and comes before the soprano solo, too. No, no, my dear Mr. B., we can't have that. Let us take some other one. I have it: La Hiemo'sis the thing. That has no alto part at all.' Just then the alto enters with her Offertory, and we prudently withdraw, just as Miss A. says with a deep sigh: 'Oh, why will no one write a mass with no soprano part to it!'

But now let us gaze on this other picture. A long procession of surpliced boys and men slowly approach the sanctuary from a side door, preceded by the processional cross and two lighted candles. Quietly and reverently they take their places in the second enclosure, and the solemn mass begins. We scarcely notice the music, for we are wrapt at once in the holy sacrifice, truly a 'solemn high,' of which the music is an essential part, and yet does not distract, but rather guides us. But when the priest entones the 'Dominus Vobiscum,' we all exclaim, our hearts full of devotion and adoration, 'Et cum spiritu tuo,' and at the preface we all cry out, 'Sursum corda, we have lifted up our hearts, for it is meet and just.' Which of these two pictures most resembles that vision of Jesus and his disciples, who 'sung a hymn!'—a hymn of adoration and praise!'—*Toronto Catholic Review.*

St. Vincent's Asylum.

Rev. W. D. McKinnon, the energetic and zealous president of St. Vincent's Orphan Asylum, San Rafael, is about to open a technical school for the older boys of the institution. The asylum has been enlarged by additions and wings, and in these additions the technical school will be temporarily located. The boys will be taught printing, plumbing, shoemaking baking, book binding and other useful trades. In order to raise funds for the school the president has issued a neat little paper called "The Orphan's Friend." It is his intention to publish the paper semi-annually at present. All should subscribe for the paper and thereby share in the reward which is given to those who help the orphans.—*San Francisco Monitor.*

Cardinal Taschereau, Archbishop of Quebec, is the subject of a work which has just made its appearance at Rome. It consists of biographical notes of the eminent Archbishop, and was undertaken by its author, the Canon Domenico Frascarelli, in order to commemorate the elevation of the Canadian Prelate to the dignity of Cardinal. The leading events in the life of Mgr. Taschereau and the works he has accomplished are described with appreciation and ability; nor does the author forget to record that the Prelate took part in the Vatican Council, that he favored higher studies in the University of Laval, Quebec, and that, in one word, he powerfully aided by his wisdom and judgment, the progress of Christianity throughout his vast Archdiocese.

Rev. Father Shanley, Bishop-elect of North Dakota, is having a car built in which to make his episcopal visitations. Spare beds and accommodation for strangers are so scarce in his that he finds it necessary thus to imitate the actors, and find himself a bed and shelter. The Bishop's travelling car is to be a chapel on wheels as well as an itinerant house, and he expects not only to hold service in it, but to have it the social meeting of his flock.

The first number of the Monthly Review, the new periodical about to be founded at New York by the Jesuits, will soon be issued. The Review will discuss questions of the day, such as capital and labor, education, and so forth. It will not have the literary features of a magazine. Although it will be edited by members of the Society of Jesus, articles contributed by other priests and by lay writers will be welcomed.

Bishop Lemmens, of Victoria, Van Couver Island, has just returned from a trip to Eastern Canada, with plans and specifications for the new cathedral to be built in that city. Work will begin on the new edifice about the middle of next February. The building when completed will be by far the finest in British Columbia, and rank among the prettiest on the Pacific coast.

The publishers of Cardinal Gibbons' new book, "Our Christian Heritage," have printed and bound five copies of the work in the highest style of the art. The Cardinal will send the copies to Rome as testimonials of his affection and reverential regard for Pope Leo XIII and Cardinals Mazella, Simeoni and Ranpolla, and Monsignor Jacobini.