

# The Charlotteville Herald

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JANUARY 16, 1895.

Vol. XXIV. No. 2

NEW SERIES.

Calendar for January, 1895

First Quarter, 4th day, 30.7m. a. m.  
Full Moon, 2nd day, 23. 37.5m. a. m.  
Last Quarter, 6th day, 43. 7m. p. m.  
New Moon, 5th day, 13. 5m. p. m.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat	High Water
1	7	13	19	25	31			9.50
2	14	20	26					10.58
3	15	21	27	1	7	13	19	11.59
4	16	22	28	2	8	14	20	12.57
5	17	23	29	3	9	15	21	13.52
6	18	24	30	4	10	16	22	14.44
7	19	25		5	11	17	23	15.33
8	20	26	1	6	12	18	24	16.19
9	21	27	2	7	13	19	25	17.02
10	22	28	3	8	14	20	26	17.82
11	23	29	4	9	15	21	27	18.59
12	24	30	5	10	16	22	28	19.73
13	25		6	11	17	23	29	20.44
14	26	1	7	12	18	24	30	21.12
15	27	2	8	13	19	25		21.77
16	28	3	9	14	20	26	1	22.39
17	29	4	10	15	21	27	2	22.98
18	30	5	11	16	22	28	3	23.54
19		6	12	17	23	29	4	24.07
20		7	13	18	24	30	5	24.57
21		8	14	19	25		6	25.44
22		9	15	20	26	1	7	26.28
23		10	16	21	27	2	8	27.09
24		11	17	22	28	3	9	27.87
25		12	18	23	29	4	10	28.62
26		13	19	24	30	5	11	29.34
27		14	20	25		6	12	30.03
28		15	21	26	1	7	13	30.69
29		16	22	27	2	8	14	31.32
30		17	23	28	3	9	15	31.92
31		18	24	29	4	10	16	32.49

Money is Scarce,

Don't Waste It.

BUY YOUR

Drugs & Medicines

FROM

HUGHES

THE PEOPLE'S DRUGGIST.

He can select remedies for you in a great many cases. Hughes prepares the best

Remedies for Horses & Cattle.

Always fresh. It will pay you to deal with him.

Apothecaries Hall,

Charlotteville, P. E. I.

no. 5-3 go

Now Is the Time

If you want anything in the Grocery line.

THE OLD TEA STORE

is giving more honest value for a dollar than any other house in the trade. Come to see us.

JAS. KELLY & CO.

Charlotteville, Nov. 23, 1894. -2m

QUEEN STREET.

REMEMBER THE

OLD RELIABLE SHOE STORE

When you want a pair of shoes.

Our Price are the lowest in town.

A. E. McEACHEN,

THE SHOE MAN,

Queen Street

Short & Penmanship.

FOR A SHORT TIME ONLY the undersigned will give to those taking up his shorthand course by mail (costing only \$6 in advance, including text book, etc.) a free course in Penmanship by mail according to the "Muscular Movement" by means of which a rapid and beautiful hand-writing can be acquired. The course is so arranged that it can be taken at any time and at any place. It is a complete and practical course and is the best of its kind. Write to

W. H. CROSKILL,

Stenographer, Charlotteville

June 4th, 1894-7

Interesting to the Public

It will interest the public to know that Matthew & McLean are now selling goods at lower prices than have ever been seen in Charlottetown, and that they carry a full line in everything required by the FARMER, FISHERMAN and OTHERS

JUST RECEIVED:

450 Barrels Flour,

200 Bags Nails—Prices away down;

10 Tons Iron, all sizes.

2000 Mackeral Barrels,

1000 Bags Salt,

1000 bushels packing salt,

50 Barrels Sugar,

25 Tons Molasses,

Capling & Herring for Salt.

A full line of English and Canadian Dry Goods, Ready-made Clothing, Boots & Shoes, Shelf Hardware, Agricultural Implements and Haying Tools.

Call and get prices and satisfy yourselves that we sell good goods at lower prices than you can buy elsewhere.

Highest price paid in cash for mack, etc.

MATTHEW & McLEAN,

Charlottetown, P. E. I.

Jan. 21, 1895-1y

THE SLIPPERY CONDITION OF THE STREETS REMINDS US THAT WINTER IS HERE, AND THE BEST WAY TO PREPARE FOR IT IS TO COME TO US AND GET FITTED OUT IN CLOTHING, CAP AND GLOVES. WE CAN GIVE YOU THE BEST VALUE IN THE CITY.

We wish to call particular attention to our Ulsters, Reefers and Overcoats, which we bought very cheap. Our homestead cloth Ulsters are the best value ever offered. Come and give us a trial before buying elsewhere.

Remember the place, Corner Queen & Grafton

Highest price for wool, cash or trade.

McKAY WOOLEN CO.

Fire Insurance.

Your patronage of the following great Fire Companies is respectfully solicited.

The Royal Ins. Co. of Liverpool,

The London & Lancashire Ins. Co. of Liverpool,

The United Fire Ins. Co. of Manchester,

The Phoenix Ins. Co. of Brooklyn.

These Companies command enormous monetary strength and are noted for their prompt and liberal settlement of losses.

JOHN McEACHEN,

Agent for P. E. I.

March 7, 1894-1y

Consumption.

The incessant wasting of a consumptive can only be overcome by a powerful concentrated nourishment like Scott's Emulsion.

If this wasting is checked and the system is supplied with strength to combat the disease there is hope of recovery.

Scott's Emulsion

There are two reasons for the multiplicity of languages in the liturgy of the Church: First, because these were the vernacular languages of the people when they were converted to Christianity; secondly, because of our four, because of the nations that have thrown off the yoke of the Papal supremacy, and in process of time repeated, they could be more easily induced to return if they were permitted to retain their own liturgical language, in which they had for centuries performed their religious rites. The Church has not pursued the same course with nations newly converted to the faith. Having no liturgical language of their own, she has always required them to adopt the Latin, which she has consecrated by use from the days of the Apostles.

It is not to be wondered at that in so large and varied a body as the Church different views should be entertained in the matter of language as well as on some other points of discipline, and non-Catholics are not the only persons who have thought that we are at a disadvantage in using a dead language. A movement to bring about the adoption of the vernacular was made in England near the close of the last century, and even Dr. Carroll, afterwards the Patriarch of the American hierarchy, is said to have favored it. But the use of a dead language is both necessary and advantageous. I say, in the first place, that it is necessary for the Church to embody her teaching and liturgy in a dead language, because of the changes through which a living language, like everything else living, is constantly passing.

There is, besides, a great advantage in having the liturgy of the Church in a dead language, and this is especially true of the liturgy of Christians that use the Latin tongue. The Church is scattered over the entire habitable globe, and is composed of "every nation and tribe and tongue." It is necessary, however, for them to communicate with each other, and with the centre of religious unity; and this would be all but impossible if it were not for the Latin language. But as was witnessed at the Vatican Council, to name no other occasion, where about a thousand prelates and other officials were assembled from every corner of the world, everyone could converse with his brother, and preserve unity of sentiment where there was unity of faith.

The Latin tongue came to be used in the Church's liturgy in the same way that other languages did. At the time that St. Peter fixed his see in Rome, that city was the proud mistress of the world; as well as the centre and home of the Latin language; and the prince of the Apostles as well as his fellow-laborers were necessitated to employ that language in preaching and ministering to the people. In that time the barbarian hordes overran a great

part of Europe, and the Roman Empire fell; but the Church retained the language for her ritual in which she had begun the conquest of the empire of the Caesars.

The only objection I shall notice to the use of a dead language, such as the Latin, is that the people suffer a serious loss in having the services of the Church performed in a language they do not understand. But it must be borne in mind that the Church has two important offices to perform, that of worshipping God, and that of instructing the people in the knowledge of the Supreme Being and their duties to him. The latter she has always conducted in the language of the people whom she addressed, and she has consecrated from that nothing that it was necessary or useful for them to know. Consequently they have sustained no loss on that point. With regard to the direct worship of the Supreme Being, and especially with regard to the Mass, the people are always instructed in its meaning as an act of divine worship, and are taught to follow the minister at the altar in the performance of his sacred functions, so that they clearly understand all that he does. Besides, books are easily obtained in which entire translations of the Mass and the other functions of religion are to be found, so that the faithful who desire it are able to follow the priest in the precise words he makes use of. Here again, they suffer no loss. But it may not be generally known that the Catholic religion is not only one that uses a dead language in her liturgy. It is so natural for people to find fault with the Catholic Church, for "You shall be hated by all men for my name's sake," that they seem not to be aware that the Jews read the sacred writings in the original Hebrew, which was not understood after the captivity, and hence they founded the synagogues for its explanation in the vernacular; and to this day they perform their religious rites in the dead Hebrew tongue. So, too, the Mohammedans read the Koran in the early Arabic. So, too, the Hindus perform their worship in a dead language, and witness the veneration in which Protestants hold the Bible and the book of Common Prayer, both of which contain many obsolete terms.—Rev. A. Lambing, in Pittsburg Catholic.

To Preserve the Discipline of the Eastern Churches.

The Holy Father's letter of instruction for the guidance of the Bishops and other clergy in those lands of the East which still retain their ancient Church organization, even though effected by schism, is a document of the highest importance. It is, in substance, an extension to all the Orientals of the concession made a hundred and fifty years ago by the great and learned Pope Benedict XIV. to the Melchite Greeks alone. It is a confirmation to these Oriental dioceses and patriarchates of the privilege of continuing the discipline which they have observed from the old—the ancient liturgy and language, and the other peculiarities of their rites.

In order that this remarkable concession may not be as a mere dead letter in any part of those Oriental lands, in all the churches of those lands in which the Latin rite is followed Catholic missionaries of the Latin rite, as well as religious Orders, whether of men or women, following the Latin rite, and carrying on schools or colleges, are enjoined to cease from attempting to win over persons from the Oriental to the Latin rite.

Of course no intelligent Catholic needs to be informed that there is nothing supernatural in the Latin tongue, that there is nothing essentially Catholic in it, that the Greek was once more prevalent among Christians than the Latin. It was what might be called a series of historical accidents that led to the apparent identification of the Latin language with the Christian Church and the liturgy, particularly in Italy and throughout all the north and west of Europe. But one may without exaggeration see the hand of Providence in this Christianization, as it were, of the sonorous and majestic speech of imperial and eternal Rome. The Christian faith could not, to all appearances, have been planted as successfully as it was, through the length and breadth of the barbarous lands of Europe in the days of the declining Roman Empire, unless there was a unity of speech among its missionaries; and a unity of liturgy as well; and no other tongue than Latin could then have promoted unity, for some knowledge of Latin had penetrated everywhere with the Roman legions and no literature was then possible to most of Europe without it. But in the Orient that was not the case;

The Language of the Church.

Let me begin by correcting a popular error, namely, that Latin is the liturgical language of the whole Church. It is not. Mass is celebrated in nine different languages in various parts of the world; and in the diocese of Pittsburgh, in our very midst, it is celebrated in four different tongues—the Latin, the Greek (modern), the Syriac and the Armenian.

There are two reasons for the multiplicity of languages in the liturgy of the Church: First, because these were the vernacular languages of the people when they were converted to Christianity; secondly, because of our four, because of the nations that have thrown off the yoke of the Papal supremacy, and in process of time repeated, they could be more easily induced to return if they were permitted to retain their own liturgical language, in which they had for centuries performed their religious rites. The Church has not pursued the same course with nations newly converted to the faith. Having no liturgical language of their own, she has always required them to adopt the Latin, which she has consecrated by use from the days of the Apostles.

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its peoples were already civilized before they became Christian; and Greek, rather than Latin, was for them the universal speech, though with some of the ancients Egyptian, or Coptic, and later on, with others, the Arabic.

If the facts above noted are taken into consideration it will be seen that the Pope in his action with these Orientals is not adopting any revolutionary or sensational policy; he is merely acting with reason according to the facts, and out of a sincere desire to promote the unity of all Christians, in disregard of essential differences of form or discipline.—Catholic Standard.

The Presbyterians of Elkton City, Maryland, have just finished building a handsome church. To celebrate its completion, a meeting of its members was held on a Sunday, at which an Episcopal clergyman, the Reverend Hall Harrison, delivered an address. After congratulating the congregation, "he referred," so a correspondent reports, "to the remarkable address of Cardinal Gibbons in the Parliament of Religions at Chicago, wherein the Cardinal, without in any way lowering the claims of his own Church, and spoken in a beautiful and elevated strain of charity as the greatest of virtues, and had recognized that in some doctrines, indeed, the most important, all Christian denominations are one."

The hour has come for all who believe in the Divinity of Christ to see wherein they agree and to find out wherein it is possible for them to still further agree. The era of heated controversy is closed. The time of widening breaches and emphasizing differences has gone by. More attention is to be paid to the prayer of Christ that all His followers should be one, even as He and the Father were one.—Catholic Review

An officer in the Knights of Pythias, says the Catholic Review, has tried to misrepresent the motive of the Catholic Church in forbidding its members to belong to other societies, as well as the other fellows and the Sons of Temperance. He says that the knights have lately taken an extreme position in the matter of patriotism by declaring that they must acknowledge no allegiance as superior to that of their country. To his insinuation that this declaration supplies the motive for the Church's unfriendliness to it, we may reply: 1. The Church was likely not aware of this declaration when it reached its decision which was sufficiently justified on other grounds. 2. In matters purely civil or material, Catholics yield to no other citizens in recognizing the supremacy of the allegiance due to their country. This declaration of the Knights, therefore, in so far as it is proper, does not trouble Catholics at all. Of course, if the State were to encroach on the spiritual, Catholic citizens would give to it the same reply that the Apostles Peter and John made to the rulers of Jerusalem when the latter ordered them to desist from doing their religious duty of preaching and teaching in the name of Christ. What that reply was, see the Acts of the Apostles, chapter iv, verse 19.

Father Denza, the illustrious astronomer, is dead. The *Ace Maria* says of him: Padre Denza, "the Pope's Astronomer," who died suddenly at Rome on the 14th ult, was one of the best-known of contemporary scientists. Born at Naples in 1834, he early manifested a predilection for mathematical studies, and, after a thorough scientific course, occupied the chair of mathematics in various colleges conducted by the Barnabites, of which order he was a member. His contributions to astronomical literature attracted wide attention, and in 1895 he was summoned to Rome to assume the direction of the Vatican Observatory. Under Padre Denza's supervision, the Observatory underwent a complete renovation, being brought thoroughly up to the most modern methods. His researches were especially pushed in meteorological fields, and for his brilliant services in this direction he was chosen President of the Royal Meteorological Society of Italy. At the Astronomical Congress held at Paris in 1893, he was requested to take part in the great international work of preparing photographic charts of the heavens, and in this work he was engaged up to the time of his death. Padre Denza was, however, more than a mere astronomer; he was a holy priest and an exemplary religious. His piety was as deep and unaffected as his learning was profound." May his soul revel in light and peace throughout eternity!

Highest of all in Leavening Power.—Latest U.S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Robert Louis Stevenson, the novelist, who died lately in far off Samoa, says the *Casket*, one of the great masters of English prose. He was withal one of nature's noblemen, a manly man, prize manliness in others and scornful of what was mean or base. He is gone in the latter which he wrote some five years ago to vindicate the fair name of the then recently deceased Father Damien from the foul aspersions of a Protestant missionary in Honolulu, who could envy but not emulate the heroism of the martyr of Molokai. The opening paragraph, which we here quote, may serve to give the reader some idea of how Stevenson wrote, and felt, too, for his soul is in his words: Sir: It may probably occur to you that we have met, and visited and conversed; on my side with interest. You may remember that you have done me several courtesies for which I was prepared to be grateful. But there are duties which come before gratitude, and offences which justify divide friends, far more acquaintance. Your letter to Rev. H. R. Gage is a document which, in my sight, if you had filled me with bread when I was starving, if you had sat up to nurse my father when he lay dying, would yet absolve me from the bonds of gratitude. You know enough, doubtless of the process of canonization, to be aware that 100 years after the death of Damien there will appear a man charged with the painful office of the Devil's advocate. After that noble brother of mine, and of all frail flesh, shall have lain a century at rest, one shall accuse, one defend him. The circumstance is unusual that the devil's advocate should be a volunteer, should be a member of a sect immediately rival, and should make haste to take upon himself his ugly office ere the bones are cold; unusual, and of a taste which I shall leave my readers free to qualify: unusual, and to me inspiring. If I have at all learned the trade of using words to convey truth and to arouse emotion, you have at last furnished me with a subject. For it is in the interest of all mankind and the cause of public decency in every quarter of the world, not only that Damien should be righted, but that you and your letter should be displayed in their true colors to the public eye.

We need not crave the reader's indulgence for making one or two other extracts from this letter, which but for its length, we would give entire. Mark the spirit and the keen sarcasm of the following: Your sect (and remember, as far as any sect avows me, it is mine) has not done ill in a worldly sense in the Hawaiian kingdom. When calamity befel their innocent parishioners, when leprosy descended and took root in the Eight Islands, a *guid pro quo* was to be looked for. To that prosperous mission, and to you, as one of its adornments, God had sent at last an opportunity. I know I am touching here upon a nerve acutely sensitive. I know that others of your colleagues look back on the inertia of your church, and the instructive and decisive heroism of Damien, with something almost to be called remorse. I am sure it is so with yourself; I am