

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCT. 23, 1907

Vol. XXXVI, No. 42

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Spring and Summer weather calls for prompt attention to the

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ROBERT PALMER & CO.,

PEAKE'S No. 3 WHARF. CHARLOTTETOWN.

Assumption.

(From advance pages of volume II. of the Catholic Encyclopedia published by the Robert Appleton Company, New York.)

Assumption of the Blessed Virgin Mary, Feast of the 15 Aug.; also called in old liturgical books Pausatio, Nativitas (for heaven), Mora, Deposito, Dormitio S. Mariae. This feast has a double object: (1) the happy departure of Mary from this life; (2) the assumption of her body into heaven. It is the principal feast of the Blessed Virgin. Regarding the day, year, and manner of Our Lady's death, nothing certain is known. Epiphanius (d. 430) acknowledged that he knew nothing definite about it (Hær., lxxix, 11). The dates assigned for it vary between three and fifteen years after Christ's Ascension. Two cities claim to be the place of her departure: Jerusalem and Ephesus: common consent favours Jerusalem, where her tomb is shown (Nirschl, Haus und Grab der allerh. Jungfrau (Mainz, 1900); Mommer, Die Dormitio (Leipzig, 1900); but in 1906, J. Nielsen brought forth new arguments in favour of Ephesus (Panagia Kapuli, Dulmen' 1906). The first six centuries did not know of the tomb of Mary at Jerusalem. The belief in the corporeal assumption of Mary is founded on the apocryphal treatise "De Obitu S. Mariae", bearing the name of St. John, which belongs however to the fourth or fifth century. It is also found in the book "De Transitu Virginis", falsely ascribed to St. Melito of Sardis, and in a spurious letter attributed to St. Denis the Areopagite. If we consult genuine writings in the East, it is mentioned in the sermons of St. Andrew of Crete, St. John Damascene, St. Modestus of Jerusalem and others. In the West, St. Gregory of Tours (De gloria mart., l, iv) mentions it first. The sermons of St. Jerome and St. Augustine for this feast, however, are spurious. St. John of Damascus (P. G., l, 95) thus formulates the tradition of the Church of Jerusalem: "St. Javensal, Bishop of Jerusalem, at the Council of Chalcedon (451), made known to the Emperor Marcian and Pulcheria, who wished to possess the body of the Mother of God, that Mary died in the presence of all the Apostles, but that her tomb, when opened, upon the request of St. Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to heaven."

To-day, the belief in the corporeal assumption of Mary is universal in the East and in the West; according to Benedict XIV (De Fœstis B. V. M., l, viii, 18) it is a probable opinion, which to deny were impious and blasphemous. Regarding the origin of the feast we are also uncertain. It is more probably the anniversary of the dedication of some church than the actual anniversary of Our Lady's death. That it originated at the time of the Council of Ephesus, or that St. Damascus introduced it in Rome, is only a hypothesis. According to the life of St. Theodotus (d. 529) it was celebrated in Palestine (Brevis, 185). In Egypt and Arabia, however, it was kept in January, and since the monks of Gaul adopted many usages from the Egyptian monks (Bœumer, Brev., 163), we find this feast in Gaul in the sixth century, in January (Indicte mensis undecimo (Greg. Turon., De gloria mart., l, ix)). The Gallian Liturgy has it on the 18th of January, under the title: Deposito, Assumptio, or Festivitas S. Mariae (cf. the notes of Mabillon on the Gallian Liturgy, P. L., LXXII, 180). This custom was kept up in the Gallian Church to the time of the introduction of the Roman Rite. In the Greek Church, it seems, some kept this feast in January, with the monks of Egypt; others in August, with those of Palestine; wherefore the Emperor Maurice (d. 602), in the account of the "Liber Pontificalis" (II, 508) is correct, set the feast for the Greek Empire on 15 August. In Rome (Baiffl., Brev. Rom., 134) the oldest and only feast of Our Lady was 1 January, the octave of Christ's birth. It was celebrated first at Santa Maria Maggiore, later at Santa Maria Martire. The other feasts are of Byzantine origin. Duchesne thinks (Origines du culte chr., 262) that before the seventh century no other feast was kept at Rome, and that consequently the feast of the Assumption, found in the Sacramentaries of Gelasius and Gregory, is a spurious addition made in the eighth or seventh century. Probst, however (Sacramentarian, 264 sqq.) brings forth good arguments to prove that the Mass of the Blessed Virgin Mary, found on the 15th of August in the Gelasianum, is genuine, since it does not mention the corporeal assumption of Mary; that, consequently, the feast was celebrated in the church of Santa Maria

Maggiore at Rome at least in the sixth century. He proves, furthermore, that the Mass of the Gregorian Sacramentary, such as we have it, is of Gallican origin (since the belief in the bodily assumption of Mary, under the influence of the apocryphal writings, is older in Gaul than in Rome), and that it supplanted the old Gelasian Mass. At the time of Sergius I (700) this feast was one of the principal festivities in Rome; the procession started from the church of St. Hadrian. It was always a double of the first class and a Holy Day of obligation. The octave was added in 847 by Leo IV; in Germany this octave was not observed in several dioceses up to the time of the Reformation. The Church of Milan has not accepted it up to this day (Ordo Ambros., 1906). The octave is privileged in the dioceses of the provinces of Sienna, Fermo, Miococano, etc. The Greek Church continues this feast to 23 August, inclusive, and in some monasteries of Mount Athos it is protracted to 29 August (Monachos Grecos, Venio, 1880), or was, at least, formerly. In the diocese of Bavaria a thirtieth day (a species of month's mind) of the Assumption was celebrated during the Middle Ages, 13 Sept., with the Office of the Assumption (double); to-day, only the Diocese of Augsburg has retained this old custom. Some of the Bavarian dioceses and those of Brandenburg, Mainz, Frankfurt, etc., on 23 Sept. kept the feast of the "Second Assumption", or the "Fortieth Day of the Assumption" (double) believing, according to the revelations of St. Elizabeth of Sobosoa (d. 1165) and of St. Bertrand, O. C. (d. 1170), that the B. V. Mary was taken up to heaven on the fourteenth day after her death (Groteland, Calendaria 2, 136). The Birgittines kept the feast of the "Glorification of Mary" (double) 30 Aug., since St. Birgitta of Sweden says (Revel., VI, lxxii) that Mary was taken into heaven fifteen days after her departure (Colvercius, Cal Mar., 30 Aug.). In Central America a special feast of the Coronation of Mary in heaven (double major) is celebrated 18 Aug. The city of Gerace in Calabria keeps three successive days with the rite of a double first class, commemorating: 15th of August, the death of Mary; 16th of August, her Assumption, and 17th of August, her Coronation. At Pizze, in Sicily, there is a commemoration of the Assumption of Mary (double second class) the 20th of February, the anniversary of the earthquake in 1743. A similar feast (double major with octave) is kept at Narnia, Diocese of Otranto, in Apulia, 19th of November.

Holweck, Fæsti Mariani (Freiburg, 1892); Kellner, Heortologie (Freiburg, 1901), 171. FREDRICK G. HOLWECK.

The Evils of Mixed Marriages.

From the earliest period of her history; says Archbishop Ullathorne, the Church has always reprobated mixed marriages, holding them to be unlawful, pernicious and disgraceful for those contracting them, as well as disastrous for the offspring of the marriages. Statistics fully bear out the truth of the statement that not one per cent. of such marriages proves, from the point of permanent happiness, a complete success.

One main cause, says the Archbishop, of the frequency of these unlawful alliances is to be sought in the inadequate instruction which Catholics receive on the subject of mixed marriages, whether from a deficiency arising mainly from the not unreasonable fear of wounding the feelings of those who have already contracted such alliances. Yet as the Doctor says, if youth be taught the truth in their catechism days, it will be prepared to hear it enlarged on, from the pulpit; if the prohibition and its causes be made known to them before their passionate fancy gains in development, the resulting Catholic instinct cannot fail to save them. Above all, it lies with parents to guard their children's welfare in this regard.

As the Archbishop points out, although the prohibition may appear stern, harsh and arbitrary to say Catholic young man or woman whose disposition lies in the direction of an alliance with one of another faith it is, in fact, both a reasonable, a merciful and a charitable law. The Sixth Chapter of Genesis shows how large a share mixed marriages had in bringing about that universal corruption which led God to say that He repented of having made man. The sons of Seth married the daughters of the descendants of Cain "because they were fair."

The inspired Scriptures point to these unions as having been the ori-

ginal cause of those corruptions, to cleanse the earth from which the Deluge came. In a later age the Mosaic Law forbade the mingling of the children of belief with those of unbelief, the whole drift of God's law being to hold the seed undefiled. It is impossible, says the Archbishop, to read the Old Testament with attention, and not to see that the divine prohibition of marriage between believers and unbelievers is a most benign and merciful dispensation, and that the neglect of it is ever accompanied with evil of the gravest description.

According to the law of Christ, we find St. Paul laying down a rule for married converts from paganism, that clearly shows it was never contemplated that Christians should marry unbelievers. Says the Apostle to the Corinthians: "If any faithful woman hath an unbelieving husband, and he consented to dwell with her, let her not put him away. . . . But if the unbeliever depart, let him depart; for the brother or sister is not under bondage in such cases, but God hath called us in peace. For how knowest thou, O woman, whether thou shalt save the husband, or how knowest thou, O man, whether thou shalt save the wife?" The Apostle intimates that if the unbeliever refuses to live in peace with the believer, or if he wantonly deserts her, the marriage bond which was not inseparable because of the unchristian state of one party, is dissolved in favor of the believer. But this is limited to the case of an unbeliever without baptism, for the marriage of two baptized persons is valid, whatever their state of unbelief.

The whole policy of the Church has ever been against the mixed marriage. Her direct legislation against them begins with the growth of early Church heresies. Nevertheless, as St. Thomas says, "if one of the faithful contract marriage with a baptized heretic, the marriage is real although he sine in contracting it if he knows her to be a heretic." That is to say, the Catholic sins in contracting such a marriage, unless for grave reasons the Holy See or its delegate dispenses from the prohibitory law. Since the spread of Protestantism, in particular, has the Church been ever vigilant.

Benedict XIV declares that it was extremely rare for the Pontiffs to grant dispensations except on the condition of heresy being renounced, and that only in the case of the marriage of sovereign princes, to prevent great evils to the Commonwealth, yet never without the children's future education in the Catholic faith being secured.

Think, says the Archbishop, what it is not to be able to pray together, to have to attend different churches on Sundays, to be shamed secretly of displaying the symbols of one's religion, never to be able to converse upon matters of religion, to have no joint counsel, or even feeling in common in regard to the spiritual welfare of the children! The families that have fallen away from the Church through mixed marriages may be counted by hundreds. Let a Catholic wife love her Protestant husband ever so much, she cannot love or reverence the condition of his soul.

Says the Glasgow Observer:

"James McDonald, of Kilwinning, who, some time ago left his job in the local dynamite works, and, donning a frock coat and tile hat, became a professional anti-popery lecturer, has at length received his martyr's crown, in the shape of two months' imprisonment, for making himself a general nuisance in the burgh of Kilwinning."

Robert McKee, stirred up by McDonald's preaching, floated "To Hell with the Pope!" about ten shillings or seven days. Thomas Gartland, who violently resented McKee's remarks, was also fined ten shillings or seven days. James Heron who exclaimed: "God old McDonald! To hell with the Pope!" got one pound or fifteen days. Provost Hamilton announced the sentences, and the Kilwinning mob expressed their dissatisfaction by smashing the windows of his house and shop and those of several Catholic shopkeepers. About two hundred dollars worth of glass was broken in the town, and goods were carried off from the Provost's shop. Casket.

The Glasgow Observer is a stout friend of the workmen, and on that account its warning to them should be heeded when it says: "Catholics cannot be Socialists. That is certain. They must choose between the Catholic Church and Socialism, and if the Trade Unions are to become Socialist organizations, then every Catholic must choose between his Trade Union and his church."

"Any attempt to drive Catholics into the Socialist camp through the medium of the Trade Unions will be resisted by Catholic workmen. It is no secret that this attempt is already being made, and it would seem that at the Stuttgart Socialist Conference a further step in the same direction has been taken."

Was A Total Wreck From Heart Failure

In such cases the action of MILBURN'S HEART AND NERVE PILLS

in quieting the heart, restoring its normal beat and imparting tone to the nerve centres, is beyond all question, marvellous.

Mr. Darius Carr, Gary, N.B., writes: "It is with the greatest pleasure I write you a few lines to let you know the great blessing your Milburn's Heart and Nerve Pills have been to me. I was a total wreck from heart failure and my wife advised me to take your pills. After using two boxes I was restored to perfect health. I can now do all my usual and feel almost as well as I did at 20."

Price 50 cents per box or 8 for \$1.25, at all dealers, or mailed direct by The W. Milburn Co., Limited, Toronto, Ont.

MISCELLANEOUS.

"I saw a rattlesnake fifteen feet long this morning," said the summer boarder.

"How did you know it was a rattlesnake?" queried the old farmer.

"By the way my teeth rattled when I saw it," replied the S.B.—Des Moines Register.

Mrs. Fred Laine, St. George Ont., writes:—"My little girl would cough, so at night that neither she nor I could get any rest. I gave her Dr. Wood's Norway Pine Syrup and am thankful to say it cured her cough quickly."

"What a pity you are engaged so young, my dear!" said the maid who was beginning to carry weight for age.

"You will never know what fun it is to refuse a man."

"No, I suppose not," rejoined the fair debutante, "but you can't imagine how much fun there is in accepting one."

Muscular Rheumatism.

Mr. H. Wilkinson, Stratford, Ont., says:—"It affords me much pleasure to say that I experienced great relief from Muscular Rheumatism by using two boxes of Milburn's Rheumatic Pills." Price 50c a box.

"But what will there be left for you to do after your toiling and scheming and self denial have brought you the millions you covet?"

"What'll there be left? Gosh, I can go to New York and spend 'em, can't I?"

Milburn's Sterling Headache Powder give women prompt relief from monthly pains and leave no bad after effects whatever. Be sure you get Milburn's. Price 20 and 25 cents, all dealers.

Yeast—Don't Judge a man by his clothes.

Orimonsbeak—Nor a dog by his pants.

Minard's Liniment Cures Distemper.

Sprained Arm.

Mary Ovington, Jasper, Ont., writes:—"My mother had a badly sprained arm. Nothing we used did her any good. Then father got Hayward's Yellow Oil and it cured mother's arm in a few days." Price 25c.

Father—Willie, your conduct of late has been most reprehensible. I cannot imagine where you learn such behavior.

Willie—Am I to understand, sir that you entirely discredit the theory of heredity?—Woman's Home Companion.

Minard's Liniment cures colds, etc.

A BAD STOMACH! THAT IS THE SECRET OF DYSPEPSIA.

This disease assumes so many forms that there is scarcely a complaint it may not resemble in one way or another. Among the most prominent symptoms are constipation, sour stomach, variable appetite, distress after eating, etc.

BURDOCK BLOOD BITTERS

is a positive cure for dyspepsia and all stomach troubles. It stimulates secretion of the saliva and gastric juices to facilitate digestion, purifies the blood and tones up the entire system.

Mrs. M. A. McNeil, Brockville, N.B., writes: "I suffered from dyspepsia, loss of appetite and bad blood. I tried everything I could get, but to no purpose; then finally started to use Burdock Blood Bitters."

"From the first day I felt the good effects of the medicine. I can eat anything now without any ill after effects and am strong and well again."