

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 21, 1899.

Vol. XXVIII, No. 26

Calendar for June, 1899.
MOON'S CHANGES.
New Moon, 8th, 2h. 8.0m. a. m.
First Quarter, 16th, 2h. 34.0m. a. m.
Full Moon, 23rd, 10h. 5m. a. m.
Third Quarter, 30th, 0h. 33m. a. m.

Day of Week	Sun rises	Sun sets	Moon rises	Moon sets	High Water
1 Thursday	4 10	40	0 21	5 15	
2 Friday	10 41	0 46	8 04		
3 Saturday	15 42	1 11	6 53		
4 Sunday	15 42	1 38	7 41		
5 Monday	14 43	2 10	8 30		
6 Tuesday	14 44	2 47	9 19		
7 Wednesday	14 44	3 30	10 08		
8 Thursday	14 45	4 35	10 57		
9 Friday	14 46	5 32	11 46		
10 Saturday	13 46	6 30	12 35		
11 Sunday	13 47	7 28	1 24		
12 Monday	13 47	8 22	2 12		
13 Tuesday	13 48	9 21	3 01		
14 Wednesday	13 48	10 11	3 50		
15 Thursday	13 48	11 07	4 39		
16 Friday	14 49	0 6	5 27		
17 Saturday	14 49	1 05	6 16		
18 Sunday	14 49	2 02	7 05		
19 Monday	14 49	3 10	7 54		
20 Tuesday	14 50	4 16	8 42		
21 Wednesday	14 50	5 30	9 31		
22 Thursday	15 50	6 32	10 20		
23 Friday	15 50	7 40	11 09		
24 Saturday	16 50	8 49	11 58		
25 Sunday	16 50	9 58	12 47		
26 Monday	16 50	10 57	1 36		
27 Tuesday	17 49	10 24	2 24		
28 Wednesday	18 49	10 49	3 13		
29 Thursday	18 49	11 15	4 02		
30 Friday	19 49	11 43	4 51		



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August 3, 1898-6m

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The E. B. EDDY CO., Limited
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GORDON & McLELLAN,
MEN'S STYLISH OUTFITTERS.

Universal Jubilee of the Holy Year.
Bull of Promulgation.
LEO, BISHOP, SERVANT OF THE SERVANTS OF GOD.
To all the Faithful of Christ who shall read these Letters Health and Apostolic Benediction.

As the present century, almost the full length of which has been by God's goodness covered by our own life, is now hastening to its close, we have gladly determined, in accordance with the custom of our predecessors, to pass a decree which may be a source of salvation to Christian people, and may, as it were, mark the last step of the solicitude with which We have exercised the supreme Pontificate. We refer to the Great Jubilee, long ago made a part of Christian custom and sanctioned by the forethought of our predecessors. Handed down to us from our fathers it has come to be called the Holy Year, on account of the extraordinary sacred ceremonies with which it is accustomed to be celebrated, but especially because it affords more abundant help for the correction of morals, and for that renewal of mind and heart which leads to holiness. We ourselves were witness in our Youth how helpful to salvation was the last Jubilee decreed in solemn form during the Pontificate of Leo XII. at a time when Rome was the greatest and safest theatre for a public act of religion. We remember, and we even yet seem to see in our mind's eye the crowds of pilgrims, the multitude who, in processional order, went from church to church—the holiest in Christendom, the apostolic men who preached in the public streets, the most sacred places in the city resounding with the praises of God, and the Pontiff with his college of Cardinals setting an example of piety and charity before the eyes of all. From the memory of those times the mind is recalled with some bitterness to the sad reality of the present day. For demonstrations of which We speak, and which, when carried out without hindrance, in the full light of the city, are accustomed wonderfully to foster and arouse the piety of the people; there is now, in the changed state of Rome, either no opportunity of organizing, or the permission depends on a will other than Our own.

THE NEED FOR PRAYER.
Nevertheless, We trust that God, Who helps all good designs, will vouchsafe a prosperous and inconspicuous course to this Our design, which We have undertaken for His honor and glory. For whether our efforts put as many men as may be in possession of the glory everlasting, and that we may to this end apply to the diseases that afflict the souls of men those remedies which Jesus Christ has wished should be in Our hands to dispense. Not only does Our Apostolic charge call for this action from us, but the very circumstances of Our time seem also to demand it. Not that our age is sterile in good works and Christian glory; on the contrary, by God's help, splendid examples abound, nor is there any kind of virtue, however high or arduous it may be, in which we do not see many souls excelling; for the Christian religion has a certain divinely implanted force, inexhaustible and ever active, which arouses and fosters goodness. But, looking around, a man turns to the other side, and oh! the darkness, the error and the mighty multitude of those rushing to endless ruin! We are especially troubled with sadness as often as We think of the great number of Christian people who, captivated by a false license in thought and judgment, and eagerly drinking the poison of false doctrine, daily squander the great gift of divine faith. It is from this that comes the distaste for the Christian life and the widespread lapse of morality; hence, too, that eager and insatiable appetite for the things which strike the senses, and all the thoughts and preoccupations which, turned from God, are fixed on the things of earth alone. It can scarcely be estimated what ruin has already issued from this dark source and invaded the principles upon which states are founded. For the spirit of revolt so widely spread, the stormy outbursts of popular discontent, the perils that no one can foresee, and the crimes of tragic horror are discerned, by those who look to their consciences, to be nothing else than a sort of lawless and unbridled endeavor to gain and enjoy the things of this world. It is therefore a matter of private and public benefit to admonish men of their duty, to rouse their hearts, sunk in lethargy, and to recall to the thought of their salvation all those who, lost by honor, rashly run the risk of perishing and of losing, through

carelessness of pride, the heavenly and unchangeable happiness for which alone we were born. This is the great object of the devotion of the Holy Year. During its months our Holy Mother, the Church, mindful alone of mercy and forgiveness, strives with all her zeal and strength to turn the minds of men to better things, and that penitence, the great source of amendment of life, may wash out the faults which each one has committed. With this object in view, multiplying her prayers and increasing her devotion, she endeavors to appease the outraged divinity of God, and to call down from heaven an abundance of divine blessings. Throwing wide open the treasures of grace the dispensing of which has been entrusted to her, she calls all Christian people to the hope of pardon, in order that she may vanquish the most unwilling by her abounding and indulgent love. And so, please God, from all this what rich and timely blessings may we not expect!

THE SOLEMN HOMAGE.
The opportuneness of the matter is increased by certain extraordinary ceremonies, news of which has already, we think, spread abroad for the consecration in some sort of the end of the nineteenth century and the beginning of the twentieth. We refer to the solemn homage which is to be paid all the world over on the confines of two centuries to Jesus Christ Our Saviour. Willingly have We praised and approved of their designs formed in this regard by the piety of private persons, for what could be more holy or more salutary? All that the human race can desire, love, hope for, and seek, all is in the only-begotten Son of God, for He is our Salvation, our Life, and our Resurrection. To wish to leave Him is to will our utter perishing forever. Wherefore though the voice of adoration, praise, honor and thanksgiving which are due to Our Lord Jesus Christ is never silent, but is ever heard in every place—nevertheless no thanks, no honour can be so great that more and greater are not due to Him. Besides, are the men of unmindful and thankless hearts who are accustomed to repay their Saviour's love with injuries, few in number at the present time? At any rate the evidence of a wicked and ungrateful disposition. And what are we to say of our age having seen the renewal more than once of the awful heresy of Arius concerning the divinity of Jesus? Well, therefore, have you done who by this new and splendid design have given to the piety of the people an incentive which ought to be carried out in such a way that nothing may befall to hinder the course of the Jubilee and its appointed solemnities. This forthcoming manifestation of the part of Catholics of their faith and piety will also have the further object of expressing their detestation of the impieties which have been uttered or perpetrated during our time, and of making reparation for the insults offered to the sacred divinity of Jesus Christ, especially those committed in public. And now, if we are really in earnest, the form of satisfaction most to be desired, and at the same time the most real and manifest and the most plainly marked as genuine is true repentance for sin, and then, having implored peace and pardon of God, to fulfill with greater zeal the duties necessary to virtue, or to resume those that have been neglected. And since the Holy Year offers such favorable opportunities for this object as we pointed out at the outset, it is equally clear that it is desirable and even necessary that all Christian people should gird themselves for the task full of hope and courage. Wherefore, with eyes raised to heaven and with heartfelt prayers to God, Who is rich in mercy that He would graciously vouchsafe to hear Our petitions and favour Our enterprise, to enlighten men's minds by His power and to move their hearts in accordance with His goodness; following in the footsteps of the Roman Pontiffs, Our Predecessors, and with the assent of Our Venerable Brethren, the Cardinals of the Holy Roman Church, by this letter, in virtue of the authority of Almighty God, of the blessed Apostles Peter and Paul, and our own, We order and promulgate, and will that it should be regarded as ordered and promulgated, a great and Universal Jubilee in this Holy City, beginning from the first Vespers on Christmas Day in the year 1899, and ending with the first Vespers of Christmas Day in the year 1900, in the hope that it may happily work for the glory of God, the salvation of souls, and the increase of the Church.

ROME'S PLACE IN THE WORLD.
Wherefore, beloved children, however many and wherever you may be, if you are able to visit her, Rome invites you most lovingly to her arms. In this Holy time it is becoming that a Catholic, if he would be consistent with himself, should make his stay in Rome with Christian faith as his companion. He ought, therefore, especially to renounce all idle or profane sight-seeing as unsuited to the time, rather keeping his mind bent on the things that may assist his faith and piety. It will be especially helpful if he seriously ponder the peculiar spirit of this City, and the character which has been divinely impressed upon it, a character which no thought or violence of man can change or destroy. Alone from amongst all others, Jesus Christ, the Saviour of mankind, chose the City of Rome for a most high destiny above all human thought, and hallowed it to Himself. Here, not without much toil and mysterious preparation, He placed the seat of His empire; here He commanded that the throne of His Vicar should stand for all time; here He has willed that the light of heavenly doctrine should be plenary and indivisibly kept, and hence, as from a most sacred centre, should be shed abroad over every land; so that the man who shall separate himself from the Rome shall separate himself from Christ Himself. The City's sanctity is increased by its ancient religious monuments, the singular majesty of its churches, the shrines of the Princes of the Apostles, and the tombs of the bravest martyrs. He who rightly understands how to listen to the voices of all these will assuredly feel that he is here not so much a traveller in a strange city as a citizen in his own, and by God's help will leave it better than he entered. In order that this present Letter may come more easily to the knowledge of all the faithful, We desire that printed copies of it, signed by the hand of a notary public and attested by the seal of some duly constituted ecclesiastical personage, may meet with the same credence as this Letter itself if it were shown and presented. No one, therefore, may change the terms of this Our declaration, promulgation, consecration and will, or rashly oppose it. But if any one shall have presumed to attempt it, let him be aware that he will thus incur the anger of God and of the Blessed Apostles Peter and Paul.

Given at St Peter's, Rome, in the year of Our Lord 1899, on the fifth day of the Ides of May, and in the twenty-second year of Our Pontificate.
C. CARD. ALDOBRANDINI-MARELLA, Protodary.
A. CARD. MACCHI.
Witnessed on behalf of the Curia, G. DELL'AQUILA VISCONTI, Place of the S. al.
What Wars are Justifiable?
People who are not sanguine enough to believe that as a result of the Peace Conference which is at present sitting at The Hague, wars and rumors of war will be heard no more in the world, may be interested in the paper which the English Quaker, Father Ryder, has in one of the transatlantic magazines this month. This paper was principally written in reply to two statements embodied in an appeal which the English Quakers sent out six months ago in behalf of peace. In that appeal it was asserted that Christ had declared all war unjustifiable, and that the earliest Christian writers were a unit in declaring the same thing. Father Ryder denies both these assertions. He says that there is but one passage in the gospels—the one wherein Christ said to the apostles, "if any one smite thee on one cheek, turn to him the other"—which can be quoted in support of the Quaker assertion. He contends furthermore that this passage should not be interpreted as a command laid upon all mankind, but rather as a counsel given to the apostles to regulate their bearing as missionaries. To this passage, moreover, Doctor Ryder opposes the thirty-sixth verse of the eighteenth chapter of St John, wherein Christ said to Pilate: "If My kingdom were of this world, verily would My servants have fought so that I should not be delivered into the hands of the Jews"; which passage he says contains a virtual recognition of the lawfulness of fighting under certain conditions. To the assertion that the early Christian writers oppose war, the Quaker answers that Tertullian and Origen are the only ones who can reasonably be appealed to on the subject; and he says that their opposition to military service was principally instigated by their knowledge that such service exposed those who engaged in it to the danger of being compelled to participate in idolatrous worship. Having laid down the principle that there are circumstances in which war becomes lawful, if not a duty, Doctor Ryder discusses the question, what wars are justifiable. Defensive wars are generally, he says, regarded as such, and offensive ones looked at in the contrary light. But some offensive wars may be simply anticipatory defensive ones, and such may be used in defensive wars, or features may attach to them, which would invest them with an unchristian and illegal character. War that is undertaken purely for material gain and conquest, can not be defended upon any grounds. Wars of liberation or redemption—such as were the crusades, the religious wars of Catholic ages, and such as we are fond of talking ourselves was our late encounter with Spain—may be made excusable and even justifiable and praiseworthy when they are undertaken on purely philanthropic grounds. But there is always a danger in such wars of losing sight of their original motives. These are Americans who complain that this country has already lost sight of the purposes which which it went to war with Spain in 1898, and the Filipinos declare that there is no humanity in the warfare which we are waging in their country. Toward the close of his interesting and instructive dissertation, Doctor Ryder advances the opinion that the harsh conditions which victors in war often impose upon the vanquished contribute more than war itself to engendering and perpetuating international hatreds. It may be remembered that Spain complained more about the terms which our commissioners dictated to her representatives in Paris than she did about the defeat of her armies in Cuba or the loss of Admiral Cervera's ships. The Quaker thinks that if the Christian churches, whose influence should always be cast on the side of peace and good will among the nations of earth, exerted themselves to prevent the imposition by victorious upon vanquished powers of unduly harsh terms, they might accomplish more good perhaps than they uniformly do by beseeching bellicose nations to abstain from war when they are bent upon fighting.—Sacred Heart Review.

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