

The Charlotteville Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCT. 4, 1899.

Vol. XXVIII, No. 35

Calendar for Oct., 1899.

MOON'S CHANGES.
New Moon, 4th, 3h. 2m. p. m.
First Quarter, 12th, 1h. 57m. a. m.
Full Moon, 18th, 5h. 52m. p. m.
Third Quarter, 26th, 5h. 25m. a. m.

D	Day of Week	Sun rises	Sun sets	Moon rises	Moon sets	High Water
1	Sunday	6 53	2 48	8 27	10 16	9 15
2	Monday	7 29	3 49	9 15	10 44	9 46
3	Tuesday	8 27	4 52	10 04	11 02	10 14
4	Wednesday	9 25	5 53	10 53	11 53	10 53
5	Thursday	10 23	6 56	11 42	12 44	11 42
6	Friday	11 21	7 59	12 31	1 35	12 31
7	Saturday	12 19	8 52	1 20	2 26	1 20
8	Sunday	1 18	9 45	2 08	3 17	2 08
9	Monday	2 16	10 38	2 57	4 08	2 57
10	Tuesday	3 14	11 31	3 46	4 59	3 46
11	Wednesday	4 12	12 24	4 35	5 50	4 35
12	Thursday	5 10	1 17	5 24	6 41	5 24
13	Friday	6 08	2 10	6 13	7 32	6 13
14	Saturday	7 06	3 03	7 02	8 23	7 02
15	Sunday	8 04	3 56	7 51	9 14	7 51
16	Monday	9 02	4 49	8 40	10 05	8 40
17	Tuesday	10 00	5 42	9 29	10 56	9 29
18	Wednesday	10 58	6 35	10 18	11 47	10 18
19	Thursday	11 56	7 28	11 07	12 38	11 07
20	Friday	12 54	8 21	11 56	1 29	11 56
21	Saturday	1 52	9 14	12 45	2 20	12 45
22	Sunday	2 50	10 07	1 34	3 11	1 34
23	Monday	3 48	11 00	2 23	4 02	2 23
24	Tuesday	4 46	11 53	3 12	4 53	3 12
25	Wednesday	5 44	12 46	4 01	5 44	4 01
26	Thursday	6 42	1 39	4 50	6 35	4 50
27	Friday	7 40	2 32	5 39	7 26	5 39
28	Saturday	8 38	3 25	6 28	8 17	6 28
29	Sunday	9 36	4 18	7 17	9 08	7 17
30	Monday	10 34	5 11	8 06	9 59	8 06
31	Tuesday	11 32	6 04	8 55	10 50	8 55



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Are Gems of Beauty.

SOME GENTS' WATCHES

Are beautifully engraved, others plain, solid and substantial.

Watches from \$6.00 to \$100. Specially recommended for time-keeping.

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We think they are the finest collection we have ever shown for Fall and Winter Suitings and Overcoatings.

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To those people who wish to live well at a minimum cost, besides being prompt and attentive in our store, we make every effort to send away satisfied customers, no matter how great or how small the purchase.

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September 6th, 1899—4m

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For Housekeeping.

The prices—well, that is what we want you to see when you are looking at our goods. Their lowness will surprise you.

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A satisfied customer is our best possible advertisement and costs nothing.

Our Suits, Overcoats and Trousers for exclusiveness, quality, style, tailoring and fit will prove invincible to all competition.

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We can save you many \$ \$ if you buy from us. White and Colored Shirts, Collars, Cuffs, Underclothing, Sweaters, Hose, Handkerchiefs, Suspenders, etc.

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Considerations on Catholicism by a Protestant Theologian.

(Rev. Charles C. Starbuck in Sacred Heart Review)

The reproaches addressed to the Papacy by such men as the James O'Connor, and by vulgar Protestantism, for its claims of spiritual authority, bear at first seeming a certain resemblance to the warnings addressed by some great saints to certain medieval popes. On examination, however, we find them utterly different and opposed.

In the height of papal power and resources, in the Middle Ages, various Holy men and women, St. Bernard, St. Catherine of Siena, St. Bridget of Sweden, perhaps St. Antonine of Florence, and many others, were possessed with a haunting, almost a tormenting sense of the dangers to which frail mortality (for popes are but earthly clay) was exposed under the weight of "the great mantle."

Dante, indeed, makes Adrian the Fifth to declare in purgatory that he himself, until he reached the height of the Papacy, had never apprehended the insufficiency of the world, and had then first learned to turn his thoughts to eternity.

The exaltation, however, might work the other way, and unless the newly-elected was already deeply rooted in the life of God, there was great fear of the result. The temptation would be mighty, to commit the greatest of all sacrileges, by degrading the supreme spiritual power into an instrument of worldly aggrandizement, even of sensual and vulgar pomp and gratification.

Therefore these saints spared no urgency of admonition, of warning, even of salutary reproach, to remind the Pontiff what untold and eternal interests, for himself and for the Christian people, hung on his worthiness or unworthiness.

These lights of the Church did not fall into the error of the Fraticelli, or of the Arnoldists, and imagine that absolute poverty was obligatory on the priesthood, high or low. They had no doubt that the world, become Christian, ought to provide the means of a becoming dignity of living for its spiritual guide, especially for the bishops, and most of all for the Pope. They did not jealously measure the amount of treasure that should be laid out upon his household and retinue. They did, however, insist that a certain noble simplicity of living ought in him to bear witness to an inward detachment from worldly cravings, and to a remembrance of that humility of outward circumstance from which the Supreme Pontiffate had risen.

These admonitions of the saints were most acceptable to the Holy See. The Popes seemed hardly able to have enough of them, and the sharper they were the better they seem to have liked them. St. Catherine was plain-spoken, but St. Bridget's words a fairly make us shiver. She had her reward in being canonized only seventeen years after her death. The Popes seem to have viewed these two holy women especially, so to speak, the wardens of their religion. Indeed, they were also the guardians of the Apostolic See itself, for through their inspired monitions the Church had an end and the Pope was brought back from Avignon to his own bishopric. But for this, thinks Emil Gebhardt, the Church would have flown all to pieces, and something much nearer a miracle than the Council of Constance would have been needed to restore her unity.

Now it was precisely because these saints had so deep a sense of the spiritual prerogatives of the Papacy that they were so solicitous to clear it of all defilement of terrestrial mud. They wished that the pure effluence of eternity should shine forth from it, unobscured with only such a modest dignity of outward aspect as should better interpret its inward greatness to the ruder multitudes. Such a Pope and Papacy as the world has now seen for twenty-one years was their ideal, although in a fiercer and twofold age, concessions had to be made to its temper which are now needless.

Now, these frank representations and exhortations of the saints, addressed to the Holy See, taken ad litteram, often sound astonishingly like the reproaches showered upon the Papacy by vulgar Protestantism, and by such men as the O'Connor. In reality they are quite the opposite. Besides that they date from a time when the extreme unrestrainedness of language greatly disconcerted from its force, so that as was afterwards said of Luther, out of every hundred words he meant about five, this frankness was used by those who were indissolubly devoted to the central See, and who had the most exalted conception of its divine endowments. What they deprecating was, not the fullest ex-

ercise, in wisdom and love and in personal humility, of its great attributes, but all complication of them with mundane platings and embellishments. And the Fraticelli themselves were driven into their extremity of opposition by the very intensity of their apprehension of the spiritual greatness to which the Papacy was called. Just because this vocation was so exalted, the extremest of the extravagant among them, and among allied parties, beginning with the orders, would at the last have stripped the whole priesthood and its chief of even the most modest investment of visible greatness.

Now, see the exact opposite of this in popular Protestantism, as illustrated in a thousand ways, and among them by this article of the man O'Connor, who, although not trained a Protestant, shows an admirable readiness to catch the temper of his new associates. He does not attack the Pope for any assumed extravagance of living, which, indeed, we would be rather ridiculous as applied to Leo XIII., a man whose bed-chamber, perhaps, is not so much like a cell as his predecessor's, but who is of marked simplicity of habits and tastes. O'Connor makes no attack on the Pope's manner of living. His reasoning is as follows. Take it as I give it, and it has a meaning. Take it otherwise, and it has none. This is its tenor.

Christ is called the Nazarene. The Nazarenes were much despised. "The Nazarene," therefore, practically means, "the Despised." Jesus was abhorred because He taught doctrines that threatened the overthrow of Judaism. He was despised because He was not a trained rabbi, and because He was very poor. He, in turn, appointed apostles who were, as O'Connor says, "poor and disinherited." The Pope claims to be his successor. Therefore, unless he too is despised, he is not in the true line. If he prefers any claims, or does any acts, which procure him reverence, he has broken on the succession from "the Nazarene."

This sounds monstrous, and is monstrous. Yet it is by no means without meaning. It bodies forth, better than its propounders know, one side of Protestantism.

I believe the Reformation to have wrought great good, and to be still working it. Yet when we say that Catholicism on one side is of Christ and on the other of Satan, we say what is certainly true, in a narrower range, of our own narrower and shallower system. The Reformation, essentially a Teutonic movement, took the form of a revolt of the laity, but especially of the nobles and princes, against the clergy. It must have leaders, and where should it find them then but among the princes and nobles? It therefore, from the very first, gave itself up, in the first two of its three chief forms, Anglicanism, Lutheranism, and Calvinism, to an almost unbridled and unscrupulous attack upon the secular power, which has drawn after it, even in theory, an exaggerated and exaggerated conception of the Christian value of secular interests. We are fond of talking about hisphenous language used in the Middle Ages towards the Popes. Such there doubtless was, but how could it be worse than Crammer's declaration of it as a merit "to love the King as much as we love God," or Bucer's that the subject must follow the will of his prince whether for evil or good; or Tillotson's (much later, indeed) that only a personal revelation can excuse a man from professing any religion which the magistrate may impose; or Luther's, that what the prince most care for is, that they shall not come short in "hanging, heading, burning, breaking on the wheel," or Melancthon's, that so long as a lord does not absolutely press his vassals out of life, he has a right to burden them as grievously as he will, and that if the prince chooses to reduce them to bondage, it is unchristian in them to object?

We will consider this further.

Religious Events Briefly Recorded.

(Catholic Standard and Times.)

Cardinal Vaughan's beloved scheme, the great metropolitan Cathedral in Westminster, has been steadily growing week by week, month by month, and now the first of the four great concrete domes is finished, and the workmen are "striking" the scaffolding. The main structure is being roofed in; there are to be a number of marble columns, which are intended to divide the obseple from the nave. The columns, which have been brought from Thessaly, were seized by the Turks among other spoils of war when they overran Thessaly two years ago. They were held by the Turks, and only given up after the Molesms had retired across the border. The columns are thirty-four in number, and are to be thirteen feet in height. The nave will be enormous, having

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An area of 14,000 feet and a breadth across nave and aisles, of 150 feet. One of the objects aimed at in the building of Westminster Cathedral is to set before the public a perfect representation of the Catholic liturgy. That is the reason for the big nave, which will accommodate in sight of the high altar a larger congregation than any other Cathedral in England.

The question as to whether the Benedictines from Solesmes are to be placed in the new Westminster Cathedral is still an unworked problem.

The Rev. Ethelred L. Taunton, author of "The Black Monks," has addressed a letter to Cardinal Vaughan on the subject, in which he deprecates the common usage of Mozart's and Haydn's music in connection with the High Mass in Catholic churches, remarking: "Calvary and an orchestra do not seem to go well together." For the due rendering of the Liturgical spirit and the avoiding of "ostentatious pageantry and tickling of ears," Father Taunton recommends (a) six or eight men singers, including, say, some four German and Belgian priests who can come over for a few years as vicars-choral; and (b) a choir school of twenty-four boys. As to the music, he states his conviction that plain-chant ought to be the foundation of every ecclesiastical choir school.

The Marquis of Bate, prior to the illness which he has just been stricken, was engaged in the work of preparing a new edition of his English translation of the Roman Breviary. He has the finest collection of breviaries and missals of all ages that has ever been brought together under one roof. His conversion to the Catholic Church was the separation of a quarter of a century ago, and it applied Lord Bacon's dictum with the material for "Lohair." Monsignor Capet, who effected the conversion, was a handsome and elegant priest in Kensington, who emigrated to California, where he is now living in retirement.

From France comes the news of the deaths of Pere Lemonnier, formerly procurator-general of the Foreign Missions, who passed away at Shanghai; Mademoiselle Keller, of the Little Sisters of the Poor and daughter of the former Deputy for Belfort; Abbe Raverat, Chaplain to the Lame Sisters at St. Denis; and Abbe Bouisson, second vicar of St. Pierre du Gros Caillon, who was killed while mountain climbing near Interlaken.

Both the "Figaro" and the "Gaulois" devote interesting articles to the new Superior-General of the Fathers of Mercy, the Rev. Pere Baudouin, who was succeeded Pere Pernelle. It is not generally known that Pere Baudouin was Curé of Sedan in 1870, and was condemned to death by a Prussian court-martial on the charge of hiding French soldiers in the belly of his church. It was subsequently found that the parish priest had harbored nobody in his church or presbytery. After the war, he went to the Novitiate of the Order of Mercy at Arras, and thence came to Paris, where he was appointed Superior of the house at Passy and Assistant General.

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beacon for miles round. Now it was green, now purple, now orange, and now red, for all the world as though it were on fire. In reality it was on fire. One of the beams was fairly well ablaze and others were catching the fire. Fortunately the fire brigade service was well arranged, otherwise the city would have suffered an irreparable loss. In all probability such a magnificent and superb spectacle will never be witnessed again, as the authorities may prudently omit this fireworks display from their annual rejoicings.

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Visitors to Oberammergau will be interested to learn that the magnificent Benedictine Abbey of Bial, near Oberammergau, founded by the Emperor Ludwig of Bavaria, is soon to be repopulated by the Benedictine monks. The splendid monastery and grounds were since the secularization in the possession of an aristocratic family, which, by intercession of the Prince-Regent of Bavaria sold it to the Benedictines.

An editor in an obituary of a man who died in the county said: "A long procession followed the remains to their last resting place." Of course the family rushed to the newspaper office to have the error corrected. The editor explained that he could not do it until seven years' back subscription had been paid. It was done and the obituary was changed. All editors now lying low for chance to read their debts of five years and upwards.—Gripesack.

Here is what the September issue of the excellent Calendar of St. Thomas's Church, Jamaica Plain, of which the Right Rev. Monsignor Magennis is the permanent rector, says of the Review:

"Educators of youth are a long in their denunciations of the low moral tone of the daily newspaper. Crimes of the basest description are described in their most offensive details. Fathers and mothers, if you have not advised to this fast before, examine the daily newspaper tomorrow and see how true the statement is. Beware, then, of the poison you are administering to the innocent and pure minds of your children by allowing them to read such newspapers. Substitute for them the Sacred Heart Review, which will give them all the news of the day without any danger of corrupting their minds."—S. H. Review.

The Army and Navy Journal declares that the O'Connor is a "sigger" and "dago" should be forever banished from the American vocabulary; and the Independent adds that the reason which excludes those words should also forbid the use of "Papist" and "Romish." That statement is commended to the consideration of certain Protestant contemporaries which still persist in using those contemptuous terms.—S. H. Review.

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