

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 27, 1910

Vol. XXXIX, No. 30

SCOTTISH GATHERING!

The Grand Annual Gathering of the Scottish Clans of Prince Edward Island



Under the Auspices of the Caledonian Club, will be held on the Driving Park Grounds

AT GEORGETOWN

On Thursday, August 11th, 1910

Competition Prize List—Games Commence at 12 o'clock. Five or more Competitors to enter in each event.

	PRIZES.					PRIZES.			
	1st.	2nd.	3rd.	4th.		1st.	2nd.	3rd.	4th.
1. Putting Light Stone	\$6.00	\$4.00	\$2.00	\$1.00	12. Two Mile Amateur Bicycle Race (time limit) 1st Gold Medal, 2nd Silver Medal.				
2. Running High Jump	4.00	3.00	2.00	1.00	13. One Mile Race (open)	\$5.00	\$4.00	\$2.00	
3. Throwing Light Hammer (open)	7.00	5.00	3.00	1.00	14. Dancing Ghillie Callum (men)	4.00	3.00	2.00	
4. 220 Yards (Amateur, All-comers) Medal.					15. Highland Fling (men)	4.00	3.00	2.00	
5. Hop, Step and Jump	4.00	3.00	2.00		16. Highland Fling (girls)	4.00	3.00	2.00	
6. Vaulting with Pole (open)	6.00	4.00	2.00	1.00	17. Ghillie Callum (girls)	4.00	3.00	2.00	
7. 120 Yards Dash	4.00	3.00	2.00		18. Old Men's Race (open) 55 years and over	3.00	2.00	1.00	
8. Obstacle Race	3.00	2.00	1.00		19. Boys' Race, 16 years and under, 150 yards, 1st and 2nd Medals.				
9. Quarter Mile Run (Amateur) Medal.					20. Bag Pipe Competition, open to all except Charlottetown Caledonian Club Pipers	5.00	3.00	2.00	
10. Running Long Jump (open)	5.00	3.00	2.00						
11. Sack Race	3.00	2.00	1.00						

Competitors in Dancing must appear in Dancing Boots and Highland Bonnets. INSTRUCTIONS TO COMPETITORS.—A room will be provided for the use of all taking part in the games, in which clothing, etc. can be left. Competitors must appear in the ring in suitable costumes, and must retire at the close of each event. Events will be called as on the above list. The Secretary requests competitors to send him their names and the events in which they intend to take part on or before August 8th.

TRAIN ARRANGEMENTS.

STATION	Train Depts.	Train Depts.	Fare	STATION	Train Depts.	Train Depts.	Fare
Summerside	6.20 a. m.		\$1.15	Brudenell	10.05 a. m.		30
Kensington	6.45 "		1.00	Georgetown	arrive 10.25 "		90
Freetown	7.00 "		1.00	Vernon	7.00 "		90
Emerald	7.10 "		1.00	Milview	7.05 "		90
Bradalbane	7.15 "		1.00	Lake Verde	7.12 "		90
Fredericton	7.27 "		90	Mount Albion	7.25 "		90
Hunter River	7.40 "		90	Hazelbrook	7.30 "		90
North Wiltshire	7.50 "		90	Mount Herbert	7.35 "		90
Milton	8.10 "		90	Bunbury	7.40 "		90
Charlottetown		8.30 a. m.	90	Southport	7.47 "		90
Royalty Junction	8.27 "	8.45 "	80	Souris	7.30 "		90
York	8.37 "	8.55 "	80	Bear River	7.37 "		90
Bedford	8.50 "	9.08 "	70	St. Charles	8.03 "		90
Tracadie	8.58 "	9.16 "	60	Selkirk	8.10 "		90
Mount Stewart	9.05 "	9.23 "	50	St. Peter's	8.30 "		80
Peake's	9.25 "	9.43 "	45	Midgell	8.39 "		80
St. Teresa	9.30 "	9.48 "	45	Morell	8.52 "		70
Perth	9.42 "	10.00 "	30	Lot 40	8.55 "		70
Cardigan	9.55 "	10.13 "	20	St. Andrew's	9.14 "		60
Georgetown	arrive 10.10	10.30 "		Mount Stewart	9.20 "		
Montague	9.57		35	Georgetown	arrive 10.45 "		

Returning, train will leave for Summerside at 5.45; Souris at 6.00 p. m., and Charlottetown and Vernon at 6.30 p. m.

MUSIC BY BAND AND PIPES.

PRESIDENT'S PRIZE.—\$10.00 Suit of Clothes presented by the President to the best all-round athlete, judged by points, five points for first prize, etc.

GAMES COMMITTEE.—President, S. A. McDonald; Vice President, A. N. McKay; Treasurer, James Paton; Recording Secretary, D. R. McLennan; Financial Secretary, D. F. Bethune; Alexander McDonald, John McPhee.

JUDGES OF GAMES.—Chief, W. A. Scott, Charles Webster, Col. D. Stewart, Howard McDonald, L. B. McMillan, S. A. McLeod, John McLeod, Charlottetown; Laurence McDonald, East Point; Michael McCormack, Souris; A. C. McDonald, Alex. McLeod, Montague; James A. McNeil, Summerside; R. J. McKenzie, Dundas; Daniel McDonald, Vernon River, and the Games Committee.

MASTERS OF THE RING.—Daniel Stewart, Kinloch; Maxwell Henry, John J. McLeod, Riverdale; Murdoch McLeod, Duncan Matheson, James McIsaac, J. B. McDonald, D. B. McDonald, Wallace Walker.

Only officers of the club, judges and competitors while competing, allowed inside the ring. The decision of the Judges shall be final. No spirituous liquors allowed on the grounds, nor will any person under the influence of liquor be permitted to enter the field. Members of the Club and visiting Clansmen will assemble at the Club Rooms, Charlottetown, at 8.00 a. m. in Highland Costume, or Flaid and Bonnet, and march thence to the Railway Station, headed by Pipes and Band.

Admission 25 cents. Children under 12 years of age 15 cents. No passes issued. Admission Tickets to Grounds at Entrance Gates.

S. A. McDONALD, President. D. F. BETHUNE, Sec'y Games Committee.

July 20 1910—31

President.

Sec'y Games Committee.



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We carry the finest line of Hardware

to be found in any store.

Architects, Builders and Contractors, will find our line of goods the newest in design, the most adaptable and improved, and of the highest standard of merit in quality and durability.

Also a full line of pumps and piping.

Stanley, Shaw & Peardon.

June 12, 1907.

DOMINION EXHIBITION
ST. JOHN, N.B.
SEPT. 5th TO 15th

WATCH FOR THE GRAND OPENING

BIGGEST, BEST, MOST IMPORTANT FAIR EVER HELD IN EASTERN CANADA.

Agricultural & Live Stock entries close Aug. 1

NEW BUILDINGS—NEW ARRANGEMENTS.

If Intending Exhibitor or Concessionaire Write for Complete Prize List.

Excursions and low Rates from Everywhere.

Why is Mass Said in Latin?

(From the Examiner, Bombay, India.)

"When Christianity was first established, the Roman Empire ruled the destinies of the world. Pagan Rome had dominion over nearly all Europe and large portions of Asia and Africa. The Latin was the language of the Empire. Wherever the Roman standard was planted, there also was spread the Latin tongue; just as at the present time the English language is spoken wherever the authority of Great Britain or the United States is established."—The "Faith of Our Fathers," p. 377.

"The Church naturally adopted in her liturgy, or public worship, the language which she then found prevailing among the people. The Fathers of the early Church generally wrote in the Latin tongue, which thus became the depository of the treasures of sacred literature in the Church."

"The popular view which is reflected in this passage has always interested us, so we must be excused for a discourse somewhat longer than the importance (or unimportance) of the matter might demand. Let us take a rough survey of the distribution of languages at the time of Christ and for two or three centuries after."

Latin as a vernacular was confined more or less to Central Italy. In Northern Italy, Gaul, and Spain there was a kind of Celtic; in Germany Teutonic; in Mar-selle, Lyons, Southern Italy and Sicily, Greek; in Northern Africa, Punic and Greek.

Greek was of course the vernacular of Greece, Thessaly, Macedonia and Asia Minor. Aramaic prevailed in Palestine. The conquest of Greece had brought Greek into the Roman Empire through two channels. Among the educated it was taken up as a language of culture; among the lower classes it was spread by the multitudes of Greek slaves. Latin remained the social language of religious worship, the law, the army and the government; but Greek became almost the lingua franca of the Empire—a language which every Roman was supposed to know. In most of the distant provinces Greek was spread, rather than Latin. The Jews of Palestine spoke Greek. The Jews of the dispersion spoke Greek. Hence the Septuagint translation of the Old Testament. Hence the New Testament was written in Greek, even the Epistle to the Romans. Again, the first Fathers of the Church all wrote in Greek—Ignatius of Antioch, Polycarp of Smyrna, Hermas (writing of Roman readers), Pseudo-Barnabas, Justin Martyr, Aristides (addressing the Emperor); Irenaeus of Lyons and Hippolytus relating the Gnostic; Clement of Rome writing to the Corinthians, Soter of Rome ditto.

In fact all the Popes of the first two centuries seem to have written Greek if they wrote at all. The original Roman liturgy is supposed to have been in Greek; and the Apostles' Creed, as it is called (apparently the Roman baptismal creed) was also in Greek. The first of the Latin-writing Fathers is Tertullian (Circa 200 A. D.), and he was an African. In fact Africa seems to have been the place where Latin was chiefly kept up, at a time when it was practically neglected in Italy itself—even the Sibylline books were written in Greek. Many of the Roman writers cultivated both tongues.

The need for a Latin Bible was first felt in Africa, where the original of the so-called Itala is supposed to have been made before it was carried over into Italy. As regards the West, there is no doubt that the higher class natives of Gaul and Germany and Britain all treated Latin, and not Greek; and that partly through this, and partly through the settling down of the soldiers, Latin became an important element in the modification of these languages.

But on the whole it seems true to say that at no time was Latin "the language of the empire" in the sense of a universal lingua franca. This is far more true of Greek, but not strictly true of either.

The initial adoption of a Greek liturgy at Rome was obviously due to that being the prevalent language there. Similarly the introduction of a Latin liturgy in its place, perhaps in the second or third century, was due to the revival and prevalence of Latin in Rome. But when we inquire why the Latin liturgy was spread over the whole Western Church, this seems to be accounted for, not on any reflex principles of adopting the language of the people, still less because Latin was the language of the Empire—or it was not.

It came about, we think, chiefly from a coalescence of circumstances which practically made any other alternative impossible.

In the first place, the great centre of western missionary enterprise was Rome itself; or, at any rate, the clergy who went out missionizing were always in the first instance men who were accustomed to saying Mass in Latin.

Their preaching had to be done by interpreters till they picked up the local vernacular for themselves. The making of a vernacular liturgy was very difficult. At first the language was not well enough known, then when it became known, it was too crude and wanting in words, finally it was too fluctuating.

Some attempts were made, but without success; and so in the end the clergy, who had been carrying on the offices in Latin according to their custom, continued to do so, letting the people make the best they could of it, and aiding them by suitable instructions as to what was going on.

Latin became a lingua franca of Western Christendom for similar reasons—because the clergy were the educated men; because the only language common to the clergy everywhere was Latin; because it was the only stable language in a time of chaos; because it was the language of the ecclesiastical writers, and because it was the only means of communication between the bishops and Rome.

The stereotyping of Latin in the liturgy and literature thus came about, not from any purpose of taking up the language of the people, but rather through the practical necessity of the case, and from simple common sense recognizing that necessity, and conforming to it.

As regards the services of the Church, the people, who in their pagan ceremonies had been used to unintelligible formulas uttered by their priests, took the use of a language they did not understand as a matter of course, and accommodated their devotion to it.

And so everybody was content until in the sixteenth century the Reformers began to stir up the question, and to make a controversial and a doctrinal point out of it. Then, and then only was the Church compelled to take up an attitude of defense in regard to a practice which had hitherto been unquestioned.

The foregoing is a rough impression in parts, but it is on the whole, we think, a far nearer approximation to the facts than the view, so often assumed, about Latin being the language of the Empire.

No one reflecting on the matter will, we think, deny that in the abstract a service in the language of the worshippers would be preferable to a service in an unknown tongue.

Even allowing as we must that the Mass is essentially a sacrifice directed to God, and not an "insurance" to the people, it seems obvious that the people, who are supposed to join in the offering would, ceteris paribus, do so more easily and completely if it was couched in their own native tongue.

Nor is this obvious acknowledgment giving away of the case. The Church's practice is in fact only intelligible when understood in the light of history. The circumstances of the past show how it unavoidably came about, and present circumstances show why, having thus come about, it should be maintained.

It is all very well for a narrow and circumscribed sect to glory in its vernacular services; for such services are practicable in a single country where everybody speaks the same language. But in a universal missionary concern, and so vast a concern, too, as the Catholic Church is, the least experience shows it to be impracticable.

Look around India for instance. There are hundreds of languages in vogue, and nearly a dozen of them are the vernaculars of millions. But these are so irregularly distributed that there is hardly a single diocese where the language is the same throughout; and in some there are at least three prevalent tongues. It would certainly be possible to produce vernacular liturgies in the chief among these languages. But a more another difficulty occurs—in fact two difficulties.

First, in most of the churches where Mass is said, there is a mixture of different languages—some Canarese, some Telugu, some Tamil, some Marhatti, some Concanian, and besides, some European.

Hence a Mass in any one language would be unintelligible to all the rest. Secondly, look at the case of the clergy. At the present any priest can say Mass, privately or publicly, in any church in the whole world; and it is the case always, given local vernaculars, he could

only say Mass privately, and must bring his own books and serve with him if things are to be done properly.

Moreover, in the missions a priest is liable to be sent to this or that station. Suppose he goes to Ahmednagar, he must say an English Mass for the soldiers. If he goes fifty miles further to Kandal he must say it in Marhatti. If he is sent to Anand he must say it in Gujarathi. If he goes to Goolod good it is Marhatti again, and if to Alhava or Tamerloop it must be Canarese, etc., etc.

Traveling through the Madras diocese he needs Telugu in the north, Tamil in the south and Canarese in the west; in Travancore he must use Malayalam, and in Oeylon Cinghese. Surely no priest could be expected to equip himself in this cosmopolitan way.

We need not work the matter out further. The conclusion is that the vernacular system is unworkable in the Catholic Church because it is Catholic or world-wide; and considering that Catholics as a body are perfectly satisfied and well suited by the existing system, there is not the least need for a change—and any one with the least common sense will recognize this.

Even converts for the most part get quite used to it after a few months, and most of them then begin to prefer it. And if there are a few who criticize and object, we can easily allow them the liberty of a preference for the vernacular system, if their taste lies that way—so long as they do not make themselves disagreeable over it.

With a short explanation showing how the people are able to follow the services intelligently if they wish to, and that they can also participate profitably and rationally by means of private devotions according to their own taste, the apologetic for Latin services is complete.

Seigniorial Homes of French Canada.

(By F. S. Somerville, in Busy Man's Magazine.)

Scattered throughout the Province of Quebec, there stand more than two hundred and fifty quaint and picturesque old manor houses, the relics of a day and generation when the seigniorial system added a distinction and a glory to the period of the French Regime. Even today these manor houses possess a charm and a glamour which even the prosaic present has been unable to dissipate.

Of course there are some of them which have no strange or romantic tales to tell, but they form the exceptions rather than the rule. Almost any one of them, selected at random, has somewhere hidden away back in its past history, a thrilling chapter.

With the seigniorial system and its workings, it is not the purpose of this article to deal. Suffice it to say that the system, while introduced in the first place for military purposes, became eventually the basis of a New World aristocracy, modelled on the old French pattern, and that the seigniors, the lords of the land, held sway over their extensive properties with all the pomp and circumstance of the French noblemen.

It is only possible within the limits of a magazine article to glance at a few of the more notable manors and to contemplate any feature connected with them which render them worthy of notice.

The manor house on the Seigniorie de la Petite Nation is one of the finest examples of old manorial architecture in the Province of Quebec. This seigniorie was granted to Bishop Laval by the Company of the West Indies in 1674. It consisted of a tract of land on the Ottawa River fifty miles square. The property was given to Laval University by Bishop Laval, from which institution it was purchased in 1694 by Joseph Papineau. The first manor house was built at Papineauville, a year or two later, and was replaced in 1813 by another manor house, built upon Isle d'Amqui, opposite Papineauville. This house was destroyed by fire about 1840. The present house was begun in 1849 by Louis J. Papineau, son of Joseph Papineau, and was completed in 1851. In 1871 it passed into the hands of J. A. Papineau, and upon his death in 1903 it became the property of his grandchildren. The house was built of stone, quarried in the neighborhood, and all its beams were sawn or hewn by hand.

This particular house is more pretentious than most of the manor houses of Quebec, although it follows almost precisely in the design the usual style. Near by the old house is the chapel and the other buildings, which were usually found close to the manor house.

(Continued on fourth page.)

HIS FACE AND NECK WERE COVERED WITH PIMPLES

Pimples are caused by bad blood. There is only one way to get rid of them—outward applications are no good, and that is to get at the seat of the trouble by using a good reliable blood medicine. Burdock Blood Bitters has been on the market for over 30 years, and is one of the most reliable blood cleansers procurable. It removes all the poisonous matter from the blood, and leaves a beautiful clear complexion.

Mr. Philip S. Cobb, Crapaud, P.E.I., writes: "About a year ago my neck and face were entirely covered with pimples, and having tried nearly every medicine, I could think of, and getting no relief, I at last bought of Burdock Blood Bitters and decided to try a bottle. After the first bottle was done the pimples were almost gone, so I got another and after finishing it the pimples disappeared, and I now have a beautiful clear complexion free from all ailments of the skin. To all persons troubled with pimples or any other skin diseases I highly recommend Burdock Blood Bitters. I feel quite sure it will cure them."

Manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

"Maggie married a street-car conductor, but the match turned out un-happily."

"Why so?"
"He proposed she should pay her own way in their married life."
"Merely the force of habit, it was something of a fare proposal."

Minard's Liniment Cures colds, etc.

The Lady of the House—"I hope you are habitually truthful, Bridget?"
The New Maid—"Yis, mum, I am on me own account. I only tell lies to th' callers, I'r th' missus."

There is nothing harsh about Lax-Liver Pills. They cure Constipation, Dyspepsia, Sick Headache, and Bilious Spells without griping, purging or sickness. Price 25 cts.

Mrs. Young—"I want to get a divorce from my husband." Lawyer—"What are your charges?" Mrs. Young—"My charges! I thought I'd have to pay you."

Beware Of Worms.

Don't let worms gnaw at the vitals of your children. Give them Dr. Low's Pleasant Worm Syrup and they'll soon be rid of these parasites. Price 50c.

Neighbour—"How did that naughty little boy of yours get hurt?"
Ditto—"That good little boy of yours bit him on the head with a brick."

Minard's Liniment cures Neuralgia.

"Won't you be glad to get back to your native shores once more?"
"How do I know," replied the nervous man, "until my family has gotten past the customs inspectors."

Milburn's Sterling Headache Powders give women prompt relief from monthly pains and leave no bad after effects whatever. Be sure you get Milburn's. Price 25 and 50cts.

"You are not interested in family trees?"
"No," replied Miss Cayenne, "So many of them remind me of these continual announcements that the fruit crop is a failure."

Minard's Liniment cures Dandruff.

"I hear, doctor, that my friend Brown whom you have been treating so long for liver trouble, has died of stomach trouble," said one of the physician's patients.

"Don't you believe all you hear," replied the doctor. "When I treat a man for liver trouble he dies of liver trouble."

"I never heard Mrs Green make so poor a speech."
"Yes, wasn't it awful! I'm certain her husband couldn't have written it."

HAD TRIED MANY REMEDIES FOR CONSTIPATION

FOUND NONE TO EQUAL Milburn's Lax-Liver Pills

Constipation is one of the most prevalent troubles the human race is subject to, and is the greatest cause of many of our ailments. Keep the Bowels open and you will never get sick. Mrs. M. Bell, 407 Harris St., Vancouver, B.C., writes: "I had tried many remedies for Constipation and never found any so satisfactory as your Milburn's Lax-Liver Pills."

We always keep them in the house and would not be without them.

I recommended them to a neighbor and she is highly enthusiastic about them, as her's is a very difficult case, and she expected no good results from them. You may imagine her surprise and gratification when she found that they completely cured her."

Milburn's Lax-Liver Pills are 25c per box, or 50c a box for \$1.00, all dealers, or will be mailed direct on receipt of price to The T. Milburn Co., Limited, Toronto, Ont.

(Continued on fourth page.)