

The Charlotteville Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JAN. 3, 1900.

Vol. XXIX, No. 1

NOTICE

IT IS HEREBY GIVEN that application will be made to the Parliament of Canada at the next session thereof, for an Act to incorporate a Religious Body to be called and known as "The Holiness Movement (or Church)" and to authorize such corporation to meet and adopt, frame or repeal constitutions or make regulations for enforcing discipline in said Church and to empower said corporation to acquire, receive and take conveyance of such lands, money, mortgages, securities or other property as may be required for the purpose of a chapel or chapels, college or colleges, school or schools, or other educational purposes connected with the said Church, and for the purpose of erecting and publishing house or houses in connection with the said Church, and for power to undertake and carry on such business of printing and publishing, and for authority to empower and endow and support such chapels, colleges and schools, and such printing and publishing house or houses, and a book depository or depositories in connection therewith, and to take and receive the benefit of any gift or devise by Will or otherwise in its said corporate name or otherwise, and to give said Church all necessary powers connected therewith.

R. A. BRADLEY,
Solicitor for the Applicants.
Dated at Ottawa this 27th day of November, A. D. 1899. [Dec 13-01]



Our Watches FOR LADIES 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.

FINE SHOW OF SILVERWARE,

suitable for presents.
Solid Silver Souvenir Spoons with scene stamped in bowl, "Stanley crossing through ice," or "Parliament Building," Charlottetown.

E. W. Taylor,

Cameron Block, City.

FIRE INSURANCE, LIFE INSURANCE.

The Royal Insurance Co. of Liverpool,
The Sun Fire office of London,
The Phenix Insurance Co. of Brooklyn,
The Mutual Life Insurance Co. of New York.

Combined Assets of above Companies, \$300,000,000.

Lowest Rates. Prompt Settlements.

JOHN McEACHERN,

Agent.

JAMES H. REDDIN,

BARRISTER-AT-LAW
NOTARY PUBLIC, &c.
CAMERON BLOCK,
CHARLOTTETOWN.

Special attention given to Collections
MONEY TO LOAN.

ENEAS A. MACDONALD,

BARRISTER AND ATTORNEY-AT-LAW,
Agent for Credit Foncier Franco-Canadian, Lancashire Fire Insurance Co., Great West Life Assurance Co.
Office, Great George St.
Near Bank Nova Scotia, Charlottetown
Nov 22-17

Boots & Shoes

REMEMBER THE
OLD RELIABLE SHOE STORE

when you want a pair of Shoes.
Our Prices are the lowest in town.

A. E. McEACHEN,
THE SHOE MAN,
Queen Street.

JOHN T. MELLISH, M. A. LL. B.

Barrister & Attorney-at-Law,
NOTARY PUBLIC, &c.
CHARLOTTETOWN, P. E. ISLAND.
Office—London House Building.

Collecting, conveyancing, and all kinds of legal business promptly attended to. Investments made, on best security. Money to loan.

The First Cold Snap

Will put us in mind of what is coming.

If you want a good warm Suit or Overcoat for winter, now is the time to order, and the right place to go is

Gordon and McLellan's.

All wool goods have advanced in price from 15 to 30 per cent.

Our Fall Goods are here at the old price until sold out.

We will Continue our Reduction Sale on all Furnishing Goods.

All winter goods must go if lower prices will sell them.

GORDON & McLELLAN.

MEN'S STYLISH OUTFITTERS.
Upper Queen Street.

R U COMING

With your Christmas Grocery Order

To have it Filled to the Best Advantage
—AT THE—
OLD TEA STORE,

Where a Teapot is given away with a 5 lb. lot of Tea during remainder of this month. Come, we are ready to attend attentively to your wants in our line.

JAS. KELLY & CO.

WE WANT Housekeepers

To come in and look over our Groceries. Our stock is fine and fresh and guaranteed to be satisfactory. We keep everything in our line that is necessary

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.

Driscoll & Hornsby

Queen Street.

Our Large Stock

Winter Overcoatings

SUITINGS

Is now Complete

Awaiting your Inspection.

John MacLeod & Co.,

Merchant Tailors, Charlottetown.

Regulations for the Jubilee Year

From the eve of Christmas (First Vespers) of the present year to the eve of Christmas, 1900, the usual indulgences, plenary and partial, which Catholics may gain at other times, are suspended. Excepted from this rule are:

1. Such indulgences (partial) as are granted by the Ordinaries to their subjects (not, however, the indulgences imparted with the Papal Blessing given twice a year by the Bishop.)
2. The plenary indulgence in articulo mortis.
3. Partial indulgence for visits to the Blessed Sacrament during the Forty Hours' Adoration.
4. Indulgences for accompanying the Blessed Sacrament to the dying.
5. Indulgences for the recital of the Angelus.
6. Privileged altars and indulgences exclusively applied to the souls in purgatory.

In lieu of this, all the faithful are to apply themselves to gain, if possible, the Jubilee indulgence by a pilgrimage to the Holy City. Whilst they cannot gain for themselves any of the usual indulgences, they can offer them by way of suffrage for the souls in purgatory; for all indulgences without exception are, during the year of general Jubilee, applicable to the souls of the departed.

This limitation holds good only during the regular year of Jubilee (to be gained in Rome) and is not extended to the following year when, as is customary, the Pontiff proclaims an extension of the solemn Jubilee to all parts of the world for those who are unable to make the Jubilee visit to the Holy City in the preceding year.

To gain the Jubilee indulgence it is necessary to go to Rome, and to visit there on ten several days (not necessarily in succession) the four great basilicas of St. Peter, St. Paul, St. John Lateran, and St. Mary Major. Those who reside in Rome are to make the same visits on twenty days. The days may be reckoned either as ecclesiastical or as civil days, that is, from sundown to sundown, or from midnight to midnight.

Besides the visits or pilgrimages, the usual conditions required are the reception of the Sacrament of Penance and of Holy Eucharist, with sincere sorrow for sin, and purpose of amendment. These Sacraments need not be received in the Holy City; but it would be necessary, in order to gain the indulgence, that the person making the Jubilee be in the state of grace (that is, free from mortal sin) when performing the last visit or act prescribed for the indulgence. The obligatory reception of the sacraments at Heter does not satisfy for the gaining of the Jubilee indulgence, and their reception must therefore be repeated. The other condition is, prayer for the Church, for the extirpation of error, and for the peace of nations. The Jubilee indulgence can be gained only once for the living.

During the Holy Year, the members of religious communities wishing to gain the indulgence are free to select their own confessor among such as are approved for the hearing of religious. The confessors have extended faculties covering (a) the power to commute the prescribed works for the gaining of the Jubilee indulgence in case of sickness or other grave hindrances. This right can be exercised only in foro poenitentiae; (b) the power of absolving from all reservations with the exception of those cases which are always reserved to the Pope. This faculty may be exercised but once in the case of an individual penitent who wishes to gain the indulgence; (c) the right of commuting simple vows, with the usual exceptions of religious vows, vows made in favour of a second party, and so-called penal vows (vota poenalia) made for the purpose of preventing certain sins.

These faculties, whilst intended to be exercised in favour of those who propose to go to Rome for the purpose of gaining the Jubilee indulgence, are subsequently extended during the period when the Jubilee may be gained at home by those who did not make the visits to the basilicas of the Holy City. In this case the Ordinaries of the different dioceses throughout the world are directed to publish special regulations for their respective flocks, containing detailed facilities, visits to particular churches, etc. This will undoubtedly be done before the end of 1899.—American Ecclesiastical Review.

The Support of the Catholic Press.

In dealing with the question of the co-operation of all sections of Catholics, in promoting the work of the Catholic press, the London Monitor, which somewhat comprehensively, claims to be the Catholic

organ for Great Britain, has something to say as applicable to the English speaking Catholics of Canada, as it seems to be to the Catholics of the Mother Isle. After claiming the right to deal freely, even with party politics, if they chance to come its way, it offers these very sensible remarks:

"Having, therefore, explained our position on the matter, we think we may therefore venture to appeal to the clergy, as well as to other sections of the Catholic community, to take a more active interest in the work of spreading Catholic literature and Catholic newspapers. We do not ask them especially to purchase publications or to recommend them, although, of course, we shall be very glad if they do so; but it must surely strike everyone as a shortsighted and unfortunate policy to stand by and see our Catholic homes invaded by Godless literature, our Catholic youth of both sexes more or less degraded and demoralized by it, and to see even grown up Catholics, wax cold and indifferent under its influence, without taking some step to supply an antidote? And the only effective antidote is sound and healthy Catholic reading.

It is impossible, of course, to make a Catholic newspaper consist only of matters referring to the Church and the Presbytery. In sketching out an ideal Catholic journal, our Holy Father the Pope, expressly warned Catholic journalists against attempting to make a Catholic newspaper of that type.

Such a paper will not be bought. A Catholic journal must deal from a Catholic point of view with questions of the day, political, social, and industrial; it must be a chronicle of the week's news; it must give attention to fiction, to sports, to books, and to a multitude of things that are not in themselves expressly Catholic; but which interest Catholics as they interest other members of the community. When these subjects are treated of in a Catholic tone, or at least are shorn of anything injurious, and while, in the same publication, we are able to give attention to the purely Catholic questions, we can hope to interest Catholics in buying our publications and support them, and to exclude from their homes other publications of a character that may be mischievous and harmful.

Our aim is, therefore, to make popular newspapers for the masses of the people, papers that will attract the attention of even the poorest of our Catholic population, which will provide suitable reading for them, and that will not repel them by being over their heads or so "goody-goody" that young and old will be inclined to avoid them. These are the lines we have deliberately adopted, and they are the lines upon which we intend to proceed. No doubt we have not the approval of everyone for our policy, but that is unavoidable. What we do contend is—and we defy anyone, no matter how much they differ from us, to deny it—that our papers, at any rate, are Catholic in tone and feeling, and create a Catholic atmosphere around them, and that, however much some people may dissent, say, from our political views, they are bound to admit that, in this respect, we preach no doctrine that is un-Catholic. We are free to hold opinions in politics of the most advanced character, so long as we do not conflict with Catholic teaching; and after all, even the politics of the non-Catholic Press, whether they are on one side or the other, are not always such as Catholics can heartily approve of.

Our claim upon the support of our fellow-Catholics is, therefore, we think, a strong one, and we shall continue to urge it with all possible energy, until we succeed in accomplishing our purpose, which we can do no harm by restating, namely—

To secure that a Catholic publication of some kind, shall find its way once a week into every Catholic home in these countries."

Church Music

THE QUESTION OF PLAIN CHANT.

In February, 1898, the Archbishop of Cincinnati appointed a commission with the object of eliminating the defects and abuses in the music used during Divine service. The pastors of the archdiocese were instructed to "send to the rev. chairman a complete list of all the music used in their churches during High Mass, Vespers or Benediction of the Blessed Sacrament, with the name of the publisher, place and date. We have just received from the secretary of this permanent commission, Rev. F. Schmidt, St. Bernard's church, Taylor's Creek, Ohio, a copy of the "First Official Catalogue of Church Music" that has been examined by the commission, and find that out of 871 compos-



Makes the food more delicious and wholesome

itions that passed under review 250 of them were rejected. The Most Rev. Archbishop in a circular enjoined, that after the first Sunday of Advent this year "no other music must be used in liturgical service in the Diocese of Cincinnati but what is either contained in the approved liturgical books of the Church or is given as accepted by our Church Music Commission, in this and future reports." We shall in a future issue give a portion of the Masses that are rejected. We learn from our exchanges (English, Irish and American), that the clergy are taking active measures to banish the "exceedingly figured music with its endless repetitions, so distasteful in their effect on the assembled faithful, and defeating the very purpose for which it was ordained, namely, to arouse sentiments of devotion and prayerful worship. This is a move in the right direction, for it is not a notorious fact that in the majority of our English-speaking churches there is much music in use which could not pass unchallenged through the inspection of such a commission?

Father Moloney, at the request of our representative kindly dictated the following statement in the case for Plain Chant. He said: "The case for Plain Chant is this: Elaborate figured music is obviously not in perfect accord with the requirements of Catholic worship, for although it may be excellent as music, music employed as part of a great system must be in perfect keeping with the other elements in that same system. Elaborate figured music is not so. But is Gregorian music? Those of us who are helping on the present movement believe that it is, if thoroughly and rightly understood; but we contend that Gregorian music was practically lost to the world since the fifteenth century, and that such remnants of it as exist are very imperfect.

The monks of the Abbey of Solesmes in France, seeing that Gregorian music, as commonly understood, was, quite inartistic and, indeed, barbarous, and believing that the ancient plain-song must have been beautiful, felt that the subject must be studied afresh and in its sources. They set themselves to copy the manuscripts of the Middle Ages, and from the results they obtained they set themselves to execute the chant. The result has been that first-rate masters have found in the chant as interpreted by them an exquisitely beautiful art almost unknown to the modern world, while, for all the theories and principles they advanced, the monks of Solesmes were able to bring historical proof from the manuscripts of the Middle Ages.

We believe that, taught and executed on these principles, Plain Chant, as well as being the best setting for the services of the Church, may again become truly popular, for these principles make it music of the most perfect, melodic kind, and as surely an art as the most elaborate compositions of the modern masters. But we hold Gregorian music must be thoroughly studied and treated with as much seriousness and care as the best figured music, and that, so treated, it will soon become popular amongst all persons of taste."

Unum E Pluribus.

It is not often that one is privileged to behold in the flesh a veritable martyr—one of those fulfilling the early Christian idea of the title, that is to say, a physical sufferer for the cause of Christ. Such was our privilege a few days ago. A priest came to us who not only was a martyr, but is one. A voluntary exile for nearly thirty years among fierce pagan savages, Father Brabant, a fine specimen of the German priest, devotes all his days and all his energy and all his intellect to the sublime purpose of lifting those poor people out of the mire of an animal existence and bringing them to the knowledge of the true God and the Saviour of the human race.

His life was cast among the Indians at Hequetat, on the west coast of Vancouver Island. There since 1874 he has lived continuously, seldom seeing a white man and 150 miles from the nearest white settlement. His endeavors to teach and Christianize the Indians have been unceasing. He has learned their language and compiled a dictionary and translated prayers into it. Some of his experiences have been not merely thrilling, but frightful. Here are a few instances: A ship wrecked on the desolate shore brought to him the Christian duty of burial of the drowned sailors, and the timbers of the wrecked ship gave him timbers to build a church. Later on an epidemic of small-pox broke out among the Indians, and he alone buried the bodies, for the Indians themselves would not go near them. One day after this the young chief of the tribe borrowed the missionary's gun, and when he went to get it back the chief, while talking in apparent friendliness with him, shot him through the hand, smashing it to a shapeless mass. The missionary went to the shore a little distance to bathe his wound in cold water. He had no other thought than that the wound was an accident. While stooping down bathing his hand the chief fired the other barrel of the gun and filled his back with shot. Much of the lead is still imbedded in Father Brabant's back. The act, he says, was merely the wanton freak of an Indian, and meant no malice toward him.

When Father Brabant went to this dreary Thebaid the natives were "blanket Indians," now they are civilized. Before his coming they plundered wrecked vessels and killed those who escaped. Now they are his faithful assistants in saving life and property. Last year with the help of his Indians he saved thirteen members of the crew of the steamship Cleveland. Stationed where he is, besides being a priest, he is practically an unpaid life-saving officer. Sailors wrecked there are received into his house and given of his scanty stores, and he seldom receives any recompense. Father Brabant is one of a vast number of Catholic priests who vol-

untarily preclude. What a noble battalion of saintly soldiers! How immeasurably braver, more glorious than the bravest wearers of the warrior's laurel!

This sublime soldier needs only a little fund to help him to teach his Indians in Vancouver. He wants to erect a school-house for them. Surely there will be many willing to help.—Standard and Times.

The Times-Standard, a journal which so creditably represents the Catholics of Philadelphia, has discovered that the Social Science Congress has even larger ambitions than that of mortal diseases to die without the help of the doctor. It appears that one speaker advocated the erection in every city of a "suicide house," in which people might find "every means at hand for making their exit out of the world with dignity and comfort;" the house to be provided with a crematory and all sorts of rapid-action poisons. Another declared that giving in charity is a crime; that those who are unable to support themselves should be "encouraged to commit suicide; . . . if some of them cling to the outworn superstitions about God, punishment hereafter, etc., they should have poison administered to them in their food." Thus the "right" of a man to commit suicide passes nimbly into the right of a man to commit murder.

Though we dislike a superfluous paragraph, we will say that the man who composed this interesting congress were atheists.—Ave Maria.

The happy metaphor of Bishop Gallager, of New Zealand, in which he compared apostolic succession to the electric cable which must be unbroken if it is to transmit its message safe, was recently quoted in this magazine. Another that deserves to stand beside it came from the late Edward Lussing, an editor of Bowling Green, Ky. "The Church," he said, "is like a pipe-line (a comparison easily understood in the oil region) that gathers its doctrine at the source, and has brought it down pure and incorrupt, to the present time." Mr. Lussing, as we learn from the Catholic Universe, was a broad-minded Protestant, who prepared a mission for non-Catholics at Bowling Green, and who induced the Methodists to permit the priests to use the hall in which they usually held services. The Methodists generously consented, and the mission was begun. Mr. Lussing died two days before it opened, but his beautiful Christian spirit prepared for him the great glory of dying in the true Church. R. I. P.—Ave Maria.