

THE CHARLOTTETOWN GUARDIAN

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Morning Maxims
One does not choose friendships; they grow spontaneously.

WEDNESDAY, APRIL 19, 1933.

THE FAMILY COURT

One of the measures adopted at the last session of the Provincial Legislature was an Act to provide for the establishment of a Family Court for the purpose of dealing with juvenile delinquents and neglected or dependent children, the purpose being to remove these cases as much as possible from the atmosphere of the police court, and to exert moral rather than legal pressure on delinquents. The Act was introduced at the request of the Children's Aid Society and provides for the appointment by the Lieutenant Governor in Council of one or more competent persons (not necessarily lawyers) to act, without remuneration, in a judicial capacity. Juvenile delinquency is defined under the Act as applying to "any child who violates any provision of any statute of this Province, or of any by-law or ordinance of any municipality within the Province, or who is guilty of any sexual immorality or any similar form of vice, or who is liable by reason of any other act to be committed to any industrial school or juvenile reformatory under the provisions of any statute of this Province." Sec. 9, subsection (2), sums up the purpose of the Act by providing that "where a child is adjudged to have committed a delinquency he shall be dealt with, not as an offender, but as one in a condition of delinquency and therefore requiring help and guidance and proper supervision." The Act is to come into force by Order-in-Council and proclamation in the Royal Gazette.

DANES IN GREENLAND

A despatch from The Hague says Denmark's title to eastern Greenland has been confirmed by a decision of the Permanent Court of International Justice in her favor in a dispute with Norway over its ownership. The Norwegians conceded Danish sovereignty over the remainder of Greenland, but contended that Norway was entitled to a portion of eastern Greenland. A Norwegian expedition had landed there in 1931, and it was contended that Denmark had never confirmed her ownership by colonizing the territory. The court found that Norway's declaration of occupation, and any steps which had been taken in pursuance of that declaration, constituted a violation of an existing legal situation and were accordingly unlawful and invalid. The decision was reached by a vote of 12 to 2.

EDITORIAL NOTES

Two crates containing nineteen live ptarmigan have been shipped from Manitoba to Halifax, where, according to the Canadian National Railways magazine, it will be determined if these beautiful game birds can be successfully raised in the Maritime Provinces. The ptarmigan is a shy bird and such is its modesty that it changes the color of its plumage to blend with its surroundings in the Summer and Winter seasons so that it may escape notice.

According to a press despatch from Montreal, the Canadian Chamber of Commerce expresses "disappointment and concern" because more drastic reduction of expenditures has not been made by the Federal Government. Was it not this organization to which Mr. W. M. Lea, Provincial Opposition leader, referred when he said, in the course of his remarks on the Draft Address at the last session of the Legislature: "We are facing a very serious financial situation. We have seen this situation develop some very wise critics, men who

NOTES BY THE WAY

Mr. MacDonald and Mr. Roosevelt, says an English exchange, must not be expected to pull rabbits out of their hats for the public gaze. The Premier's mission is doubtless exploratory and an effort to improve the state of public opinion on these delicate matters. Upon the response which it receives in both countries and on the Continent will depend, to no small degree, the measure of success which may be expected from the meeting.

There's a genuine human touch

in our new diplomacy. The Democratic President of the United States invites Ramsay MacDonald, Britain's Prime Minister, to eat and sleep at the White House while in Washington, and adds: "Bring any of your family you may desire." In the past hundreds of "parleys" have been held at the Executive Mansion, luncheons and dinners have never been neglected. But the sort of personal hospitality that Britons understand has never prevailed.

As President Roosevelt declares,

every Government employee or beneficiary, and all citizens of the Republic, are called upon to contribute to the maintenance of the nation's credit and the restoration of national prosperity. President Roosevelt has been strengthened, not weakened by his bold economy program. The savings he has effected thus far aggregate about \$850,000,000. His pledge to balance the Federal Budget is to be redeemed, apparently, unless Congress enacts legislation which involves squandering with one hand what the other hand seeks to save.

If Europe can be kept right-side-up,

and the affairs of the western nations ironed out, the Far Eastern question will settle itself. Unity of the white races is a prime requisite to a reasonable adjustment with the Asiatic pressure. If no unity can be attained, then the United States will be obliged to face the Asiatic problem single-handed. The first question to decide is whether one quarter of the world's people, those residing in Europe and North America, can stick together and settle their differences. If they cannot we shall have to settle our own affairs alone.—Boston Globe.

An amazing policy of regulating

the hours of labour, says the Washington Post, in industry, has been adopted by the Senate. Under the pretense of regulating interstate commerce the Senate voted to restrict industrial workmen to a 30-hour week for two years. The power to fix the hours of labour is the power of enslavement. If Congress should surrender to the demands of the radicals to fix laws, it will next be asked to fix wages. By this means a Federal bureaucracy could control both industry and labour. Worthy motives do not justify such an assault upon the freedom of the individual in America. Soviet Russia thinks its motives are worthy when it forces men to work. The only essential difference between the two policies is that the Soviet forces its working men to labour for excessively long hours, while the Black Bill would force working men to be idle during part of each week. Both situations are intolerable when imposed by law.

In Oppositionist quarters and in

certain sections of the press the Federal budget, recently introduced by the Finance Minister, has been subjected to a considerable amount of ill-informed criticism. It is perhaps natural that in a time of economic depression, when taxes are hard to bear, people should resent additional levies and call for "drastic retrenchments" though such retrenchments have heretofore brought forth resounding complaints in communities where such economies have been enforced.

Nazism in Germany has taken

another step. The students of the country must come under the government in the matter of organization and supervision. Leaders are to be appointed from above and not to be elected. The exclusion of students of Jewish extraction from the organization was to be expected. The inclusion of Austrian students indicates a pan-Germanic trend to Hitlerism. With a four-year dictatorship before them the Germans are likely to become acquainted with many other phases of official interference.

can see that all governments should be roundly condemned for their expenditures in the past, and this criticism comes from many people who are doing their utmost to urge such expenditures as have been made?"

That Body of Hours



By James W. Barton, M.D. THE SPRING TONIC

Perhaps you wonder if the Spring tonic that is given to youngsters and which many adults also take is necessary to health. Just what the season has to do with taking strong purgatives and also blood building medicines may be hard to understand.

Yet there is no question but that a great many youngsters and adults also, do seem to need a Spring tonic. Some years ago I wrote a magazine article called "Getting Rid of the Winter Surplus", the idea being that as most of us eat more food and do less work outdoors we take on a few pounds of extra weight. As a matter of fact this extra three to five pounds in one of the average weight is really an asset as it helps retain the heat in the body, gives an increased resistance to colds and other ailments, and is worth something in preventing winter ailments which might reduce our strength too much.

When the warm weather comes this little extra weight soon disappears and does not accumulate again until the arrival of the cold weather.

However a large number of individuals eat much too heartily in the cool weather, do very little work, and by Spring are very much in need of something to rid their systems of the effects of too much food, and often very rich food.

Too much food with little exercise means too many waste products in the body, and it is waste products (whether from hard work or too much food) that tires you. These wastes are absorbed into the blood and it is this blood (containing too much waste) that supplies every cell in the body. In other words your blood is you.

No wonder then that in the Spring after months of heavy eating there is this depressed, tired out feeling, often called "blue funk." Nature has done her best, but by the time the warmer weather arrives, the system may be "clogged" just like a furnace. It is therefore good sense to do two things. First, take some purgative such as Epsom or Rochelle salts, for a few days. Second, use some good tonic or blood builder.

However, a better plan is to not overeat during the cold weather, get outdoors as much as possible and let the oxygen burn up the wastes instead of letting them accumulate in the body.

THE HOLY YEAR IN ROME

Sr.—On Christmas Day of last year, in the midst of the joy which the anniversary of the birth of the Divine Infant brought to the hearts of all christian people, His Holiness Pope Pius XI drew the attention of the world to another anniversary in the life of the God-Man—apparently a sadder one—but really a more glorious one—the anniversary of His death. In a message that was received with joy in every part of the world, he proclaimed a forthcoming event that will take its place among the great world events of modern times. Recalling that the year 1933 will bring the nineteenth hundredth anniversary of the death of the Redeemer of the world, he proclaimed an extraordinary Jubilee Year to begin on Passion Sunday, April 2nd, and invited all his children to come to Rome to celebrate with him that glorious anniversary and share in the spiritual gifts which he will so lavishly bestow upon them. Millions will come and will thank God that they are able to do so, while other millions, their eyes focused on Rome, will follow what transpires from afar off and in their hearts will long to be there.

Since it will be my privilege to be in Rome during those days, I thought it would be a useful thing to contribute to your valuable paper two or three short articles on the significance of the year of Jubilee proclaimed by the Holy Father and on its most important ceremonies which I shall explain and attempt to describe. I feel that they will be of vital interest to the large number of your readers who are his spiritual children and of general interest to all who seek an intelligent grasp of the significance of great world events.

These years which in the beginning were known exclusively as Jubilee Years, came in the course of time to be known also as Holy Years, on account of the great spiritual favors that could be gained at those times, and both names are now officially applied to them. While it is certain that their origin is to be found in the jubilee celebrations of the Jewish people, it is on the other hand impossible to trace any continuity of observance of them from the beginning of the christian era until the first year of the fourteenth century, though the proclamation of the jubilee in 1300 appeals vaguely to precedents of past ages.

In Lev. XXV, 10, we read "Thou shalt sanctify the fiftieth year and shalt proclaim remission to all the inhabitants of thy land for it is the year of jubilee." Every seventh year like every seventh day was set aside for special observance, but the year following seven cycles of seven years was to be kept as a Sabbath year of special solemnity. For the Jewish people it was a year of remission or universal servitudes; every household recovered its let members; Hebrew slaves were set free and debts were remitted. It is this same conception wholly spiritualized which forms the fundamental idea of the Christian Jubilee.

The first definite record we have of the observance of a year of jubilee in the christian era is the one proclaimed by Boniface VIII on February 22nd, 1300, though as we have said, vague reference is made in the proclamation to previous similar celebrations in past ages. From this time to the present day a continuity of observance can easily be traced.

The time for the observance varied during the century and a half following the jubilee of Boniface VIII. He ordained that it should be celebrated every hundred years. This was later changed to every fifty years so that most people could enjoy at least one in their lifetime. A later ordinance fixed the time at thirty three years, similar to the years of Our Lord's life on earth, and finally, Paul 2nd definitely fixed the time of ordinary jubilees to be each twenty-fifth year of each century and it has remained the same ever since. The jubilee of 1450 is specially remembered in history or account of the terrible accident which occurred when hundreds of pilgrims were trampled to death or fell into the Tiber during a panic on the bridge of Castel Sant' Angelo. One good effect which resulted from this unfortunate occurrence was a great improvement in transportation facilities, and the visitor to Rome today enjoys all the comforts and conveniences of a modern big city.

There was only one jubilee year proclaimed during the nineteenth century, that of 1825. The jubilee

PUBLIC FORUM

This column is open for the discussion by correspondents of questions of interest. The Charlottetown Guardian does not necessarily endorse the opinions of correspondents.

WHEN I WOULD IMAGE

When I would image her features, Comes up a shrouded head; I touch the outlines, shrinking; She seems of the wandering dead.

But when love asks for nothing, And lies on his bed of snow, The face slips under my eyelids, All in its living glow.

Like a dark cathedral city, Whose spires, and domes, and towers Quiver in violent lightnings, My soul basks on for hours.

—George Meredith.

of 1800, 1850 and 1875 were omitted on account of political disturbances. With these exceptions they have been uniformly maintained from 1450 till the present day and the Holy Year of 1925 is still fresh in the memory of all.

These jubilees are classed as "ordinary" and "extraordinary." An ordinary one is that which occurs each quarter of a century and is celebrated for a whole year in Rome and then extends to the whole world, usually for a shorter time, though the jubilee of 1925 was extended to the world for a whole year. An extraordinary one is that which the Holy Father concedes at his own discretion. It usually marks some important event in his pontificate, or commemorates some solemn anniversary and is also the name applied to the jubilee following the Holy Year in Rome. It is customary for these jubilees to be celebrated both in Rome and throughout the world, excepting the one immediately following the ordinary one, which is not celebrated in Rome though all who profited by the one in Rome may do so again outside the city.

The jubilee, therefore, of 1925 was an ordinary one, while that of 1926 was an extraordinary one as was also the one of 1929, which was conceded to commemorate the fiftieth anniversary of the ordination to the priesthood of Pope Pius XI. The present one is extraordinary from two points of view; it is not the one of the twenty-fifth year but is granted in commemoration of the nineteenth hundredth anniversary of the death of the Redeemer; nor does it follow the customs of extraordinary jubilees for its indulgences can be gained only by a pilgrimage to Rome.

It might also be noted that the nature and extent of the privileges of a jubilee depend entirely upon the provisions outlined in each particular Bull of proclamation, though the terms ordinary and extraordinary are now incorporated into the general discipline of the Church.

Though this extraordinary jubilee is to be celebrated only in Rome, nevertheless provision is made as usual for many of those for whom a voyage to Rome would be impossible or very difficult. Among those specially provided for are the sick and infirm, religious sisters, those earning their daily bread by manual labor which they cannot leave, those over seventy years of age, and many others.

It is not within the scope of this short article nor is it my intention to give a doctrinal explanation of the favors of a Jubilee. It is understood, of course, that when indulgences are spoken of they have no reference whatever to an "ipsa facta" remission of the guilt of sin upon the performance of certain works. The ordinary means for the remission of sin is laid down in the Divine positive law

and over that the Holy Father has no control save in so far as he is its interpreter in the light of Apostolic tradition. The indulgences refer to the remission of the temporal punishment due to sin and pre-suppose the remission of the sin itself at least before the completion of the works prescribed. The special faculties granted to confessors for the remissions of sins and censures of those truly repentant and the indulgences granted for the performance of certain specified works are the essential privileges of a jubilee.

While the special anniversary commemorated is the redemption of the human race, other holy events which transpired in the same year, both before and after the death of Christ, are also recalled. The institution of the Blessed Eucharist and of the priesthood at the Last Supper; The giving by the dying Christ of His Holy Mother Mary to be the mother of all mankind; His glorious resurrection which is the foundation of the christian faith and our hope of a glorious resurrection; The giving to the Apostles of the power of forgiving sins; The conferring of the Primacy on Peter and his successors; The ascension of Our Lord into heaven; The descent of the Holy Ghost and the first miraculous evangelical preaching of the Apostles; Of all these things we are reminded, and, as we read in the letter of proclamation, "What things are holier; what more worthy of celebration? From these wonderful things accomplished and from these Divine gifts with which the life of Jesus Christ came to an end, a life came to us which is a true life; and a new order of centuries was given to the universal brotherhood of mankind."

It is true that the date of the death of Christ is not known with certainty. While a great number of historians and scriptural writers hold for the year 33, a number of others believe that the event is to be attributed to the years 37 or 38. The great Pontiff Pius XI would certainly not allow an historical dispute of little moment to prohibit the celebration of the anniversary of such a glorious event. The present jubilee in no way prejudices further historical research and the Holy Father in his address



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at Christmas disposed of the matter in a practical way when by said, "If the men of 2033 by reason of the finding of new historical documents are able to fix definitely the date of the death of the Redeemer, they will know how to do their duty; at the present time we men of 1933 have ours to perform."

The land of Palestine, the scene of the earthly life of the Master is not to be forgotten on this glorious anniversary and the Holy Father desires that frequent pilgrimages be made to its holy places where are preserved so many precious relics of His passion. Many of the privileges usually suspended throughout the world during the progress of a Holy Year in Rome, will remain in force in Palestine.

These few lines will, I hope, give to many a more intelligent grasp of the significance of the events that will transpire in the Eternal City, and aid in a better understanding of the items of news which will soon be flashed around the world telling of the opening of the Holy Year.

A Holy Year is of more than passing significance in these strange and troubled times through which we are passing. It is another call to the realization of the fact that a spiritual renovation must be the foundation of any successful work for the betterment of the social order. There are too many alas, who look for a "way out" of troubles while quite content to forget about the "way in." The spirit of the jubilee is contained in the words of Him whose glorious work of redemption is being commemorated "Seek ye first the kingdom of God and His Justice and all these things will be added unto you."

The event which opens the Holy Year is the opening of the Holy Doors. I hope to have the privilege of assisting at the ceremony and if time permits and I do not trespass on your space, I will send for the benefit of your readers a short explanation and description of it.
I am Sir, etc
PATRICK McMAHON
Canadian College, Rome
March 25, 1933

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