

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCT. 2, 1901.

Vol. XXX, No. 39

Calendar for Oct. 1901.

MOON'S CHANGES.
Last Quarter, 4th, 4h. 52m. evg.
New Moon, 12th, 9h. 11m. m.
First Quarter, 20th, 1h. 55m. evg.
Full Moon, 27th, 11h. 5m. m.

Day of Week	Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Tuesday	8	7	5	29	0	42	13 35
2 Wednesday	10	25	1	44	15	28	
3 Thursday	12	23	2	25	16	28	
4 Friday	13	21	3	24	17	47	
5 Saturday	15	19	4	44	19	02	
6 Sunday	16	18	5	19	20	55	
7 Monday	17	16	7	38	20	55	
8 Tuesday	19	14	8	50	21	40	
9 Wednesday	20	12	9	58	22	15	
10 Thursday	21	10	10	38	22	51	
11 Friday	22	8	11	18	23	21	
12 Saturday	23	8	11	18	23	21	
13 Sunday	24	7	11	07	23	56	
14 Monday	26	5	12	12	35		
15 Tuesday	27	3	0	16	19	12	
16 Wednesday	28	1	0	28	13	49	
17 Thursday	30	0	1	09	14	29	
18 Friday	31	0	1	29	15	18	
19 Saturday	33	0	2	02	16	09	
20 Sunday	34	0	2	49	17	10	
21 Monday	36	0	3	06	18	15	
22 Tuesday	37	0	3	24	19	13	
23 Wednesday	38	0	3	54	20	13	
24 Thursday	40	0	4	10	20	59	
25 Friday	41	0	4	19	21	40	
26 Saturday	43	0	4	10	22	19	
27 Sunday	44	0	4	31	01	25	
28 Monday	45	0	4	11	01	23	
29 Tuesday	47	0	4	12	04	58	
30 Wednesday	49	0	4	39	13	39	
31 Thursday	50	0	4	37	0	34	14 22

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The best proof that

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has extraordinary merits, and is in good repute with the public, in that it is EXTENSIVELY Imitated. The imitations resemble the genuine article in appearance only. They lack the general excellence of the Genuine.

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Modern Catholicity in Scotland.

BY DOM MICHAEL BARRETT, O. S. B., FORT AUGUSTUS, SCOTLAND, IN DONAHOE'S MAGAZINE.

That the Catholic Church is fully alive to the danger which beset the fervent practice of the Faith by the youth of the present day, is evidenced by the help and encouragement afforded by those high in authority to the various clubs, societies, leagues and brotherhoods established in the various European countries for the guarding of young Catholics from the anti-Christian influences now so rife. As to Great Britain, there is reason to fear that the danger, though different in kind, are certainly existent there also.

Half a century ago, the many irksome disabilities under which British Catholics were suffering, were swept away by wise legislation. It is, however, to be feared that the change has not had an altogether beneficial tendency upon the spirit of this generation. We enjoy, now, comparative freedom in the exercise of religion; education is in our own hands, the open and unimpeded practice of even the non-essentials of our Faith, in the display of religious vestments and emblems in public processions in our streets, and in the not infrequent wearing of the religious habit in public by men as well as women; such are some of the signs of this freedom. Catholics are able to take part with their fellow countrymen in artistic, literary, or scientific pursuits, and to practise with equal rights any of the professions. The Faithful of Great Britain, in a word, enjoy greater freedom than the dwellers in any professedly Catholic country of Europe, with the exception of the little island of Malta. For the majority of those amongst whom we live are no longer led by ignorant bigotry in their treatment of us; they mix with Catholics, as with others, in social functions; they will even speak at times, with some enthusiasm, in admiration of the aesthetic side of our Faith. The change, it is true, has come rather from indifference than conviction, but still, such are its results.

Now, in the judgment of experienced men, it is this very toleration which, in many instances, has proved a curse rather than a blessing. Some of our younger Catholics, they will tell us, for the sake of the social advantages now within their reach, are at times tempted to pare down to a minimum the practice of such religious duties as might interfere with those advantages, or at least to keep studiously in the background any point in connection with Catholicity which might tend to their own disparagement by shocking prejudice or arousing ridicule. The result in such cases must needs be the weakening of faith and the loss of some of that staunch conservatism with regard to religion, which was so distinguishing a mark of the Catholic ancestors three centuries back, and which lingered on unimpaired till within the memory of the oldest among us. This is to be seen, we are told, in the apathy displayed by so many of the younger generation towards the numerous branches of activity on behalf of the Church in which both sexes are able to find scope for the energy and zeal which staunch Catholics should always be willing to place at the disposal of their pastors. The complaint has often been made of young English Catholics; it is for us to examine how far the charge holds good with regard to the youth of Scotland.

It is necessary to bear in mind, from the outset, that the northern kingdom is greatly behind England in what we may style Catholic progress. One example only will suffice to show this. Whereas, England has already celebrated the golden jubilee of the establishment of her new hierarchy, Scotland has possessed her own properly constituted bishops for little more than twenty years. The wonderful advance made by the Church in the southern kingdom is undoubtedly due to the Oxford movement, and in the north there has been as yet no equivalent motive power. But there are other reasons for this difference. The Reformation in Scotland was far more radical than in England. The Scotch Calvinists swept away, as far as they could, everything "Popish"; churches were ruined and desecrated, the priesthood abolished, ritual scorned—religious traditions, in short, completely ignored, whereas in England the professors of the new religion retained the material buildings, a smattering of the doctrine and ritual and, to some extent, the external government with the traditional titles of officials customary in the Catholic Church. The result was that while England, in after years, was to see Protestants claiming to be the lineal descendants of the Ancient Church, the majority of Scotsmen were to refuse to believe that

their religious ancestors had ever been Catholic at all. It is easy to see why the Church has been of slower growth in Scotland, the scanty remnant of the Faithful there, while suffering the same penalties for their recusancy as their brethren in the south, had to struggle against a force of prejudice, comparatively greater, by reason of the wider gulf which lay between the beliefs of the opposing parties.

The Catholics of Scotland, at the present day, are made up of three constituent elements. There are the Highlanders, the Lowlanders and the Scotch-Irish; each group has its own characteristics, and each must be considered apart in estimating the quality of the Catholicity exhibited by the classes that compose it.

With regard to the first of these elements, we may roughly specify as Highlanders the people inhabiting the western isles, and the midland, north-western and western counties of the mainland lying between the Grampians and the Moray Firth. Of Celtic race, they have clung with laudable tenacity to their ancient language, traditions and customs from generation to generation, and more praiseworthy still, have maintained in their remote islands and secluded glens the practice of the Ancient Faith, with a stubborn persistence that has been unacquainted with the modern world.

Consequently, we find that this day, whole districts and entire islands in Scotland where Catholicity is the only religion to be met with, while across the Atlantic, thousands of the same race whose forefathers generously chose exile rather than apostasy, perpetuate the like characteristics in Nova Scotia and Newfoundland.

It is evident, at first glance, that such a people must be deeply religious. Persecution, indeed, induced a certain reticence with regard to outward demonstration of the faith rooted deeply in their hearts, and symptoms of it still appear in the conduct of most Highlanders whose lot is cast amongst Protestants. There is a shrinking from the mention of holy things before ungodly lips, hence they will often be seen to avoid terms the practices of religion; to "go in" means to go to confession; to "go to church" or to "sermon" (even) means to hear Mass. Yet there is no shyness about such things between the dwellers in districts wholly Catholic, where each is perfectly outspoken to his neighbor regarding them. Indeed the familiar salutation of such "God bless you," and the constant pious ejaculation, "God helping me," accompanies all their expressed resolutions. Nor is there any lack of appreciation of the part of all Catholic Highlanders as regards even the luxuries of religion—if we may style them so; for they have been known to walk gladly and voluntarily a distance of thirty miles to assist at Pontifical Mass at midnight on Christmas Eve.

No one who has lived amongst Highlanders and studied the character of the people, can fail to love and admire them. Their ordinary life—occupied in quiet, pastoral avocations—induces a shyness with strangers, but under the calm exterior there is a deep fund of emotion, ready to well-up when stirred by religious enthusiasm. For their Gaelic prayers are full of poetry and abounding with unctious and are treasured up from one generation to another. Witness the beautiful hymn invoking the Blessed Trinity, St. Michael, St. Columba and the "golden-haired Shepherdess, Mother of the Lamb without spot," in which the people of Barra and the other Catholic islands publicly commend to God and the saints the welfare of their flocks and herds, as they lead them annually to the summer grazing grounds. Generous to a fault, they are ever ready to bestow upon the needy, staunch of purpose; they are a race given to unyielding friendship, even though, like all people whose affections are strong, they may be slow to forgive an injury.

The position of the priest in a Highland community is, as may be imagined, one of exceptional authority. The deep reverence and enthusiastic devotion with which the people regard their faith, extends to the person of the priest, and not

only in spiritual things, but even in many of the everyday affairs of life which even remotely concern his interest, his will is obeyed with child-like docility. Examples will show this better than pages of description. The writer knows one Highland priest who has often driven from the public house, on a Saturday night, the too indulgent members of his flock, and that with a liberal use of his "pastoral staff," nor was he ever gainsaid. Again it is still customary in some parishes for the priest to call to the altar rail, on Sunday, for public reprimand, the notorious delinquents of the week past. It is doubtful whether such a survival of the discipline of the Early Church could be found in any other European country, except perhaps, in some of the more secluded parishes of the kindred race in Ireland.

It is not astonishing, therefore, that the temporal interests of the priest should be regarded as the proper object of his people's care. That it is so is shown by the fact that in the country districts the rougher part of the farm work is accomplished for him by his parishioners, gratuitously. Should he need any carting done, he announces from the altar the different days upon which he desires the various farmers and crofters to assist; the whole parish again, will assemble to cut peat for fuel on the appointed "priest's moss-day" and so with other matters of a like nature. Brought up in such principles, the young Highlander regards the priest's interests as his own, and is not likely to be wanting when his help is needed in things that affect religion more directly. Is there to be a special feast day—some procession of the Blessed Sacrament for instance—the priest simply announces that help will be needed and scores of willing hands are at his service. The writer can never forget an occasion of the kind in which he was privileged to take part, and in which the cheerful readiness with which the young men of the glen devoted themselves to the needful labor, was as striking as their religious demeanor during the sacred function itself.

It is true that in such secluded districts as those we are now considering, the work required is very different in its nature from that so urgently needed in the cities and large towns; but whatever assistance the Highland priest may demand, there is always abundant good-will to supply it, and that, after all, is the question at issue.

The nature of the Lowland Scot is somewhat different from that of the Highlander. He too, is somewhat reticent, and his religion, as in ordinary duties of life, betrays little emotion—far less than the Highlander indeed. He is less impulsive, less, and more inclined to reason out his course of action. Nevertheless, he is just as earnest with regard to religion, and looks upon it as the first and chief duty of life. He will sit through the most impressive sermon, and perhaps betray no sign of the fervor which really stirs him; yet that he loves sermons, and even long ones, is proverbial. Whatever he puts his hand to is well done; for he is above all things earnest and trustworthy. It used to be customary, not so long ago, for Scotsmen to approach the sacraments twice or thrice a year only; then the preparation, on the part of some, occupied a whole day. Even now, when more frequent Communion is the more general practice, at least in the towns, it is not unusual for the penitent to spend half an hour in preparation, and a like space of time in thanksgiving, every time he confesses. Taking into consideration the difference in the nature of the people, there is practically the same diligent and careful exercise of religious duties and the same reverence for the clergy as among the Highlanders even though it be less visibly expressed. The opportunities for any work of importance on behalf of the Church, are not numerous except in the cities, and of these we must speak later. Lowland Catholics too, are fewer than those in the Highlands.

The third element which goes to constitute the Catholic inhabitants of Scotland, is largely in the majority. The Irish soldiers were introduced in the first instance by opportunities of employment which they were unable to find at home, and numbers cross over from the sister island year by year, led by like considerations. Coal mining, iron working, the manufacture of mineral oil and kindred works, afford employment to thousands in the southern counties, especially in the neighborhood of Glasgow and Edinburgh, in the mills of Paisley and Dandee and amid the mines of Ayrshire. Many of these emigrants have intermarried with the people of the country, but they perpetuate their national characteristics with

in many instances—their national family names. Those of mixed race unite the qualities of both peoples. The generosity and emotional fervor of the Celt is theirs by inheritance and the more practical and philosophical nature of the Scot is often wedded with the former traits. One may find many good examples of this Scotch-Irish race among the miners of the coal districts. They are generous, yet frugal; affectionate, yet not over demonstrative; but all of them are devoted to Church and priest, as a faithful man, worthy of the same, must needs be.

It is the custom in such districts to make a weekly collection from door to door for the support of the mission; for the congregation is of its nature migratory, depending upon the caprice of nature's generosity, and otherwise there could be no adequate provision made for priest and parish. It is characteristic of the miners that such collections never fail. It is no easy matter to visit weekly a certain number of families, when the work has to be accomplished after long hours of cramped posture and constant muscular action in the damp atmosphere of a coal mine. Another way in which they show willingness to help in church work is by taking part in the choir; this is, indeed, in all the country parts of Scotland, the chief means of assisting the priest in the actual services. For the rest, these people are generous and loyal towards their Faith and all that concerns it. All classes of the community, young unmarried men and women, as well as the more elderly, exhibiting an example of fervor and devotion of brightness of life, calculated to edify their Protestant neighbors.

All that has been said of Highlanders, Lowlanders and Scotch Irish, has been but an introduction to the real work of investigation. The bulk of the Catholics of Scotland must be looked for in the large cities of the south. The diocese of Glasgow alone, embracing as it does the counties of Lanark, Dumfriesshire and parts of Ayr and Stirling, contains as many priests and more than twice as many Catholics as all the other dioceses together. In 1900 the Catholic population of Scotland was estimated at 114,000, and of these 280,000 belonged to the diocese in question, while half of the remainder was supplied by that of St. Andrews and Edinburgh. Our enquiry as to the character of the young Catholics of the country is, therefore, chiefly concerned with the inhabitants of the two cities of Glasgow and Edinburgh; for, as to some extent in the past, so more certainly at the present day, the youth of the Highlands and Lowlands drift into the cities to find error and more remunerative employment than they can expect to meet with elsewhere. Moreover, the gathering together of Catholics in these centres of industry creates, at the same time, the necessity for church workers, and the material from which those workers are formed.

A glance at the nature of the assistance required from the laity shows that it is threefold in character; work for the Church and its services, labor on behalf of the poor and political organization. The helpers in each branch are chiefly drawn from the various Catholic confraternities; thus, for church work and for political energy there are the members of the widespread Catholic Young Men's Society, which while it has branches in all the chief towns, has one attached to each of the parish churches in the large cities. Some idea of its development may be gained from the fact that one only of the many branches established in Glasgow—that superintended by the Franciscan Fathers—numbers some seven hundred young men. These large bands, when properly managed, are well calculated to promote and maintain a thoroughly Catholic spirit in helping on any work that may be required from time to time. An equivalent nucleus of female workers is to be found in the numerous bodies of Children of Mary, existing in all the towns and attached to most of the churches in the cities. Other helpers are, of course, to be found outside such confraternities.

(Concluded next week)

J. B. Macdonald & Co., have removed to their new premises on Queen Street adjoining Norton's Hardware Store. Customers and others will please not forget to call when in Town, and get the lowest prices ever seen in Charlottetown on Overcoats, Suits, Underclothing and everything you want from the Hat to the Boots.—41

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A. L. FRASER, B. A.

Attorney-at-Law. SOURIS, P. E. ISLAND. MONEY TO LOAN.

AENEAS 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

ARSENAULT & MCKENZIE

Barristers, Solicitors, etc. (Late of the firms of Charles Bosse & Co., and F. V. Knox, London, Eng.) OFFICE—Cameron Block, Charlottetown. Aug. 20, 1899-7