

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 15, 1910

Vol. XXXIX, No. 24

"PERIQUE."

Dark Cut Tobacco in tins and packages. This is one of the **COOLEST SMOKES**

On the market. Try a 10 cent package. You'll enjoy it. All up-to-date grocers and druggists sell it.

HICKEY & NICHOLSON Tobacco Co., Ltd.
Ch'town, Phone 845. Manufacturers.



For New Buildings

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 Coal Company

RESERVE COAL.

As the season for importing Coal in this Province is again near, we beg to advise dealers and consumers of Coal that we are in a position to grant orders for cargoes of Reserve, Screened, Run of mine, Nut and Slack Coal, F. O. B., a loading piers Sydney, Glace Bay or Louisbourg, C. B.

Prices quoted on application, and all orders will receive our careful attention by mail or wire.

Reserve Coal is well known all over this Island, and is most extensively used for domestic and steam purposes.

Schooners are always in demand during the season and chartered at highest current rates of freight. Good despatch guaranteed schooners at loading piers.

Peake Bros. & Co.,

Selling Agents for Prince Edward Island for Dominion Coal Company.

Charlottetown, P. E. I., April 21, 1909-41

Spring & Summer Weather

Fall and Winter weather calls for prompt attention to the

Repairing, Cleaning and Making of Clothing.

We are still at the old stand,

PRINCE STREET, CHARLOTTETOWN

Giving all orders strict attention.

Our work is reliable, and our prices please our customers.

H. McMILLAN.

Far-Sightedness

OR

Near-Sightedness

Uncorrected by glasses, imposes a severe tax on the eyes, which are needlessly weakened by the strain involuntarily

trying to misuse them. Defects in vision grow, like weeds, without cultivation, and it's dangerous to overlook them. Whatever may be thought of a tax on income, a tax on the sight will never do, as it is apt to leave taxers out of sight.

Should you need glasses, better have your eyes tested and fitted at once. You will find our prices quite reasonable.

E. W. TAYLOR,

South Side Queen Square, City.

Just Received

New Hat Pins, Ladies' and Gentlemen's Fobs, Chains, Locketts, Sterling Thimbles, Links, Bracelets, Brooches.

E. W. TAYLOR,

South Side Queen Square, City.

Souvenir Post Cards

Are a nice thing to send to friends abroad. We have a nice selection of City and Provincial views to select from. The following are some of the titles.

One color 2 cents each.

St Joseph's Convent, Ch'town	Bishop's Palace & Church
St Dunstan's College, "	Interior St Dunstan's Cathedral, Charlottetown
Notre Dame Convent, "	View of Charlottetown from Soldiers Monument
Hillsborough Bridge	Victoria Park

Colored Cards 2 for 5 cents.

Victoria Row, Charlottetown	Pioneer Family, five generations
Block House Point, "	Among the Birches
City Hospital, "	A Morning Walk, Bonshaw
Crossing the Capes	Trout Fishing
Str Stanley in ice	A Rustic Scene
Apple Blossoms	North Cape
Travellers Rest	By Still Waters
Beautiful Autumn	The Border of the Woods
Terrace of Rocks	Harvesting Scene
Catching Smelts at S'Side	A Shady Nook
Sunset at S'side Harbor	Surt Bathing, North Cape
Summer St, Summerside	Looking Seaward
High School, "	

We also have a large variety of Comic Cards at one cent each. Any number of cards will be sent by mail providing one cent extra is added for each 10 cards.

EUREKA TEA.

If you have never tried our Eureka Tea it will pay you to do so. It is blended especially for our trade, and our sales on it show a continued increase. Price 25 cents per lb.

R. F. Maddigan & Co.

Eureka Grocery,

QUEEN STREET, CHARLOTTETOWN.

Honor of the Home.

In the course of a lecture on the basm which separates Christian and Socialist, Rev. Robert Kane, S. J., of Dublin, said the material dwelling place of home had been transformed for those who dwell under its spell by the memories that nestle under the roof-tree, by the sympathies that draw closer round the hearthstone, into something more soft than silk, more precious than gold, something so sacred that it bears within it the blessing of Our Father in Heaven. 'Twas true there was no place like home, could they, then, at all realize what that strange savage system was which

would take and cause the very idea of home? The old idea that the State was everything and owns everything, so as not to leave the individual man any right except such as is conceded to him by the State—that old pagan idea has been adopted by the Socialist. That idea was distinctly contrary to natural law, as well as to the law of Christ. That idea was absolutely antagonistic to our idea of home. It would change our home into a mere lodginghouse, where, are fed and sheltered the submissive vassals of the State. Socialism had taken up that pagan idea, and pushed it even further than the pagan. For the pagan left the father home's master, and left the wife and child at home. Socialism would ruin the home, firstly, because it would rob the father of the home of his God-given right to be master in the citadel of his own home; secondly it would banish home's queen from what ought to be her kingdom; it would break the marriage bond, which alone could safeguard the innocence and the stability of the home; it would make the wife of the home practically a tenant at will; thirdly, because it would kidnap the child. Home had its rights even against the State. Home held its rights, not from the State, but from God. Home was a sanctuary where the State dare not enter. Civil society was only intended by nature to be the helper of a family, not its destroyer; to be in a right true sense a servant, but in no sense its owner. Hence those Socialist theories which would hand over the family and the individual to the supreme command of the State were false to reason and rebelled against right.

The State also had its rights, which are also sanctioned by nature's law. In the borderland between these rights what criterion must we take as standard of justice between the nation and the home? This first principle, that the rights of the home considered in themselves belong to a higher order, and are, therefore, superior to the rights of the State, but that when and where the outward social action of family rights would interfere in the same order of things with the rights of the State that action must cease and yield to the necessity of the common good.

The marriage bond was the one absolutely essential link in the union of the home. Here we come to the chasm which separates Christian and Socialist denied the unbreakable character of the marriage bond, and admitted that it could be undone at the mere will of those who have been married. That brought marriage down to the level of a dog. Divorce in its accepted sense was a breaking of the marriage bond, was a sin against God, an insult to woman, a step towards her degradation.

Divorce, in the Socialist sense, meant that woman would be willing to stoop to be the mistress of one man after another. It was shameful; it was appalling. Was the babe to become the child or the chattel of the State?

The lecturer quoted the writings of Socialists on the subject, and so these writings showed that in a Socialist State all boys and girls as soon as they were weaned were to be taken from their parents and brought up, boys and girls together, first in State nurseries, and then boys and girls together in State boarding schools, but brought up without any religion whatever. Thus the child would grow up a stranger to its father and mother, without the hallowed influence of a happy home, without any knowledge of God or of religion, to become a mere mechanical unit in the machinery of the State, or to become one more human brute moved only by human pleasure, deferred only by human pain, until its time should come to sink into a death of corruption less foul than was its life's sensuality, to be buried like any other human dog.

He asked Christian mothers and Christian fathers what they thought of that. If the State itself, with its Parliaments and its battalions, and its dreadnoughts, and its intrigues and its knaves, and its scoundrels—

The Necessity of Prayer.

As there was never a time when the world found itself without a religion, when prayer was unknown, or when men did not practice it. For prayer is an active element in the religious economy of the world, whatever from religion may assume. Some of the modern philosophers would make of prayer a sort of safety-valve by which the feelings of the heart may be vented out. They tolerate prayer on the principle on which some mothers send their children to Sunday school—because, although, of course, religion is only a "fancy" it does the little ones good, it keeps them together and teaches them to be neat and tidy.

Even this admission of prayer as something worth retaining in some sense or for some purpose, is but a feeble echo of the voice of humanity coming down to us through all time. It is a want of our nature, and therefore, it is a craving that comes out spontaneously from the soul. It is inborn in us like religion, with which it is inseparably bound up. Religion may appear and disappear, under different forms, true and false, but there has never been a religion in which prayer of some kind has not been given an important place and admitted as an essential element.

There are doctrines which reject prayer upon the plea that it is incompatible with the unchangeableness, knowledge and goodness of God on the one hand, and with the system of laws devised by Him for the government of the world on the other. "Do whatever we see," says Jules Simon, "it is impossible to take away from God His immutability and eternity. Prayers bring us no other good than to draw us nearer to God by meditation and love." Moreover, they ask, is not God all-seeing and does He not know our desires and needs? Is He not infinitely good, and will He not, knowing them satisfy the one if it be good for us, and provide for the others if they be real? But the theory of prayer implies either that God may not know, or that knowing them His goodness may not be able to grant them without our informing Him. These are some of the things that are alleged against the usefulness of prayer.

In the first instance prayer finds its opponent in a certain class of physicists who are remarkable for arrogating to themselves a monopoly of knowledge in physical matters, as if nobody else knew anything about them. Then there is a certain school of psychologists who maintain that mental phenomena are under laws as fixed as those that govern the physical world; and hence that it is no less irrational to pray for grace or against temptation than for fine weather or against a plague. A third school holds that peoples, no less than individuals, are guided and governed by an inflexible law. It is upon this theory that the philosophy of history is being taught in many places to-day.

Catholic doctrine looks at prayer from the rational standpoint of our relationship with God. When anything happens as the result of prayer it does not mean that then and there God has been influenced and His will changed, but that He had willed from all eternity that what happens should happen then, and happen through prayer. Nor is prayer offered as a reminder to God of our needs, as though they could be unknown to Him, but as the fulfilment of a particular law decreed by God. God has given us many things without asking for them. But it is for our good that He requires us to ask for some things for we thus acquire a confidence in Him, and at the same time acknowledge Him as the Author of everything we have.

Moreover, although physical science has made us acquainted with the laws of nature to a surprising extent, nevertheless all of the laws of nature are not known and never can be known by us. There are many which we know, while we do not know their full value. There are a thousand complications and circumstances that influence the action of forces on one another of which we are yet ignorant; but they are all within God's knowledge and under His power. What right then has anyone to say that God cannot, in this or that instance, in

answer to prayer, interfere with causes and circumstances which do not appear to us?

Once the reasonableness of prayer is established, when it is known to be an influence included in the Providence of God, all objections manufactured of test cases are worth little or nothing. The commandment of prayer having been given by God, since it cannot conflict with the omniscience and unchangeableness of God, or with the laws of nature as they are in the divine Mind, it follows that prayer possesses all the good and saving qualities attributed to it.—N. Y. Freeman's Journal.

Centenary of Indians.

The contemplated tercentenary celebration among the Indians of the Micmac tribe to occur on June 24th, will recall the most memorable event in the history of the tribe as three hundred years ago the first members received baptism at Port Royal, now Annapolis Royal, N. S. At their head was Grand Chief Memberton, who was baptized by the Rev. Jesse Fleche, a French priest of the diocese of Lunenburg. Twenty-one Indians were baptized on the 24th of June, but during the same year the number of converts reached one hundred and forty. To use the words of the Dean of the Canadian Hierarchy, Bishop Cameron, "his loyalty to the Catholic Church has ever continued to be simply heroic."

It is known that the Micmacs belonged to the large family of the Algonquins, which occupied half of North America, east of the Mississippi and which numbered about ninety thousand Indians. This interesting tribe of Micmacs was small, about four thousand souls, which their population at the present day. All other tribes are decaying and gradually dying away; the Micmacs tribe only is flourishing as ever. They are scattered in more than fifty reserves all over Eastern Canada—in the Gaspé Peninsula, New Brunswick, Prince Edward Island, Nova Scotia, Cape Breton and even Newfoundland.

The chief settlement is in Restigouche, in the Province of Quebec, and comprises one hundred and twenty families—about five hundred and ten souls. As the Indians own no land now in Annapolis, where the momentous event of their first baptism occurred, it was thought that Restigouche would be the most fitting place to commemorate it by the erection of a suitable monument. Moreover at Restigouche are stationed now the Capuchin Fathers, who were sent to Port Royal by Richelieu in 1632 to evangelize the Indians, to minister to the white settlers and chiefly to open at the King's expense, the first College or Seminary (as it was called) of New France. They were to receive free of charge thirty white children and as many Indians as would present themselves. It was so prosperous that in 1643 we find twelve Fathers stationed at Port Royal for the work of the college and missions among the Indians. Unfortunately war brought that great undertaking to an end in 1654.

Another attractive feature of Restigouche is the Sanctuary of St. Ann, where she had been honoured and visited for nearly two hundred years; those Indians who call her poetically "the Queen of all the Micmacs," will be glad to see in the monument to be erected there a new glorification of the mother of Christ and a new pledge of her powerful protection.

The detailed program of the solemn celebration to be held June 24th has been announced.—Oskot.

Commenting editorially on the opening of the Catholic University of Argentina, El Pueblo, of Buenos Aires says that the sacrifices cheerfully undergone by Catholic parents in educating their sons in Catholic schools and colleges were so often brought to naught by the disasters which befell the young men while attending the lectures at a non-Catholic university that the successful exertions of clergy and people towards establishing a truly Catholic university are the surest pledge of the future religious and moral well-being of the republic. "Thus will there arise an effective reaction against the crooked tendencies of our young democracy, and against the prevailing abuses, corruption, frauds and favoritism, which are the jairolles fruit of a school which extinguishes generous enthusiasm, kills lofty ideals, and repels all holy convictions for the sake of glorifying gross materialism."—America.

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

Blood Was Bad.

From impure blood comes Pimples, Boils, Ulcers, Tumors, Abscesses, Festering Sores, Rashes, Constipation, Headaches, etc.

Get pure blood and keep it pure by removing every trace of impure morbid matter from the system by using **BURDOCK BLOOD BITTERS.** Mrs. Fred. Biggs, Kingston, Ont., writes:—"I was completely run down, my blood was out of order, and I used to get so weak I would be compelled to stay in bed for weeks at a time. I could not eat, was pale and thin; every one thought I was going into consumption. I tried everything and different doctors until a friend advised me to use Burdock Blood Bitters. I did not have one bottle used when my appetite began to improve. I used six bottles. I gained ten pounds in two weeks. When I began to take it I only weighed ninety-three pounds. It just seemed to pull me from the grave as I never expected to be strong again. I will tell every sufferer of your wonderful medicine."

For sale by all dealers. Manufactured only by The T. Millburn Co., Limited, Toronto, Ont.

She—"What was that noise I heard in the hall last night?" He—"I guess, my dear, it was the day breaking."

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.

"Some say there is a sucker born every minute."

"I don't know anything about that," responded the eminent Trust magnate. "Nor do I care, so long as the birth rate of ultimate consumers remains as satisfactory as it is."

Sprained Arm.

Mary Ovington, Jasper, Ont., writes:—"My mother had a badly sprained arm. Nothing we used did her any good. Then father got Hayward's Yellow Oil and it cured mother's arm in a few days." Price 25c.

Borus (struggling author)—"Say, Nagus, why did you make such a mercileas, cutting analysis of that last book of mine? I tell you, that hurt!" Nagus (literary editor)—"Certainly; vivisection always hurts. But look at the benefits it confers upon humanity."

Minard's Liniment Cures colds, etc.

Privileged Friend—By the way what did you operate on Gotrok for? Eminent Surgeon—Twenty-five hundred dollars.

Privileged Friend—You don't understand me. I mean what did he have? Eminent Surgeon—Why, he had \$2,500.

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 50 cts.

Do you see that man going along with his head in the air, sniffing with his nose?"

"Yes; I know him."

"I suppose he believes in taking in the good pure ozone."

"No; he's hunting for a motor garage, I believe."

Minard's Liniment cures Neuralgia.

"Madam, if you had a child to creep over," suggested the lawyer, the alimony might be bigger."

"But I have none."

"At least you have a dog?"

"Ails, no."

"Then, there's nothing else to do. We'll have to take the rubber plant into court."

Troubled With Backache For Years.

Now Completely Cured By The Use Of **DOAN'S KIDNEY PILLS.** Mrs. W. C. Doerr, 13 Brighton St., London, Ont., writes—"It is with your Doan's Kidney Pills I have done me. Have been troubled with backache for years. Nothing helped me until a friend brought me a box of your Kidney Pills. I began to take them and took four boxes, and am glad to say that I am sure and truly and can do all my own work and feel as good as I used to before taken sick. I am positive Doan's Kidney Pills are all you claim them to be, and I advise all kidney sufferers to give them a fair trial."

Let Doan's Kidney Pills do for you what they have done for thousands of others. They cure all forms of kidney trouble and they cure to stay cured. Price, 50 cents per box or 3 boxes for \$1.25 at all dealers or mailed direct on receipt of price by The T. Millburn Co., Limited, Toronto, Ont. When ordering specify "Doan's."