

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEB. 26, 1908

Vol. XXXVII, No. 9

## Carter's Big Holiday Bazaar

Bigger and Better Than Ever

Old and young are cordially welcome.

1st Floor (2 stores).—Books, Stationery, Calendars, Christmas Cards, Leather Goods, Fancy Goods, Chinaware, Sleds and Sleighs.

2nd Floor (Santa Claus Headquarters).—Dolls, Toys, Games, Dolls Cabs, Go-Carts, Rocking-Horse, Shoo Fly Rockers, Baskets, Dolls Carriages, and an endless variety of other Goods too numerous to mention.

COME ONE COME ALL.

**CARTER & CO.,**  
Santa Claus Headquarters.

## HARDWARE!

Largest Assortment, Lowest Prices.

WHOLESALE and RETAIL

Fennel and Chandler

## READY-MADE CLOTHING

## Gents' Furnishing HATS and CAPS

Don't forget to give me a call first day you are in town.

When you buy your

## SUMMER SUIT

I will save you a dollar.

When you want a HAT or CAP or anything in the Furnishing line I can show you by far the largest assortment of up-to-date goods in the city.

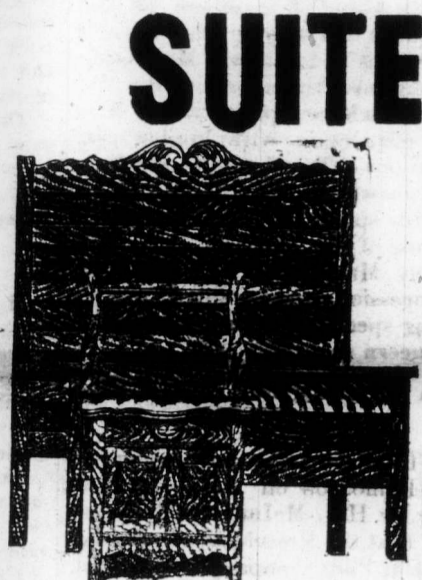
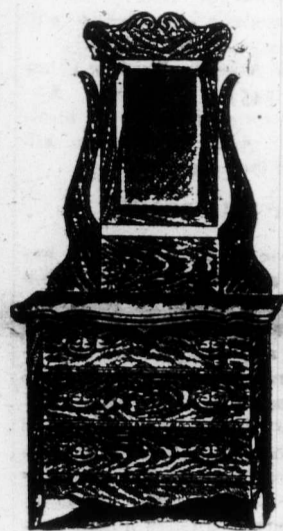
If you have any wool for exchange bring it along with you.

**H. H. BROWN,**

The Young Men's Man.

Queen Street, just around Hughes' Corner.

## This Bedroom



3 pieces as shown. \$12.50, at any station on the P. E. Island Railway.

We are headquarters for everything in Furniture and Carpets!

And we guarantee you

Better Goods for Less Money

Than you'll find anywhere else.

**MARK WRIGHT Fur. Co.**

## ROBERT PALMER & CO.,

Charlottetown Sash and Door Factory,

Manufacturers of Doors & Frames, Sashes & Frames Interior and Exterior finish etc., etc.

## Our Specialties

Gothic windows, stairs, stair rails, Balusters New Posts, Cypress Gutter and Conductors. Kiln dried Spruce and Hardwood Flooring, Kiln dried clear spruce, sheathing and clapboards, Encourage home Industry.

**ROBERT PALMER & CO.,**

PEAKE'S No. 3 WHARF.

CHARLOTTETOWN.

## OAK BRAND TEA.

In order to introduce our Oak Brand Tea we will ship and prepay freight to any station or shipping point on P. E. Island an 18 lb. caddy, and if you are not satisfied in every way return at our expense, and we will refund your money. Cut this out and enclose \$4.00 and mail to us.

## McKenna's Grocery,

Box 576, Ch'town, P. E. I.

Enclosed find \$4.00 for which you will send us a caddy of tea as advertised in this paper.

(Sign full name) .....

(And Address) .....

## Spring & Summer Weather

Spring and Summer 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.**

## Newman's Room.

A letter in the Paris Croix describes it, and is here translated for The Herald:

The illustrious Doctor, now so much talked of, was averse to moving from place to place. At the Oratory of Eggbaston, Birmingham, which he founded, with the exception of his seven years of University rectorship in Dublin, he lived his whole life of a priest and defender of the Church. For forty years he occupied the same room and that room is still exactly as it was the day of his death 11th of August, 1890. On the second floor, in the corner of the house which looks out upon the great manufacturing city, at the end of a corridor, near the large library enriched by his rare books, and the tribune open above the chapel, the great Cardinal's room suggests at once his studies, his self-denial and his piety. The furniture is monastic in its simplicity. The bureau, the shelves and the chairs are of common wood. The books he handled the last evening of his life are on the table as he left them. Even the spectacles have remained on the mantel shelf beside a crucifix, an alarm clock, and two small silver candlesticks. On the walls are suspended rosary beads and pious pictures, emblems of the devotions dear to the sons of St. Philip Neri, whose portrait has the place of honor among other saints of the Oratory. His private chapel, which also has the appearance of awaiting the Master's return, is but an extension of the room. Nothing has been changed. The little shelved case which contains quite an assortment of red birettas, much worn, the massive oak kneeling stool, the altar which served also as a vestment case, the large Oxford parchment with the University arms, containing the address of the Fellows to their former colleague on the occasion of his receiving the Cardinal's Hat, an address which went straight to the Cardinal's heart, hanging on the wall on the Gospel side—everything is just as it was twenty years ago.

Until 1905 the room was like the garden of the Hesperides, guarded by a holy and vigilant cherub, who excluded inexorably everyone not of the Oratorian family. This was the Rev. William Neville, who had been the Cardinal's secretary and confidant for nearly thirty years, and whose own history is closely connected with the Oxford Movement, as indeed is that of all who rest beside Newman in the little cemetery of Radial. After Father Neville's death in 1905, the exclusion became less strict. The first who had the unforgettable honor of being invited to offer up the holy sacrifice in the Cardinal's room is a French priest of Normandy, a guest at Eggbaston, the 6th July, 1906. During 1907 two other French priests asked and obtained the favor.

Newmanism is the order of the day. But there are two kinds of Newmanism: One modest like Newman himself, the other noisy and clamorous. The Fathers of the Oratory in Birmingham so far seem to hold aloof from the discussions that have arisen round the name of their Founder. They are, however, very far from being uninterested. They follow closely the whole literature of the subject. One of them said to me last year:

"Certain translators and commentators distort the true meaning of the Master—traduttore traditore. The surest way is to read his works in the original." Another writes (Dec. 9, 1907): "Certainly we carefully watch the attempts of the Modernists to drag in the name of Newman in rejoice to see how triumphantly his orthodoxy has been vindicated, and that his works will be more than ever read. Deo gratias."

## We Should Study Religion.

In a recent pastoral letter Bishop Hedley says:

The study of Jesus Christ is a vast volume—including His supreme and marvellous Humanity, in its sinlessness, its omniscience and its sovereignty—such of the mysteries of His human life—Bethlehem, Nazareth, Jerusalem, Galilee—the awful story of Calvary; and the work of infinite efficacy that was consummated on the Cross. When we have followed, in thought, the risen Jesus to the heavens, we turn to the gifts and dispensations He has left on earth. The one and only Catholic Church, in its foundation, its prerogatives, its immortality and its varied history, can only be realised by the attentive and faithful Christian heart. Just as Non-Catholics miss the great fact of the universal Church, neglect it, ignore it, and misrepresent it, so the Catholic who does not take the trouble to study

his religion, may live all his life without an adequate conception of what his Church is, what she has done in the past, and what she is meant to do at the present day.

Neither do the great Christian Sacraments exert their full efficacy in a community that knows too little about them. The Sacraments proclaim the ever needed truths that sin is sin, and that God's grace alone can overcome sin. They constrain the proud, and indifferent and the slothful to humble themselves before their God and to seek for pardon and strength to save their souls. The admirable and heavenly gift of the most-blessed Eucharist, to those who are fully instructed, brings light and knowledge such as all the world's philosophy could never give, and discovers to the soul paths of grace worthy of such a Redeemer, and lessons of holiness which only such a Master could teach. And all the rest of the Christian catechism—death, judgment, hell and heaven—morality, honesty, brotherly love—can be seen, if we study it, to be grounded upon the deepest convictions of human intelligence, and yet to rise and soar above all that is merely natural into the light of the Gospel of Christ.

It is a rare thing to find Catholics in these days who have any grasp of the length and breadth of their own religion. This is a great misfortune. In simpler days, when there were fewer books and no newspapers, the elementary notions of Christianity sank into the mind and heart, and entered into the very substance of thought and intellectual life. Now, our creeds and our faith have to fight with every kind of error and with every variety of speculation. The minds of men are pre-occupied, and God's science finds no room. That is the reason why educated Catholics in these days have to learn their religion well. True, a Catholic can be a good Catholic and yet be quite unlearned. The poor and the workers are not expected to sit over books or to go to school again. Yet it must not be forgotten that in these days even the unlearned read. And if they read at all, they must not neglect to read about their religion.

They must not neglect to attend sermons, instructions, and also, when possible, the Sunday school which is held by the priest for the children, young and old; or else the little information they acquired in their school days disappears, and the religious feeling they had as children fades out of their hearts. But for all except genuine working men and women much more than this is absolutely needed at the present day. They may learn a good deal from the instructions in the Church. But they must also, read, think and study. They must follow their faith into its details. They must explore the riches of their inheritance. They must dig for treasure, and take pains to gather the harvests that the Lord has sown. Thus only can the holy religion of Jesus Christ take real possession of the souls which He has redeemed with His precious Blood.

## At the Elevation.

Just what should be the practice of Catholics during the Elevation at Mass, whether they should forthwith bow down, or on the contrary look up at the Sacred Host and Obviate, is a matter that has frequently been made the subject of controversy in Catholic assemblies, and has occasionally found its way into the Catholic press. The following letter, written to the Tablet by a priest of Downside Abbey, will accordingly prove of interest:

"During the first three months of 1904 you allowed a discussion to take place in your columns with regard to the rubric of looking at the Sacred Host and Chalice at the moment of the Elevation. Some of your correspondents pointed out the direction in the Roman Missal ordering the priest to 'show' the consecrated Host and Chalice to the people, and drew the conclusion that therefore the people were intended to look at them, and supported this conclusion by historical references. Others objected to the practice on various grounds—either that custom was against it, or that it seemed irreverent, etc. The controversy may now perhaps be considered closed, by the grant on May 18 last, by the Sacred Congregation of Indulgences, of an indulgence of seven years and seven quarantines for looking with 'faith, devotion and love' at the Sacred Host at the moment of the Elevation, saying at the same time the words, 'My Lord and my God!' A further plenary indulgence may be gained once each week by those who, having heard Mass daily as above, receive Holy Communion. The

first named indulgence may also be gained by looking devoutly upon the Sacred Host whenever it is solemnly exposed, saying the foregoing words."

It is scarcely necessary to add that the only congruous attitude to preserve as to all such questions of rubrics, ceremonies, etc., is a disposition to do exactly as Rome prescribes, once the prescription becomes known. The assertion, 'I have always done it this way,' is of course utterly futile as a justification of a practice at variance with the decisions of a Roman Congregation. It is reprehensible to say, 'The matter is a small one, anyway.' The Holy See does not legislate concerning trifles.—The Ave Maria.

Vox Urbis, writing from Rome to the New York Freeman's Journal, under the date of January 22, has the following regarding the late Cardinal Richard, Archbishop of Paris: With the death of Cardinal Richard yesterday the number of cardinals who have died during the reign of Pius X is nineteen, but it is safe to say that the news of this latest loss to the Church has caused more grief to the Holy Father than all the rest of them put together. Cardinal Richard was eighty-nine years of age, his work was almost finished two years ago when he asked for a coadjutor and got his own choice in Mgr. Amette, he had for nearly a year been gradually dying of progressive paralysis—in short, he might seem to have become useless. And yet France and the Pope could better spare almost any other bishop in Europe. For Cardinal Richard was regarded as a saint, even by some of the bitterest enemies of the Church in France, while those who lived in daily contact with him had long ceased to speak of him as 'the Cardinal'—instead they usually referred to him as 'our Saint.' And certainly no French churchman for more than a generation was held in such extraordinary respect and veneration. The Holy Father had been informed of his illness as soon as it became grave, and knew that it was almost certain to end fatally, and yet when the news came that the Cardinal was dead, he was greatly afflicted: 'And to think,' he added sorrowfully a few moments later to those around him, 'that at ninety years of age he was not allowed to die in his own house!' A few years from now the historian will recount as one of the most shameful and pathetic incidents of the war on religion in France that scene when the venerable prince of the Church, with two policemen to lock the door behind him, was driven out of his residence, and then pulled in a pitiful triumph to the house of a friend by willing hands while thousands of the poor Catholics of Paris lined the streets and cheered him as he went.

Father Dissey, of St. Mary's Seminary, Baltimore, who died on January 25, in his eightieth year, numbered among his pupils Cardinal G. Llobas; Archbishop Keane, of Dubuque; the late Archbishop Kain, of St. Louis; the late Archbishop Monaghan, coadjutor of San Francisco; the late Archbishop Chapelle, of New Orleans; Bishop Burke, of Albany; Bishop Donohue, of Wheeling; Bishop Danne, of Dallas; Bishop Monaghan, of Wilmington; Bishop Curtis, of Baltimore; Bishop Muldoon, of Chicago, besides more than fifteen hundred priests throughout the United States.

The Tablet says that since the death of Archbishop Murphy, of Hobart, Tasmania, Archbishop O'Lagan, of Madras, India, 'may now, perhaps, figure as the oldest Bishop in the British Empire, if Bishop Cameron, of Antigonish, Nova Scotia, be not his senior. The Indian prelate has it. Archbishop O'Lagan was born at Dunure, County Westmeath, Ireland, on April 1, 1824; Bishop Cameron was born at St. Andrews, Antigonish County, Nova Scotia, on February 16, 1827. The former landed in India in 1844, and the latter entered the College of Propaganda in the same year. Dr. O'Lagan exchanged his title of Bishop of Auroropolis for that of Archbishop of Madras in 1886, the year in which Dr. Cameron exchanged his title of Bishop of Auroropolis for that of Bishop of Antigonish.—Casket.

Men and Boy's suits.—It will pay you to give me a call for your spring suit for yourself or your boy, as I have an elegant range to choose from and my prices are lower than the lowest.

**H. H. BROWN**  
The Young Men's Man.

## CONSTIPATION.

Although generally described as a disease, can never exist unless some of the organs are unwell, which is generally found to be the liver. It consists of an inability to regularly evacuate the bowels, and as a regular action of the bowels is absolutely essential to general health, the least irregularity should never be neglected.

**MILBURN'S LAXA-LIVER PILLS** have no equal for relieving and curing Constipation, Biliousness, Water Brash, Heartburn, and all Liver Troubles. Mr. A. B. Bettes, Vancouver, B.C., writes:—'For some years past I was troubled with chronic constipation and bilious headaches. I tried nearly everything, but only got temporary relief. A friend induced me to try Laxa-Liver Pills, and they cured me completely. Price 25 cents per box, or 5 boxes for \$1.00, all dealers, or mailed direct on receipt of price.'

**THOMAS MILBURN CO., LIMITED**  
Toronto, Ont.

## MISCELLANEOUS.

### THE EFFECT ON THE NERVES OF GAMBLING.

How can a man do his daily work quietly, which represents perhaps only the earning of a few shillings, when his anxious other neurotic self is wondering how a horse he has never seen, ridden by a jockey he has only heard of, in a race he has only read about, is feeling as to money ostensibly his, which he cannot afford to lose because he has not perhaps got it if he should have to pay? Is such an existence likely to add to the race value of our stock of fleeting patriotism?

### Sprained Arm.

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

### MORTAR TOSSERS.

There is no hod carrying in Japan. The native builders have a method of transporting mortar which makes it seem more like play than work—to the onlooker. The mortar is mixed in a pile in the street. One man makes this up into balls of about six pounds weight, which he tosses to a man who stands on a ladder midway between the roof and the ground. This man deftly catches the ball and tosses it up to a man who stands on the roof.

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 20 and 25 cents. All dealers.

Minard's Liniment cures Diphtheria.

Mr. Younghub—Did you bake this bread, darling? Mrs. Younghub—Yes, dear. Mr. Younghub—Well, please don't do anything like that again. You are not strong enough

Mrs. Fred. Laine, St. George, Ont., writes:—'My little girl would cough so at night that neither she nor I could get any rest. I gave her Dr. Wood's Norway Pine Syrup and am thankful to say it cured her cough quickly.'

Singleton—I want to ask you a question, old man. Weddely—Come on with it. Singleton—Does a woman always mean what she says? Weddely—During courtship she doesn't; but after marriage you bet she does.

Minard's Liniment cures Dandruff.

Man's evening dress is a monstrous out of meaning angles, relieved in the middle by one large sheet of raw white cardboard.

## DOES YOUR HEAD

Feel As Though It Was Being Hammered? As Though It Would Crack Open? As Though a Million Sparks Were Flying Out of Your Eyes? Horrible Sickness of Your Stomach? Then You Have Sick Headache!

## BURDOCK BLOOD BITTERS

will afford relief from headaches no matter whether sick, nervous, spasmodic, periodical or bilious. It cures by removing the cause. Mr. Samuel J. Hibbard, Belleville, Ont., writes: 'Last spring I was very poorly, my appetite failed me, I felt weak and nervous, had sick headaches, was tired all the time and not able to work. I saw Burdock Blood Bitters recommended for just such a case as mine and I got two bottles of it, and found it to be an excellent blood medicine. You may use my name as I think that others should know of the wonderful merits of Burdock Blood Bitters.'