

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SEPT. 3, 1902

Vol. XXXI, No. 36

A Letter to the Public

The best place to buy your Groceries is where you can get the best value for your money.

The Leading GROCERY

Isn't that the way you look at it? Well, if you are undecided as to just such a place, take a look in at our store, examine our stock, get our prices, and be satisfied, that you have found the place you have been looking for; then, leave your order, which will be promptly attended to.

PHONE 883
SATISFACTION GUARANTEED.

Leslie S. McNutt & Co.
Newson's Block.

Try us for Flour

Goods Retail — AT — Wholesale Prices

A regular line of 28 cent Tea for 23 cents per pound. If not as good as any 28 cent Tea on the market, money refunded.

25 cent Tea for 18 cents per pound.

Best Pure Cream Tartar only 24 cents per pound, and hundreds of other articles that can save you from 10 to 30 per cent, if you deal at

P. MONAGHAN'S
NEW STORE,
Stevenson's Corner, Queen Street.

WE ARE Manufacturers and Importers — OF — Monuments — AND — Headstones

In all kinds of Marble,
All kinds of Granite,
All kinds of Freestone.

We have a nice assortment of finished work on hand. See us or write us before you place your order.

CAIRNS & McFADYEN,
Cairns & McLean's Old Stand, Kent Street Charlottetown.

Farmers and Farmers' Wives.

We want to tell you that you can get better value for your money here than in any other store in Charlottetown. We give the highest

Cash Price for Eggs & Butter

We give good, fresh Groceries. We give our customers good attention. We deliver all goods at train, steamboats, or anywhere you require inside the city limits. We want you to give us an order.

McKENNA, the Grocer
Corner Queen and Dorchester Streets.

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,
\$300,000,000.00.

Lowest Rates.
Prompt Settlements.

JOHN McEACHERN,
Agent.

JOHN T. MELLISH, M. A. LL. B.
Barrister & Attorney-at-Law,
NOTARY PUBLIC, etc.
CHARLOTTETOWN, P. E. ISLAND
Over London House Building.

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

A. A. McLEAN, L. B., K. C.,
Barrister, Solicitor, Notary,
BROWN'S BLOCK. MONEY TO LOAN

JAMES H. REDDIN,
BARRISTER-AT-LAW
NOTARY PUBLIC, &c.
CAMERON BLOCK,
CHARLOTTETOWN.
Special attention given to Collections
MONEY TO LOAN.

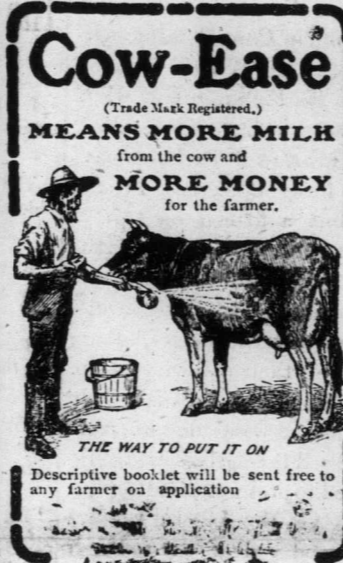
**North British and Mercantile
INSURANCE COMPANY**
ASSETS - - SEVENTY MILLION DOLLARS.

The strongest Fire Insurance Company in the world.
This Company has done business on the Island for forty years, and is well known for prompt and liberal settlement of its losses.
P. E. I. Agency, Charlottetown.

HYNDMAN & CO.
Agents.
Queen St., Dec. 21, 1893.

ENEAS A. MACDONALD,
BARRISTER AND ATTORNEY-AT-LAW,
Agent for Credit Foncier Franco-Canadian, Great West Life Assurance Co.
Office, Great George St.
Near Bank Nova Scotia, Charlottetown
Nov 21, 1892-1y

A. L. Fraser, B. A.
Attorney-at-Law.
SOURIS, P. E. ISLAND.
MONEY TO LOAN.



Cow-Ease
(Trade Mark Registered.)
**MEANS MORE MILK
from the cow and
MORE MONEY
for the farmer.**

**People
who have
used
COW-EASE
ON CATTLE
say it is
"the
real
thing."**

**Wholesale
or retail.**

Dodd & Rogers,
SOLE AGENTS FOR P. E. ISLAND.

ALL KINDS OF
JOB WORK
Executed with Neatness and
Despatch at the HERALD
Office,
Charlottetown, P. E. Island.

**Tickets
Posters
Dodgers
Note Heads
Letter Heads
Check Books
Receipt Books
Note of Hand Books**

HIGH GRADE English Manure

Superphosphate of Lime, Nitrate of Soda, Sulphate of Potash, Muriate of Potash, Bone Dust, Kainit, etc.

Containing NITROGEN, PHOSPHORIC ACID and POTASH in the most soluble and available forms known. Each ingredient sold under guaranteed analysis and consequently thoroughly reliable. Sold unmixed and therefore adaptable to all crops and conditions. 25 per cent (the manufacturers profit) cheaper than any mixed and so-called "Complete Fertilizers" on the market. The **Only Fertilizer** farmers can afford to use, and those who know most about artificial manures will use no other.

AULD BROS.
April 2, 1902.

Notice to Subscribers.

We, the undersigned publishers of Charlottetown, respectfully beg to announce that we have unanimously adopted the cash in advance system for subscriptions. The advisability of pursuing this course has been shown by the fact that for some time past a large proportion of our subscribers have strongly urged us to do so. In yielding to their wishes we are merely falling into line with the leading publishers all over Canada and the United States.

By inaugurating the cash in advance system we shall be enabled to give our subscribers an improved paper for their money—a portion of which is now expended in furnishing papers to those who do not pay.

We confidently believe that the new system will meet with the approval of the general public.

The uniform rate for our weekly papers will be \$1.00 per year.

Immediate payment is respectfully requested for all unpaid subscriptions up to the present time, as well as for all unpaid subscriptions expiring between this date and Dec. 31st, 1902, at which date all then unpaid will be discontinued.

Those whose terms expire at any date after January 1st, 1903, will be notified before the date of expiration, and any who fail to renew when their year has expired will have their papers discontinued. No new subscribers can be accepted from this date unless paid in advance.

We respectfully ask that all join cordially with us in making the cash in advance system an unqualified success, as it is in their own interests to do so.

Signed by the publishers of

The Examiner,
The Herald,
The Patriot,
The Guardian,
The Watchman,
The Prince Edward Islander.
July 23, 1902.

The Situation in France.

When M. Waldeck-Rousseau desired to get his Associations Bill made law, he assured the country that it was intended to apply only to the secondary schools taught by religious orders. These schools were to be closed, he said, not because religion was taught therein, but because sentiments of hostility to the Republic were instilled into the pupils. Waldeck-Rousseau was clever enough to see that it would not do to proceed against the primary schools on the pretext alleged, because it would be the height of absurdity to pretend that primary schools teach politics to the children who attend them. His successor, Premier Combes, ex-seminarian but not ex-priest, has not been wise enough to keep within the same bounds; he has attempted to close in one day 2,500 schools taught by religious teachers, who were prevented from securing government authorization by being led to believe that such authorization was not necessary in their case, until the time for securing it had passed. Their justness of this act is aggravated by the fact that the children thus turned out of the Catholic primary schools have no other schools to go to, the state primary schools being already filled to their utmost capacity. Such an outrage has at last aroused French Catholics from an apathy which at one time seemed likely to endure forever. There has been rioting in the streets of Paris and throughout the provinces in defense of the primary schools. As yet, the riots do not seem to be of a very serious character; and it is probably unwise that the people should display their resentment against the government in a manner which cannot prove effective. Nevertheless, we welcome any sign that the majority of Frenchmen are awakening from their sleep, and beginning to realize what the government's real purposes are. The special correspondents of English and American papers, knowing that the real nature of the French Associations Law would not commend itself to their readers, try to persuade them that it is merely an attempt on the part of the Republic to defend itself against the anti-republicans. The true state of the case is that the ruling classes of France are atheistic and are determined that all the other classes shall become the same. This they cannot hope for if men and women receive a religious training in youth, and therefore they

have decided that this training must no longer be given. They dare not as yet go the length of closing the churches, though they have a better technical right to do so than they have to close the Catholic schools. Under the Concordat, the churches are government property, the schools are anti-republican, but how could it be expected that they would be otherwise? The Holy Father has tried to rally with them to the support of the Republic: he has failed. They thought they knew the true spirit of French republicanism better than the Pope. But what Leo XIII. failed to do the Republic itself could have done. Its rulers could have worshipped the Catholics to its support by treating them fairly, by showing them that religion had nothing to fear from republican institutions. The Church is free in the great Republic of America, she is free in the British Empire, which is more of a republic in reality than France itself. In France alone, of all the republics in the world, is religion bound hand and foot. Even in Mexico and South America there is more genuine religious freedom than in France. Instead of co-operating with the effort of Leo XIII. to have Catholics support the Republic, French statesmen resented it that such an effort should be made. They did not want Catholics to support the Republic. Why? Because, let us again repeat the terms republican and anti-republican are only a blind; the real struggle is between religion and atheism. Thirty years ago Alsace-Lorraine was cruelly severed from France. Until quite recently it remained entirely French in spirit. Now it is becoming rapidly Germanized. How was this brought about? Not by persecution, but by the policy of conciliation and goodwill inaugurated by the present Kaiser. If the German Emperor is able to win over a conquered people to the Empire, a French Premier could certainly win over his hostile fellow-countrymen to the Republic. Alsace-Lorraine is losing all desire to return to France; and the rulers of the Republic are losing all desire to recover their lost provinces. Alsace-Lorraine is thoroughly Catholic; it looks to Paris and sees that Gambetta's war-cry is still the watchword of the Republic: "Clericalism—that is the enemy of our country." It looks to Berlin and sees the Kaiser thanking God that religion is so much respected in his Empire, that Catholics and Protestants have joined hands against the common foe, saying: "Socialism—that is the enemy of our country." That is the reason why Alsace-Lorraine does not wish to return to France. And the rulers of the Republic, knowing that the restoration of the lost provinces would mean an accession to the ranks of what they call the clerical party in France of a well organized body of Catholics trained under the German flag to understand what religious liberty really means, are better pleased that Alsace-Lorraine should remain where it is.

Nevertheless, it is a mistake to suppose that France is a nation of atheists. Looking from the outside, we judge a country from its rulers. In England the masses of the people are buried deeper in utter heathenism than those of any other country in Christendom; but the ruling classes are sincerely religious, and therefore we call England a Christian nation. In France the ruling classes are atheists and therefore we call France an atheistic nation. But the great bulk of the population, outside the large cities at least, are good Catholics, and if they are once thoroughly aroused to the insidious persecution which is being practiced against them, they will make their power felt at the polls and France will become a Christian Republic. And it is because we hope the recent riots are a symptom of such an arousing that we are glad they have taken place.—Casket.

Mark Twain on "Gentlemen."

Commenting on Mrs. Astor's alleged statement, that "without a college education no man can be a gentleman," Mark Twain says that "perhaps Mrs. Astor, when she uses the word 'gentleman,' does not have the same meaning in view that we rude people have." He thinks she probably means a "leader of opinion; a pick and spandy, who knows enough to observe the ordinary rules of politeness when he is on parade, and who has a velvet at home to tell him what clothes are proper to wear." Twain's idea of a gentleman is "a kindly, courteous, unselfish man, who thinks first not of himself, but of his fellow man; not one of those

e'ssippi, who are in reality the most selfish men on earth," and he adds: "Take the men of prominence in the United States to-day and pick out the true gentlemen. I'll venture that nine out of ten of them will never have a high school education, let alone a college education. Why, the first gentleman I ever knew was an old California miner, who could hardly write his own name. He was a '49er, and he and his partner had struck it rich in the early days. The old man had neither chick nor child, and he had worked hard all his life, and when he did get his money he hardly knew what to do with it. He didn't try to jump into society, or to push his way with the big fellows there. He continued to live with the people he had associated with all his life, and many an act of kindness was done, many a wandering son and father saved, many a sorrowing woman's burden lightened and her life brightened by an unknown donor whose identity was only known to a few. It was different with his partner. He had a wife and two daughters with social aspirations, and after a whole lot of pushing and hauling and shoving they landed in society. The expense was to match of a drain on the husband's purse, and he speculated, with the inevitable outcome. He lost his entire fortune and shot himself. Then it was the true gentlemanliness of the old man showed itself. The widow and her daughters had no one but him, and he did not disappoint them. He saved their souls for them when everything else went under the hammer, and he maintained them in it in all the regal style to which they were accustomed, although he still lived in his old lodgings. He lived long enough to see both of the girls well married and the mother comfortably settled for life. Then he died in an charity hospital in San Francisco. He had spent every penny he owned on the family of his partner. That is what I call a gentleman."

The Only Gods.

The Standard and Times says:—A writer on religious subjects in the press states it is believed that ninety per cent of the young men of this country never darken a church door. Of course the observation applies only to those outside the Catholic body. There is no great disparity in the proportions of young and old in the attendance in Catholic churches; possibly it might be thought that the young men and women to be seen there are the most assiduous and exemplary portions of the congregations in many parishes. If there be any substantial basis for the estimate of ninety per cent, as the absent element in the non-Catholic communities, then what becomes of the totals claimed in the annual statistical reports on the subject? Practically speaking, the proportion here enunciated is an other way of saying that ninety per cent of the younger generation of Protestants have relapsed into paganism. Could there be a more melancholy commentary on Mr. Secretary Root's recent declaration that the public school system of the United States had proved to be the best and the most acceptable to all religions? If religion has lost its hold upon the young people, the cause is easily found. They cannot forget what they never learned. Nobody has taught them to believe in God and keep His commandments. They have never been told that there is anything higher in human life than the pursuit of worldly success and the acquisition of money. So it has come to pass that pleasure and the dollar are the only gods they know, and they will not go to church to hear politics preached from the pulpit.

Nationalities in the Church.

Says the New World:—There is one peculiarity about the Catholic Church that deserves to be noticed and that marks it off from all other purely moral as well as religious organizations. For the members of the Church do not represent a single nationality, but they represent a spirit as cosmopolitan as is the Church itself. It is to this peculiarity of the Church that we wish now in a special way to call attention. The majority of religious societies are as a rule distinctive, that is, they represent in a distinctive way the peculiarities of a certain class of individuals. But the Church, since it has for its object the furthering of what ever will be of advantage to the moral, social, and religious interest of man, is necessarily unconfined or limited by purely national or individual feelings, prejudices, and opinions. Another point to be commented on in this connection is the indubitable fact that no other religious denomination could stand

forth as the common link binding such a cosmopolitan membership. The Church is indeed, universal.

Minard's Liniment Cures Garget in Cows.

Mind Your Eyes.

The easiest way to tell whether glasses are needed or to find out if they are anything like right is to hold the finest print about sixteen inches off and right in front of the eyes, with a good light falling on the print from behind. Keep both eyes open during the test, and cover first one eye and then the other with a card to see if the print looks exactly alike to each eye. If it does, there is as yet nothing wrong enough to pay any attention to. After the fiftieth year this test will show the slightest imperfections. If one or twenty finds the print unlike or is unable to read with comfort, something is badly wrong. The complicated tests all have their places, but this test is given to the general practitioner, and is about all that he needs to find out just what is wrong. A man may see the print alike with bad eyes or wrong glasses; he may read with comfort with bad eyes or wrong glasses; but he cannot see the print alike and read with comfort unless the eyes are about right or made so by glasses. The cheap glasses in the stores suit about half of the people. They do no harm and cannot be improved upon if it's test shows nothing wrong.

About one out of every four people has one eye in four eyes that is better than the other. This is because of wrong glasses. The two oculists often spend hours adjusting the eyes of the young and then fail to get the right glasses. As for the eyes of the aged, they are usually gone over in a perfunctory and stereotyped way and given a pair of magnifiers, and these suit only about half of them. The other half have astigmatism, together with unlike eyes. While eye imperfections may not cause as much pain to the aged as to the young, they interfere far more with the proper use of the eyes after middle age than before. The eyes of the young are hard enough to fit, but the eyes of the aged are even harder if there is the least astigmatism or difference in the sizes of the two eyes. Reading is the chief and about the only comfort that most old people get out of life, and no doubt early dotage often comes from not being able to keep the mind active by reading. The routine way of testing the eyes of the aged is a great evil, for most of them can read or see about as well as ever if they only get the right glasses. Many do this with paddlers' glasses.

In far-sightedness, the eyeball is too small or too short; in near-sightedness, too long or too large, and in astigmatism it is imperfectly rounded. Astigmatism causes more eye trouble and interferes more with reading than all other troubles put together. People who have every kind of mysterious eye trouble when properly examined usually found to have astigmatism. It causes blurring of the print, pain in the head and eyes, nervousness, fretfulness, etc., and is most apt to give trouble when the focusing muscle gets weak from sickness, overwork, etc., or when the crystalline lens gets hard from age. Astigmatism is such a difficult imperfection to properly estimate that glasses have not as yet benefited astigmatic eyes anything like as much as they should have. Imperfections, especially near-sightedness and astigmatism, are apt to be more pronounced in one eye than in the other, and, worse still, are usually so badly mixed up that a glass which fits one eye would injure the other, the eyes being so unlike. Many with unlike eyes, united with astigmatism, require a pair of spectacles that would fit nobody else.

A few have eyeballs so imperfect that they are deformed and the focusing mechanism is powerless to make the sight good even for distance. Such eyes require the thickest and heaviest glasses, and these have to be worn nearly all the time. New York Sun.

Minard's Liniment Cures Diphtheria.

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also. Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather. "I suffered dreadfully from rheumatism, but have been completely cured by Hood's Sarsaparilla, for which I am deeply grateful." Miss FRANKIE SMITH, Prescott, Ont. "I had an attack of the grip which left me weak and helpless and suffering from rheumatism. I began taking Hood's Sarsaparilla and this medicine has entirely cured me. I have no hesitation in saying it saved my life." M. J. McDONALD, Trenton, Ont. Hood's Sarsaparilla Removes the cause of rheumatism—no outward application can. Take it.