

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 10, 1907

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

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With two expert cutters and a staff of first-class workmen they feel confident of pleasing the most fastidious.

Your Careful Examination

Before and after the suit is made will assure you that you get the best that can be furnished.

Your Next Suit!

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QUEEN STREET.

October 2, 1906.

Some Thoughts on Socialism.

Mr. Joseph Medill Patterson, one of the editors of the Chicago Tribune, announced some time ago his conversion to Socialism. Since then he has written several essays in defence of his newly adopted theory. The same number of Collier's Weekly which contained some wise and humorous remarks from "Mr. Dooley" on the way in which certain rich people were making Socialism a "fad," contained a keen analysis by Mr. Patterson, who may or may not be one of the faddists, in the manner in which Chicago's greatest mercantile prince, most honorable of business men, acquired his wealth. This analysis showed that ninety-five per cent. of the ten thousand employees in the Field stores received wages of \$12 a week and downwards, while those who make the various articles of wearing apparel sold by the stores are paid from \$3.00 down to \$4.50 per week. With all his uprightness and integrity, it was only by paying many of his working people less than the living wages that Marshall Field was able to hedge down to his grandson an income of \$3,000,000 a year. We have no fault to find with Mr. Patterson's exposition of this case. But when he comes to write the "Confessions of a Drone" for a recent number of the Independent, he drops into the same fallacy which we have found in the writings of other Socialists; he denies to capital any right to share in the profits derived from its partnership with labor. Referring to the fact that part of his own income is derived from railroad stocks he says: "The man who runs the trains are underpaid for the work they do, and those who ship or travel, overpay for the service they get. We capitalists get the margin in between." If he would stop at saying that on account of underpay on the one side, and overpay on the other, the profits of the capitalists are larger than they ought to be, we should be at one with him. But his theory is that the underpay ought to be increased on one side and the overpay decreased on the other side, till there is nothing left in between or the capitalist. This means that those who built the railroads are to lose all they expended in that work, and not receive a cent for the services which they have rendered to the community. Rich as the great American nation is, it does not feel itself able to-day to buy all the railroads from the companies which built them, and even the sanguine Mr. Bryan only looks forward to public ownership in the distant future. And if this be the case to-day, when the railroads are seen to be valuable properties earning large returns, how can any one suppose that they would ever have been built, if there had been no private capital to undertake the task. Can any one imagine Congress calmly setting down and voting the millions upon millions necessary to build the great trunk lines? On the contrary, we can easily imagine a legislature split into factions over the conflicting claims of different States as to the routes which these trunk lines should take, and never able to come to a decision to build at all. "If every bond and stock certificate and every real estate abstract were burned today in a huge bonfire," says Mr. Patterson, "the vacated titles to ownership falling naturally to the community, trains would pull out on schedule time to-morrow. The trainmen, dispatchers, superintendents, locomotives, cars and tracks would be there." They might be there, indeed, but we are not at all sure that they would be ready to go to work. They would be waiting to know who was going to pay them their wages; and if the superintendent of a division learned that this task was henceforth to be performed by a Central Bureau of Administration who would put him on the same wage level as the fireman on a locomotive engine he would quietly resign, confident that the Administration must soon call him back at his own price. "Socialism urges the underpaid to unite and insist on receiving the full amount of the wealth they produce." If Socialism did no more than this we should have no quarrel with it. But it tells "the man with the hoe" that everything which proceeds from his hoeing belongs to him. This is very far from being true, and it is one of those truths which have most mischievous consequences. The man who reaps at the wilderness that piece of land on which the man with the hoe is working, has had a share in producing the wealth which springs from the hoe; so has the man who lent the hoe on condition that he should receive something for its use. The man who cleared the land worked on it in his time; the man who made the hoe made it possible

for another to labor with that implement. The present possessor of the land and of the hoe may have done no manual labor to obtain their possession, but if they paid for them or inherited them, who will dare to say that they have no right to them? And it is this right to Socialists writers like Mr. Patterson, and Mr. P. F. Lawson, completely ignored or declared to be non-existent. Mr. Lawson wrote in this way while editor of the Provincial Workman; he still writes in this way as a correspondent of the Halifax Herald; we saw a letter of his in that paper some months ago and another some weeks ago, both containing the same unfair and mischievous arguments. Here is a specimen paragraph: "In truth, we who work for a living are economic slaves, that is, we are forced to depend upon those who own the material resources of our country and the facilities of production and distribution. Individual effort centuries ago produced food for the man and his family; to-day the individual is dependant upon a vast complex mechanism for every bite of food or shred of a garment. This great mechanism is operated for the profit of a few and the bare sustenance of the many, because the few control, or own, if you will, the natural resources and all the tools of production and distribution."

There are many cases where individual effort could do to-day what it did centuries ago, namely, cultivate a piece of land and raise therefrom everything needed for food and clothing. Why does it not do so? Why is it that in every nation the people are leaving the land and crowding into the cities? The Socialists will say: "Because they want to live a higher and fuller life." This is nonsense. The highest lives have been lived close to nature, and if the life of the city-dweller is "fuller" than that of the farmer, the fullness comes from dissipation or at least from frivolous amusement. Men having elected to dwell rather in cities than in the country, the "complex mechanism" which Mr. Lawson speaks of becomes necessary. Some one very well devised this mechanism; some one had to direct it. It was not something that anyone could do; it was something that very few men in a community are capable of doing. Let Mr. Lawson or Mr. Patterson or any other Socialistic writer think over the cities or towns in which he has lived. How many men did these cities or towns contain who were capable of devising or carrying on a system of government for them? We are disposed to believe that most cities and towns contain not a single man capable of devising a system of government and very few capable of carrying it on. Whenever a town is to be incorporated, the incorporation acts of other towns are examined and a new one made from them with such changes as local necessities require. We should be surprised to learn that a single town in Canada or the United States has an entirely original act of incorporation. The power of originating such things seems to have died centuries ago, away back in those deepened Middle Ages, sometimes by ignorant people called the Dark Ages. Then as to town and city government, experience shows that it must rest with a few because only a few have any idea at all as to how to carry it on. The multitude are no more fit for the task than a swarm of emigrants are fit to navigate the ship on which they embark. Those who are fit must be entrusted with authority, and if they are unscrupulous in the use of their power, they may if they choose, deal oppressively with the multitude. In a Socialistic State such men would necessarily hold more power than they could hold in any system of government at present existing. The checks which individual wealth, and the competition of the wealthy with one another, put upon the power of each individual would be removed. When the Socialistic theorists see this themselves, so they hasten to erect two bulwarks both of which are founded on quicksand. In the first place with the spread of education and improved conditions of living among the masses, there will be such a development of intellect that almost every man will become capable of exercising the highest functions in the State; in the second place, once the oppressive yoke of our present social system is removed, every citizen called to a position of authority will be thoroughly devoted to the good of the community and willing to sacrifice his time and talents for no greater remuneration than that received by those who never can be anything else than drones in the hive. Neither of these fond hopes can stand a basis in the past history of the race. We have no guarantee whatever that the son of a genius will not be a dandy; and there is nothing but the religious motive which uniformly produces

acts of devotion and self-sacrifice. In the world's present state of the ignorance of God or ignoring of Him we have more to hope from men's mutual jealousies than from their mutual love, so far as the successful government of any community, large or small, is concerned. The world's history shows that great benefit to the race has resulted from movements which were evil. We may rejoice in the good when it comes, but we cannot anoint the evil which brought it about. The Socialistic agitation may accomplish many desirable reforms, and may lead to public control of many things which have been monopolized by the trusts. Nevertheless the leaders of the agitation profess principles which no one can hold and be a Christian, and therefore the Church cannot be willing to see her children enlist under their banner. When they declare for a State control of education which would take the children from the parents during the whole time of their upbringing when they claim for the State the right to regulate marriage, when they propose wholesale confiscation or expropriation of private property; then their statement that "with Socialism, religion is a matter for the individual" becomes meaningless, or rather becomes a falsehood, for the Catholic Church at least has laws concerning education, marriage and the rights of property which no State must hinder her children from obeying. Any state which does hinder them is a persecutor, and such the Socialistic State would undoubtedly be. An esteemed contemporary discussing the possibility of Socialism succeeding, advises Catholics to regard such a possibility with equanimity, saying: "We do not oppose ourselves to the divine plan. We do not agree with this. Job attributed the loss of his barns by storm and the loss of his flocks by thieves equally to the divine plan, but that did not justify the anti-biblical, Attila accomplished the divine plan in pulling down the corrupt Roman Empire, but his method of accomplishing that work was evil. If the Church had nothing to do but wait for results, she might very well remain silent; but she has to deal with the possibility of her own children taking part in the wrong doing which is to bring about those results, and she must warn them not to have a share in any misdeeds. Socialists know this, and therefore, even in England, where the movement is least anti-Christian, has seen not long ago a great demonstration when three thousand Socialists and trade unionists gathered in Trafalgar Square, London, bearing a banner with Gambetta's motto: "Clericalism is the enemy."—Casket.

Items of Interest.

The Holy See has approved the establishment of a Catholic college for women at Cambridge University on the following conditions. It must be separated from the University proper; it must be under the management either of nuns or of Catholic ladies; it must have a private chapel; and the students must be shaped both going to and returning from the lectures.

In the United States there are fourteen millions of Catholics, with fourteen archbishops, ninety bishops and fifteen thousand priests. In the Philippines there are seven millions of Catholics with one archbishop, five bishops and 1040 priests. "Pray therefore the Lord of the harvest, for the harvest indeed is great but the labourers are few."

The Central Catholic says that W. F. Lenton, ex-member of the Manitoba legislature and ex-editor of the Winnipeg Free Press, who died the other day, was a genuine martyr to the Catholic cause, having sacrificed his position, though not a Catholic himself, because he could not secure justice in educational matters for the Manitoba minority.

The Marquis de Fontenay, the accuracy of whose knowledge of European politics we have often noted declares that the colonial members, with the exception of General Botha, are returning home from the London Conference, bitterly disappointed that they should have been called so far for the purpose of refusing them everything which they were known to desire, and especially that they should have been lectured by a youth like Winston Churchill for the plainness of their public expressions of opinion concerning what seemed to them the needs of the Empire.—Casket.

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MINI BELLANEOUS

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"I made my estate over to my wife to save it from the creditors."
"Well what of that?"
"She's sold it and gone abroad with the money. She says she can't live with a man who cheats his creditors."

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 25c.

In the early part of the war between the states, when patriotic merchants and manufacturers were sending their clerks and workmen to the field, with a promise to provide for the wants of their families, as well as to continue their salaries during their absence, a very enthusiastic landlady of New York offered to allow her boarders' bills to run on as usual should any of them desire to go for the defense of the nation.

Minard's Liniment cures Dandruff.

I was cured of Bronchitis and Asthma by MINARD'S LINIMENT.

MRS A LIVINGSTONE, Lot 5, P. E. I. I was cured of a severe attack of Rheumatism by MINARD'S LINIMENT.

JOHN MADER, Mahone Bay, I was cured of a severely sprained leg by MINARD'S LINIMENT.

JOSHUA A WYNACHT, Bridgewater.

"She has a magnificent flat," said one, "but it is badly arranged. The parlor is too far from the dining room."

"The wall paper is beautiful," remarked another, "but the pictures are abominable. It is a pity to ruin beautiful walls."

"She has a lot of elegantly bound books," said still another, "but I'd be willing to wager a five that none of the leaves are cut."

"In other words," said the man who looks on, "she has been awfully good to us. She has taken pains to entertain us. Let us roast her."

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."

"Anna, you wished to buy a dictionary?"
"I have married a professor instead."—Meggendorfer Blatter.

Minard's Liniment Cures Distemper.



CURE ALL KIDNEY TROUBLES.

Mrs. Hiram Revoy, Marquette, Ont., writes:—"I was troubled for five years with my back. I tried a great many remedies, but all failed until I was advised by a friend to use Doan's Kidney Pills. I did so, and two boxes made a complete cure. I can heartily recommend them to all troubled with their back. You may publish this if you wish."
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