

The Charlottetown Herald.

NEW SERIES

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We Pity You Mr. Smoker!

If you never tried
OUR TOBACCO.

Thousands are smoking it
today and want no other.
Are you one of them?
Try it. You'll be pleased.

HICKEY & NICHOLSON Tobacco Co., Ltd.
Ch'town, Phone 345. Manufacturers.

For Ladies' Wear.

Watches & Chains, Brooches
and Pins, Locketts, Rings,
Bracelets, Links, Eyeglasses,
Chains.

For Men's Use.

Watches and Chains, Links
and Studs, Rings and Pins,
Tie Clasps, Fobs.

For the Young Ones.

Pins and Rings, Necklets and
Locketts, Cups, Napkin Rings,
Kdife, Fork and Spoon Thim-
bles.

For the Home.

Clocks and Alarms, Barom-
eters, Thermometers, Tea and
Coffee Pots, Sugar and Butter
Dishes, Pickle Dishes, Trays,
Pudding Dishes, Toastracks,
Eggstands, Spoons, Knives,
Forks, and articles too nu-
merous to mention.

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MONEY TO LOAN.
Solicitors for Royal Bank of Canada
260 Miles in 52 days.

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Barristers, Attorneys and
Solicitors.

MONEY TO LOAN
Offices—Bank of Nova
Scotia Chambers.

Tea Party Supplies.

We are headquarters for Tea Party and Picnic Sup-
plies. We carry a large stock of all requirements for the
catering business, such as Confectionery, Cigars, Nuts,
Fruits, etc.

SODA DRINKS.

We also manufacture a full line of Sodas, such as
Ginger Ale, Cream Soda, Raspberry, Iron Brew, Hop
Tonic, etc.

We have just been appointed Agents for the

Land of Evangeline Pure Apple Cider

The Pure Juice of Choice Nova
Scotia Apples.

This Cider is quite non intoxicating and can be handled
by stores, restaurants, etc. It is put up by a special Eng-
lish process which prevents any excessive amount of alco-
hol, but retains the exquisite flavor of the Annapolis Valley
Fruit. No chemicals of any kind are used in the manu-
facture—it is just a Pure Fruit Juice, and will remain
sweet and clear and sparkling indefinitely in any climate.

A READY SELLER.

In Casks, Pints and Split Bottles. Write us for prices.

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.

A. E. McEACHEN

The Shoeman,

HAS BOUGHT THE BALANCE OF

Prowse Bros. Stock of Shoes.

Look out for Bargains.

500 PAIRS AT ABOUT HALF PRICE.

A. E. McEACHEN,

THE SHOEMAN,

82 and 84 Queen Street.



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 im-
proved, 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.

Cardinal Vaughan and the American Negro Problem.

One of the most fascinating chap-
ters in Sneed-Oax's Life of Cardinal
Vaughan is that which deals with
the dead prelate's wanderings in
America when he was still a young
priest.

In it the biographer quotes many
entries in the missionary's diary
which go to show that Cardinal
Vaughan possessed decided opinions
on the negro problem, and held
great sympathies for the colored
race.

The American war (says Wilfrid
Ward in the current issue of the
Dublin Review) had brought to the
front the question of the slave popu-
lation of America, and Vaughan had
himself witnessed scenes which had
given him a horror of the attitude of
the white man towards the negro in
America.

From what the biographer writes,
it is clear that he was full of horror
at the attitude even of the clergy
and bishops who hardly looked upon
the negro as human. He once told
Wilfrid Ward of a visit he had paid
to a convent, in which this feeling
was made clear to him. On leaving
the place, he told the Reverend
Mother he should pray that she
might have a negro on each side of
her for all eternity.

It is certain that he received but
little encouragement from the local
clergy who regarded the blacks as
hopeless, or at any rate outside their
sphere of labor.

Negroes (said one priest to him)
were looked upon even by priests as
so many dogs. They were refused
equality (said Vaughan with a sort
of horror) even before the Blessed
Sacrament. And white and black
children were not allowed to make
their communion on the same day.
Even a colored woman of wealth
who had built half a church, was
allowed to sit only at the extreme
end of the pews.

"Neither the priest with me, nor
the Sisters at the hospital do any-
thing to instruct them. They just
smile at them as though they had
no souls. A horrible state of feeling
flow is it possible so to treat God's
image!"

The Cardinal visited the Louisiana
Legislature, and made the following
entry in his diary:

"Visited the Legislature. Half
blacks, many unable to read—legs
on desks, smoking, eating apples,
fourteen trying to speak at once."
And when he called on Jefferson
Davis, here is what the big man had
to say to the young missionary:

"The negro like the vine cannot
stand alone. He has no gratitude
but love of persons; no patriotism
but love of place. The field for
Catholic missionaries is not promis-
ing; but you have the best chance.
The Methodists and Baptists do
much mischief among them."
Here is the difference between the
attitude of the inhabitants of the
North and the South towards the
black, according to Father Vaughan.
In the North the prejudice is against
the color; in the South, it is against
the blood. He instances a case
in which children, apparently
of white parents, were excluded from
school because they had Southern
blood in their veins. In the North
there is a general repulsion against
the person of the negro; in the
South, none whatever where the
color is not, and never was,
against the person of the negro.

In the end (says Ward) Vaughan
came to hold even more strongly a
certain separation between black
and white man was necessary. How-
ever true it was that their souls
were equal before God, there were
both ineradicable prejudices and
deepest inequalities of mental and
moral cultivation which made the
idea of an amalgamation of the two
races Utopian. He was in favor of
their worshipping in separate
churches. Thus, invidious distinc-
tions in the presence of the Blessed
Sacrament were avoided, while an
impossible amalgamation was not
attempted.

Cardinal Vaughan, it may be said,
was a great admirer of American in-
stitutions. On his return to Eng-
land after some years' stay, it was
said that his accent and manner had
become so touched with American
traits and intonations that he never
quite lost "something of the Ameri-
can" in his make-up.

"The American," he wrote, "is
prodigal of money, health, home,
lands and all. He will sacrifice
these for the sake of an enterprise."
It was (says Ward) this American
tenacity of purpose, this determina-
tion to succeed, no matter what the
sacrifice to self, this combination of
intense devotion with practicality,
which so strongly appealed to him,
and which he felt to be so invaluable
when applied to the achievement of
the great ideal objects of religion.

It used to be said that there was
something American in his way of
this country. All Americans should
look at things, for the rest of his
understand, however, that there is

life—something very practical, and
for this very reason in small ways
unromantic (for romance is apt to
be unpractical), accompanying the
intensely romantic love of adventure
and devotion to the cause of the
Church.—N. Y. Freeman's Journal.

A Willful Seeking of Con- troversy.

The immediate cause of the rupture
of the negotiations, says the
Chicago Inter-Ocean, speaking of
the Canalejas Ministry, may seem
trivial enough to Americans ac-
customed to seeing the Church and
State each go along independently
with its own work, unconnected
concerning themselves except as
other citizens do with the conduct
of the government and the government
paying no attention to the Church
except to give to its property and
to the rights of religious associations
the same protection that it gives to
other property and other lawful
associations of citizens—the two
parties standing in no contract re-
lations with one another and having
no special contract rights which
each is bound to respect.

The case is different in Spain,
where the relations of the Church
and the State are the subject of a
definite contract. The Canalejas
ministry recently announced a pro-
gram which contemplates several
changes in this contract. There has
been an agitation against the
religious Orders in Spain, of the
same character as resulted in their
disestablishment in France and the
practical confiscation of their prop-
erty.

The Canalejas ministry championed
this agitation to the extent of an-
nouncing its desire to be rid of
religious Orders not actively en-
gaged in religious or humanitarian
work in Spain. It is generally be-
lieved that the Canalejas ministry
was prepared to go much farther if it
should seem safe—even as far as
anti-clerical governments have gone
in France.

With this program the Canalejas
ministry opened negotiations for a
revision of the Concordat. The
Vatican was willing to consider re-
vision. But while the negotiations
were proceeding the Canalejas min-
istry issued a royal decree changing
the existing laws with respect to the
status and privileges of non-Cath-
olics, which laws are a part of the
contract whose modification was un-
der discussion, and which the Canalejas
ministry attempted thus to modify
without waiting for the consent
of the other party.

Under the existing laws of Spain,
the Catholic is the religion of the
State to whose public worship and
the support of its ministers the State
is bound to make certain contribu-
tions. All other religions not sub-
ject to public order may be profes-
sed and practiced. They are not,
however permitted to hold their wor-
ship in public places, but only in
their own buildings, and their
ministers are not permitted publicly
to display their insignia of office.

To give a concrete illustration, a
minister of the Church of England
would not be permitted to go with a
procession through the streets in the
vestments he wears at the altar, or
at least might be prohibited from so
doing.

This restriction the Canalejas
ministry undertook to repeal out of
hand. The Vatican declined to con-
tinue the negotiations unless the de-
cree was withdrawn, pointing out
that, though trivial in itself, it was
nevertheless a change in the contract
to which the Vatican had not yet
consented, and evidently standing
upon the well-known legal principle
that when one party to a contract
permits the other to abrogate any of
its terms without its consent, it con-
cedes that the whole contract is no
longer binding and may be abroga-
ted by the other at pleasure.

This is the question of principle
on which the negotiations have come
to a halt. In view of the contract
law of Spain and of every other
country it is difficult to understand
the conduct of the Canalejas min-
istry, except on the theory of a wil-
ful seeking of controversy. One
point should be clear and should be
kept in mind by American Protest-
ants if they would avoid error.

That is that the Canalejas ministry
is neither defending the Protestants
of Spain nor granting to them any
valuable privilege which they have
not enjoyed for many years. License
to display themselves in the public
streets in their sacerdotal robes—
when they have any—is not usually
conferred by Protestant ministers.
Such display would hardly accord
with the Protestant attitude and
temper. And such display is all
that has been granted them by the
Canalejas ministry.

The Canalejas ministry is playing
its own game of politics for its own
ends, and whether it wins or loses it
is not a subject of special interest in
something American in his way of
this country. All Americans should
looking at things, for the rest of his
understand, however, that there is

no question of "religious freedom"
involved at all, and thus avoid im-
porting from other lands religious
disputes which arise there because
those countries are not so happily
situated as our own.—N. Y. Free-
man's Journal.

The Church in Latin America.

The year 1910 is an eventful one
for Latin America, says Pere Barni-
chon, writing in Etudes (Paris), in-
asmuch as it marks the centenary
of the independence of Argentina,
Brazil and Chili, and demonstrates
to the world that Latin America has
entered into the community of the
nation of the universe as a palpitating
reality.

Pere Barnichon, it may be
premised, is a recognized ecclesiastical
authority on matters pertaining
to the great country lying south of
us. He is therefore competent in
every measure to criticize and
annul on the works of lay
travelers who have (like Prince
Louis of Orleans) been telling the
world in recent times of the wonders
of South America.

Many of these works or articles
(e.g., in the Revue des Deux
Mondes), fall into errors which may,
or may not be attributable to
malevolence on the part of their
authors.

In the last-named work, for exam-
ple, the clergy have been accused of
neglecting the instruction of the
peoples of South America.

This, says M. Barnichon, is an
assertion which is hardly less than
monstrous. It has to be remem-
bered that if the results of education
have not been as full as might be
desirable, that it was the clergy
alone, and of its own sole initiative,
that stepped into the breach at a
time when the country might have
fallen a prey to total ignorance of
Christianity, or even humanistic teach-
ings, and undertook what the States
refused to be responsible for, in a
manner equal to the importance and
urgency of the work.

It is owing solely to the Church
that colleges and schools and higher
universities are at all flourishing in
South America. In 1787, at the
time of the destruction of the Order,
the Jesuits alone had 78 colleges in
the country; 15 in Peru, 10 in Chili,
9 in New Granada, 23 in Mexico,
10 in Paraguay, 11 in Ecuador,
Brazil had 9 colleges and 1 seminary.

As to the nature of the instruction
given, it was by no means of a pri-
mitive order, as has been charged.
According to a writer who was di-
rectly hostile to the Jesuits, Dezobry,
to wit, the higher mathematics,
physics and the higher order of ac-
complishments were of the common
curriculum in their institutions.

As to the charge brought against
the clergy, to wit, that they failed
(on principle, it would seem to be
suggested) to bring about harmony
between the various elements of
colonial society of the epoch, it will
be remembered that the same ac-
cusation was brought against the
Catholic pioneers in general days in
North America, it being assumed
that the principle of "dividing and
governing" still prevailed among
the "Roman" clergy.

Father Barnichon declares that
the clergy, and particularly the
Jesuits, proved to be the veritable
saviors of society in the South
American continent, inasmuch as
they saved the Indians from mass-
acre and slavery and by preserving
peace, enabled the colonial classes
to work out their material salvation,
as shown by the admissions of
Vicente Lopez, a writer by no
means partial to the Order. As for
their accumulating millions of
money within a comparatively short
time after their arrival in the
country (according to another
hostile writer), M. Barnichon
shows that their attention was not
devoted to temporal riches.

According to the historian Florio
they possessed in Chili, a century
ago, a capital of about \$600,000,
which went to the maintenance of
some 411 religious and was dis-
tributed through the exchequer of
some 45 institutions for the free edu-
cation of the people of Chili. The
cost of each missionary cost less than \$100
per head yearly.

If, says M. Barnichon, there is
any reproach to be made to the
clergy of the Colonial epoch, it is
not that they systematically neglect-
ed it, but rather that they distrib-
uted it, sometimes lavishly and with-
out sufficient discrimination—which
amounts to what one may call an
historical paradox.—N. Y. Free-
man's Journal.

Sprained Arm.

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

Was So Bad With Heart and Nerves Could Not Sleep At Night.

Many men and women toss night after
night upon a sleepless bed. Some
constitutional disturbance, worry or disease
has so debilitated and irritated the heart
and nervous system that they cannot
enjoy the refreshing sleep which comes
to those whose heart and nerves are right.

Mrs. John Gray, Lime Lake, Ont.,
writes:—"Last summer I was so bad
with my heart and nerves that I couldn't
sleep at night. There was such a pain
and heavy feeling in my chest that I
could not stoop, and at times I would
become dizzy and have to grasp some-
thing to keep from falling. I tried differ-
ent things but never got anything to do
me any good until I tried Milburn's
Heart and Nerve Pills and I can now
recommend them to all who suffer from
as I was."

Milburn's Heart & Nerve Pills are 50
cents per box, or three boxes for \$1.25,
at all dealers, or mailed direct by The T.
Milburn Co., Limited, Toronto, Ont.

"My wife and I are going to spend
a few months with her people at
Strong's Corners," said the meek
little man, "and I want you to mail
your paper to me—"

"Yes," said the clerk, "what's
your name?"

"Well—er—to make sure, I guess
you'd better address it, Mary Strong's
Husband, Strong's Corner."

"I suppose the father gave the
bride away."

"Not exactly. He gave a million
away, and threw her in."

A Sensible Merchant.

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."

Howard—Did you telephone Mrs.
Howard that I would be detained at
the office until midnight?

Office boy—Yes, sir.

"And what did she say?"

"Said she didn't blame you—she
had made an engagement to go to the
theater tonight herself."

Minard's Liniment cures Neuralgia.

"Why didn't you go to the polls
to vote?"

"Well," replied Father Corntassel
"after listening carefully to what
the candidates had to say about each
other I concluded neither of 'em was
wuth hitchin' up a boss fur."

Milburn's Sterling Headache Pow-
ders 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.

Tess—Mad at him? Why, he wrote
a lovely poem to her.

Jess—Yes, but she never read it.
When she saw the title of it she tore
the whole thing up in a fit of anger.
You see, he called it Lines on Mabel's
Face.

Minard's Liniment cures Dandruff.

"You're sure you can spare this
dover, are you, Shadbolt?"

"Dingus, if I had not been per-
fectly sure that I can get along with-
out it I never would have lent it to
you."

Minard's Liniment cures Dandruff.

"What shall we say of Senator
Smugg?"

"Just say he was always faithful to
his trust."

"And shall we mention the name
of the Trust?"

Get your printing done at the Herald Office.

CONSTIPATION CURED BY THE USE OF MILBURN'S LAXA-LIVER PILLS

Constipation is one of the most fre-
quent, and at the same time, one of the
most serious of the minor ailments to
which mankind is subject, and should
never be allowed to continue.

A free motion of the bowels daily
should be the rule with every one who
aspires to perfect health.

Mrs. Fred. Hall, 209 Elbernia Road,
Montreal, Que., writes:—"Having been
troubled for years with constipation and
trying everything I knew of a friend
advised me to use Milburn's Laxa-Liver
Pills. I used four and a half vials and I
am completely cured. I can gladly
recommend them to all who suffer from
constipation.

Milburn's Laxa-Liver Pills are 25 cents
per vial, or 5 vials for \$1.25, at all dealers,
or mailed direct on receipt of price by
The T. Milburn Co., Limited, Toronto,
Ont.