

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUG. 7, 1901.

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Calendar for August, 1901.

Day of Week	Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Tuesday	1	2	3	4	5	6	7
2 Wednesday	8	9	10	11	12	13	14
3 Thursday	15	16	17	18	19	20	21
4 Friday	22	23	24	25	26	27	28
5 Saturday	29	30	31				

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Uncharitable Conversation.

HOW TO AVOID THE PREVAILING VICE OF SPEAKING ILL OF OUR NEIGHBOR.

Bishop Mostyn, of Menais, in a recent pastoral warned his flock of uncharitable conversation—of speaking ill of our neighbor. "The world," writes the Bishop, "thinks little of this vice; we meet it at every turn. Go where we will into society and listen to the conversation. What shall we hear? Scarcely are the good deeds and kind actions of others the subject of conversation, but generally the faults, imaginary or real, of the neighbor who is absent. His secret and public faults are minutely examined; what one does not know, the other does, and where information is wanted imagination is called upon to supply it. It is wonderful how ready people are to attack the character of their neighbors, to magnify their faults and even to suspect their good actions. It matters not what their position may be—superior, equal or inferior—none are exempt from the cruel tongue of the slanderer and the calumniator. It is wonderful how anxious people are to criticize and find fault with the actions of others, how keen-sighted they are to observe, how ready to publish to the world any faults that may come under their notice. But while they are so vigilant with regard to their neighbor's actions, they seem utterly blind to their own shortcomings, and recent most strongly any criticisms or fault-finding that their own actions may receive at the hands of others.

The fact of this vice being so common renders it all the more dangerous, for we are inclined to look upon it as something of little importance—as a mere imperfection, perhaps, in the sight of God. But we not deceive ourselves, for to slander our neighbor, which is speaking evil of him knowing it to be false, or to make public his faults which are secret or only known to a few, offends Almighty God in a greater or less degree, according to the amount of injury we do thereby to our neighbor.

There are occasions, no doubt, when it is our duty to speak of others to those whose business it is to remedy such things or to those whose own interests might be injured by being left in ignorance of these faults. "It is not only those who are filled with hatred and ill-will who are guilty of this fault, but we find people who are otherwise leading good and pious lives, spiritual lives, subject to this vice. They cannot restrain their suspicious thoughts, their rash judgments, nor can they always keep their slippery tongues in check. They will repeat things they have heard for the sake of talk. These people will sometimes profess their remarks by such a useless expression as, 'Of course, I don't mean to be uncharitable, but—' as if they thought that these words would free them from all sins against charity, no matter what they may say regarding their neighbor. These words only show that in reality they recognize the fact that what they are about to say is uncharitable and that they are better left unsaid. Needless to say, such expressions do not diminish the sin in the smallest degree.

"There is another way of speaking uncharitably which is only too common. We meet with people who try to please all parties, who love to carry stories about from one to another of what they have heard and seen, and thus cause much sadness and many misunderstandings between those who would otherwise be the best of friends. Such conduct is most reprehensible, and those who do such things will have much to answer for. 'The whisperer and the double tongue is accused; for he hath troubled many that were at peace.' Eccl. xxvii, 18.

"We may well ask ourselves why it is that so many conversations turn upon the conduct and faults of our neighbor, and why it is that we seem always ready to depreciate his good deeds and to proclaim his failings. If we look carefully into the matter, the reason is easily discovered. It is because we are wanting in that humility which directs us to esteem others better than ourselves. 'In humility let each esteem others better than themselves,' Phil. ii, 3—and in that charity which teaches us to love our neighbors as ourselves and to do unto others as we would be done by. 'All things therefore whatsoever you would that men should do to you, do you also to them.' Matt. vii, 12.

"If we would avoid speaking ill of our neighbor, if we would overcome the habit of publishing his faults or of causing mischief by tale-bearing, we shall do well to try and put in practice the three rules which are often given us by spiritual writers on this point. The first rule is: 'If you cannot speak

well of your neighbor, do not speak of him at all. This is a most excellent maxim, for if you think ill of another, or if you are prejudiced against him, you may be sure that your conversation in that person's regard will be under the influence of this prejudice. The second rule is: 'Do not say in the absence of your neighbor what you would not say in his presence.' For it is certainly unfair to say bad things or to aim a blow at the good name of one who by his absence is unable to defend himself. The third rule is: 'Say not of another what you would not have another say of you.' Let us endeavor to act in conformity with these rules we shall find that they will often put a check on our speech and save us from many a sin against his charity."

The Nervousness of Orators.

"Every great orator from Demosthenes to Burke," Gladstone once said, "has suffered from nervousness on the eve of an important speech, and although I can not claim to share their gift of golden speech, I can claim more than a fair share of their defect of nerves." Certainly, he was extremely nervous on the occasion of his first speech, as his indistinctness of utterance and hesitancy of manner only too obviously showed. That voice which subsequently held so many thousands spellbound by its music was inaudible from the gallery in which the reporters were taking notes. So little notice did he attract, that a speech delivered in the House a few months later by his brother Thomas, in defence of his father, who was an owner of slaves on his estates at Demerara, has often been described in biographical sketches as Gladstone's maiden effort.

Lord Salisbury was twenty-four when, as Lord Robert Cecil, he took his seat in the House of Commons as a member for Stamford, in February, 1854. Two months later, on April 7, he delivered his first speech on Lord John Russell's University bill. Hansard (which is to the British Parliament what the Congressional Record is to our congress) gives it only sixteen lines of its

narrow columns, and the members of the postulant, with its scant furniture and hard bed, upon which she declared she slept much better than on the soft ones at Versailles; the cloisters, the hermitages (oratories) and finally the choir of the convent chapel. Upon leaving the latter his Majesty asked the family names of the religious who were "encompassed" at the moment of his visit. By a curious coincidence all were of Irish origin. "I have here, then," said his Majesty, "an Irish guard."

Cardinal Richard, Archbishop of Paris, has issued an appeal for subscriptions for erecting additional altars and chapels. He urges that the number of churches has not increased with the population, and that provincial towns like Lyons and Cambrai are much better provided for. "The Diocese of Paris," he says, "on account of its inhabitants stand aloof from all religious observance. There are many who live as if they had never heard of Jesus Christ, as if no God existed, almost like the people of unexplored countries, where the light of the Gospel has never yet shone."

His Eminence Cardinal Vaughan and the Bishops of England have issued the following memorandum on the Royal Declaration: "As guardians of the truths of revelation, we venture earnestly to implore the committee of the House of Lords appointed to report upon the Royal Declaration and Oath to counsel the Legislature not to encroach upon the domain of theology by continuing to single out doctrines professed by the majority of Christians for denunciation by the sovereign upon his accession to the throne. It is our fervent desire to assist in maintaining unimpaired the loyalty of all races and creeds within the empire—a loyalty that has called forth the admiration of the world. We therefore hold that it would be a set of national folly to begin this century by raising a storm of religious anger and indignation that would grow in extent and gather in intensity throughout the empire around the youngest person of the sovereign, should the throne be used as a party weapon for striking at the articles of a particular creed. There can be no excuse for retaining the declaration alluded to while the empire is itself divided into a multitude of religious denominations and the coronation oath accords the adhesion of the sovereign to 'the Protestant reformed religion established by law.' It must be felt generally that the constitutional sovereignty of this realm ought to be raised high above the strife and controversy that rages among the people; earnest

King's Evil

That is Scrofula. No disease is older. No disease is really responsible for a larger mortality. Consumption is commonly its outgrowth. There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, Rickets, catarrh, wasting and general debility. Children of J. W. McMillan, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McMillan's voluntary testimony, by Hood's Sarsaparilla.

Hood's Sarsaparilla

which has effected the most wonderful, radical and permanent cures of scrofula in old and young.

in their profession of different religions, so that he may hold the empire together by drawing to himself the unabated and generous loyalty of all his subjects.

The French Premier has stated that he has good reason to believe that a considerable proportion of the unauthorized congregations will apply to Parliament for permission to continue to exist in France. It appears that this statement is likely to prove under the mark. To be of course, the greater number of the superiors of the authorized congregations have not yet come to a final decision, it is believed they will almost all make the legal application for authorization, leaving to the Chamber the onus of rejecting or accepting it. The period within which application for authorization must be made will expire on October 2. The "Figaro" and the "Revue de Paris" have interviewed the superiors of some of the most important authorized orders. The Jesuits having been asked what would become of their colleges in the case of their being constrained to leave France, they replied: "The Jesuits do not possess colleges as people generally think. There exists, however, various free colleges and schools belonging to civil societies who have among their professors a certain number of Jesuit fathers. To avoid annoyance to those establishments those fathers are ready to withdraw if it becomes necessary. The colleges will not suffer, and it will be easy for their administrators to recruit new professors." As to their missions abroad, the Jesuit Fathers replied: "As apostles of the Catholic faith and as Frenchmen we desire nothing better than to keep them, but everything depends on the attitude the Government assumes towards us. It is not we who seek to create difficulties; we only demand to be allowed to work for the glory of God and our country." Being asked whether they did not expect the Pope to intervene in their favor they replied: "We are soldiers, and it is not for us to dictate to our chiefs what they are to do. Whatever

may happen, we shall always remain faithful to our vocation, which is to defend the Church in all times and everywhere. The Pope is the chief. It is for him to judge the situation and for us to march in accord with his orders." Father Paullette, prior of the Dominicans of Arceville, declares that he has decided to demand the authorization. There is, he considers, nothing in the new law calculated to injure his order. As the State wishes to control them, he contends that there is no reason why it should not. It would discover that the financial situation of the monasteries and other establishments was not enviable. The Brothers of Saint Jean de Dieu declare that they will probably demand authorization. The "Echo de Paris" declares that the congregations of women will all, with but very few exceptions, demand authorization.

The editor of a secular paper having asserted that a man has a right to "stop living," in other words to commit suicide, if he wants to, the Union of Ottawa replies: "When an editor is stupid enough to write such rubbish, it is safe to assume that there are readers weak-minded enough to be influenced by it. In the pagan civilization of Greece and Rome no stigma of cowardice attached to self-destruction; but Christianity gave us a different code of ethics. Man has a higher destiny than was dreamed of in pagan philosophy, higher duties than merely seeking a pleasant time in this world. The boys in South Africa must often get tired of the manifold hardships of the soldier's life; why not stop? Why not desert? It might take a certain physical courage to make the attempt. Inasmuch as the Creator has absolutely unconditioned rights in His creature, the suicide is 'reocent to God, ingrate and false,' and a thousand-fold more cowardly than the deserter from the battlefield."

"Almost any Catholic paper, however inferior, is worth the price asked for it," says the Catholic Ottawa. "As an influence for good in the family, it would pay to take it, even if its terms of subscription were ten times what they usually are. In view of the innumerable non-Catholic and anti-religious publications which are thrust upon the rising generation of Catholics at all points, a Catholic journal is becoming an absolute necessity in every family that means to remain truly Catholic. And yet there are Catholics who will take some loosely edited secular weekly, because 'it contains more news,' or because it is a little cheaper, and thus deprive their children of the religious culture which the Catholic journal, no matter how small or backward, invariably carries with it."