

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEB. 25, 1903

Vol. XXXII, No. 8

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Best statements of Catholic doctrine
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Nov 21, 1902—17

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In store formerly occupied by A. Vincent, next A. E. McEachern's Shoe Store.

YOU can get a good dinner at the above Cafe for only 15 cents. Also a large bill of fare to choose from. We make a specialty of baked beans, meat pies, Hamburg steak and onions. Sirloin steak always on hand. Try our Ice Cream, Pastry and Cake on the premises.

JAS. LONERGAN,

Proprietor

June 25, 1902.—17

LENTEN PASTORAL

—OF THE—
Bishop of Charlottetown.

JAMES CHARLES, by the Grace of God and favor of the Apostolic See, Bishop of Charlottetown.

To his Dearly Beloved Brethren of the Clergy and Laity of the Diocese of Charlottetown, Health and Benediction in the Lord.

DEARLY BELOVED:—

The approach of the Holy Season of Lent should be for all members of our Holy Church, an occasion for entering more seriously on the duties of the Christian life. Amid the distracting influences and dangerous proclivities that encircle the ordinary sphere of human activity, it is only too frequently that man becomes totally oblivious of the great and final destiny for which he was created. The tangible things of this visible world wield an influence on our poor, weak human nature, such that even the most precious inspirations of divine grace not infrequently fail to counteract the evil propensities thus engendered. Not but that divine grace is all powerful in its merciful mission but rather that man's heart becomes callous to its saving influence, and in fine rejects the divine gift ordained for his sanctification and salvation. Divine grace will not deprive us of our natural faculties; on the contrary it will tend to sublimize them, imparting to us a celestial and supernatural power, which is a wholly gratuitous gift of God and without which we cannot hope for eternal happiness. "The wages of sin is death; but the Grace of God is everlasting." (Rom. VI.) "Being justified freely by His grace through the redemption that is Jesus Christ—that as sin hath reigned to death; so also grace might reign unto life everlasting." (Rom. V.)

But, dearly beloved, while God's sanctifying grace is necessary at all times for our eternal welfare, the present holy season of lent is a time when it should be sought after with exceptional zeal and perseverance. God's mercy is indeed available to all who seek for it with a sincere heart. He will not close the door of divine clemency to the earnest seeker, nor discourage our recourse to Him in the hour of affliction. But in our relations with the diocese goodness there are times and other circumstances when a special effort should be made to avail ourselves more abundantly of this heavenly gift, and to partake more copiously of the living waters which God in His mercy pours out for our spiritual refreshment. Now the holy season of lent is one of those particular times when in a special way the manifold graces of God are lavished upon his faithful people. It is the special season of penance and self-denial which are always necessary for the accomplishment of God's sacred purpose in our souls. It emphasizes the great blessings conferred on man by our blessed Lord, when he underwent his sacred passion and cruel death for the purpose of rescuing our fallen humanity and placing it once more on the plain of reconciliation with His Divine Father, thus enabling our good works to become a source of merit for us in the divine estimation. But if our Heavenly Father is lavish of His gifts during the holy season, He expects in return, a proportionate generosity on our part. It is idle to hope for divine aid if we neglect the honest endeavor to make our lives conformable to His holy law, and our hopes for eternal happiness in the future life are vain, if our aspirations be so wound up with the worldly interests of this life that even the happiness of heaven finds no responsive chord in the affections of our heart.

The neglect of salvation, dearly beloved, is a matter the direful consequence of which cannot be measured by the things of this world. In a man's salvation the question is whether he is to be a friend of God, or an object of divine execration. It is not a question of what may or may not be, but what must be. There is not one of us but will bear the irrevocable degree, of God's final judgment pronounced either in his favor which means an eternal happiness, or against him, which means a loss that nothing can repair. A failure in the great affair of salvation is one that can never be compensated by all this world can offer. While there is no calamity here on earth so great but may admit of some alleviation, the loss of a soul precludes all hope and closes every prospect save that of eternal suffering. We should therefore make the very best use of the acceptable time that God in his mercy affords us. Too late will it be to take action on this important matter when we are ushered by the ruthless hand of death into the great unseen world. Bitter experience will then teach

the unfortunate ones, but it will not avail to their happiness; but rather will it serve to intensify their sufferings. In the fifth chapter of the book of Wisdom the inspiring writer places before us a striking picture of the fruitless repentance of the wicked in the future world; and dearly beloved, it would be conducive to the welfare of mankind if this and similar chapters of God's inspired word were frequently made the subject of earnest meditation. "We have erred" they will say, "from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us? or what advantage hath the boasting of riches brought us? All these things are passed away like a shadow—and like a post that runneth on, and as a ship that passeth through the waves whereof when it is gone by, the trace cannot be found nor the path of its keel in the waters—or—as when an arrow is shot at a mark, the divided air presently cometh together again, so that the passage thereof is not known: so we also being born, forth with ceased to be; and have been able to show no mark of virtue: but are consumed in our wickedness. Such things as these the sinners said in hell. For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed with the storm—and as the remembrance of a guest of one day that passeth by." Such in the language of the inspiring writer are the remorseful but unavailing lamentations of those now gone before us, who during life failed to realize the importance of salvation. "But the just" continues the same chapter, "shall live for evermore, and their reward is with the Lord, and the care of them with the Most High," while the wicked in the same inspired language "shall be as smax, saying within themselves repenting and groaning for anguish of spirit: These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints." (Wisdom V.) This startling contrast, dearly beloved, should quicken our desire to reject whatever may be prejudicial to our eternal happiness. We should remember the value of even one immortal soul. Created as it is to the image and likeness of God it surpasses in value all the material world, and when we add to this the fact of its having been redeemed at the priceless sacrifice of the cross, we may form some idea of how it is valued by our heavenly Father. "You were not redeemed" says the inspired writer, "with corruptible gold and silver, but with the precious blood of Christ as of a lamb unspotted and undefiled" (1 Pet. I.) Truly therefore might our Divine Saviour ask, "what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? or what exchange shall a man give for his soul?" (Matt. XVI.)

Wherefore dearly beloved, our earnest efforts should invariably tend towards a moral, upright, Christian life. The unspotted doctrine of our Holy Church should find in our souls an untainted sanctuary, sacred to what is right in the domain of faith and morality and not stained by any influence of what is contrary to God's holy law. Vice in all or many of its manifold forms should ever be an unwelcome stranger, and Christian virtues should be its cherished companion. And dearly beloved, while all virtues should be inculcated on the Christian mind, each according to its measure of importance, there is one we would specially commend to the faithful at this season of penance and that is the virtue of sobriety. It is not reason alone that impels us to warn you of the necessity of being faithful to this virtue, but also the unmistakable utterances of divine inspiration. Who amongst us but is conversant with the sincere condemnation pronounced by Holy Writ against the vice of intemperance. "Do not err," writes the Apostle of the Gentiles "neither adulterers, nor thieves, nor drunkards shall possess the kingdom of God" (1 Cor. VI), and again writing to the Galatians the same inspired Apostle speaks as follows:—"Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, envious, murders, drunkenness, revellings and such like. Of which I foretell you, as I have foretold you, that they who do such things shall not obtain the kingdom of God." (Gal. v.) Dearly beloved, there is her no

ambiguity about the divine intention regarding the great enormity of the sin of drunkenness. The inspired Apostle makes no distinction even from such crimes as murder and adultery in its excluding us from the kingdom of Heaven. And surely our right reason does not conceal from us the direful nature of the sin of drunkenness, but rather carries conviction to our minds that it is an outrage against God himself. "Let us make man to our image and likeness" says our divine Creator "and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth.

And God created man to his own image; to the image of God He created him (Gen. I) Man is created to the image of his maker in having as part of his nature an immortal soul, endowed with the faculties of understanding and free will. It is through the soul and intelligent faculties that man is placed on the highest plane of visible perfection in this world, his nature being thus brought into closer resemblance to the deity than any other creature of the visible world. It follows therefore that of all man's faculties those of the spiritual order by which man is made to resemble God, should be the most carefully guarded against what ever might tend to deface that godlike resemblance. Now, in as much as anything destroys the use of man's intelligence and reason, in the same measure does it destroy the similarity between the soul and

(Continued on 3rd page)

A Notable Celebration in Scotland.

On Sunday, Jan. 18, in St. Andrew's Pro-Cathedral, Glasgow, the 1300th centenary of St. Mungo, the patron saint of Glasgow, and of the archdiocese, was celebrated in presence of His Grace Archbishop Maguire and the Cathedral Chapter, says the London "Universer."

His Grace Archbishop Maguire preached, taking as his text, "And the sacrifice of Judah and of Jerusalem pleased the Lord as in the days of old and in the ancient days."

"To-day we are celebrating," observed His Grace, "the Mass of the Feast of St. Mungo, the patron of this diocese and of this city. On a day of last week (the 14th) was held the 1300th anniversary of his death, which is believed to have taken place in January, 603. All I wish to do to-day is to dwell on one or two thoughts which must necessarily come into our minds. From St. Mungo's death until the death of his successor, Archbishop Baiton, there passed 1000 years. Baiton died in exile, but long before his death the Catholic diocese had practically ceased to exist. There was an Archbishop but there was no diocese and for nearly 300 years the diocese of Glasgow practically dropped out of the hierarchy. Such breaks are not uncommon in dioceses. St. Mungo himself was in exile for many years.

In times of war and confusion a diocese may be left without a Bishop for years. Many cities fell and rose again in the middle ages, but here the city was not destroyed by war. On the contrary, it was wonderfully prosperous, but though the city prospered the Catholic diocese seemed to be at an end. Three hundred years ago most of the citizens of Glasgow would have said that the system had died through its own corruption—that it was impossible it could exist. So it must have appeared to many that when Baiton left Glasgow and died in exile without hope of returning that Catholicity had seen its last day. After a lapse of many centuries what is to be seen to-day? There is now a diocese and a bishop, all unworthy though he is as successor to St. Mungo and Baiton—a Bishop consecrated by the same rites and giving the same oblation to Rome as they did. Here again is a Catholic diocese. The system of which we formed a part seemed entirely dead another system had taken its place.

No doubt episcopalianism had been forced on the country, but it had taken no root; the Church of the religious system which was of the people being the Presbyterian Church—the Church of Scotland—the said kirk. And now there is a diocese in Glasgow! The restoration of this diocese is no empty show of leaders without followers. It is the natural growth of numbers. To-day the diocese contains not far short of 400,000 Catholics. In the city we are probably nearer 200,000 than one. Look at the other side of the picture and think how it would strike the seventeenth or eighteenth man of Glasgow. The dissentions amongst brother Christians cannot but be painful to us. We cannot help thinking of the difference of the two branches of the Presbyterian Church, of their churches battling against each other, of their "ins" of influence amongst the people—

of their lower classes left practically without religion.

Whether we look on the past or present, or consider our own position, we see a wonderful change. The new religious element introduced into Scotland in the sixteenth century seemed fated to endure for ever, and yet, after all, it was but an episode. And many episodes has the Catholic Church seen. But people cannot part from the Divine doctrine, because they are a part of the life of our soul, and we feel that those who took such things from us took from us everything indeed. Though we respect the sincerity of the seekers after truth, their doctrines could not come to us. Little by little our practices are being adopted. The Presbyterian Church is becoming like the English Church, and the English Church like the Church of Rome. His Grace then went on to show that so far as Scotland was concerned Calvinism was dead.

A Touching Story.

In Quebec.—In the last issue of the "Annals of Our Lady of the Bazaar," of Cap-de-la-Madeleine, there is a touching account of the recent death, at Hotel Dieu, Quebec, of the Rev. Father Nicholas Martin, O.M.I. The good Oblate was in his seventieth year when, in a mysterious manner, death came to him. This venerable religious came from France to Canada in the early fifties. After teaching for a short time in the College of Ottawa, he was sent to Capshawsaga, Province of Quebec, to labor among the Iroquois Indians of that mission. There he remained for over thirty years, ennobling among that tribe the zeal shown centuries ago, to its three ancestors, by the Jesuit missionaries. Although busy with the duties of his ministry he found time to devote to literary pursuits. He wrote a grammar of the Iroquois language, several volumes of instruction on religious subjects, and a comprehensive history of the Iroquois natives at that mission.

The story of Father Martin's strange death is thus told by a contemporary:

Early in December last Rev. Father Gaerlin, O.M.I., a young member of the Montreal community fell sick and was taken to a hospital in that city. An operation was deemed necessary in his case, and fears were entertained by the physicians lest he might not survive it. This news was conveyed to Father Martin, who at once exclaimed: "My God, preserve the life of this young religious who can yet be useful to the church. It is necessary, take my life, in return for his recovery. But, before removing me from this world, allow me to celebrate the golden jubilee of my ordination to the priesthood." The superior of the hospital, who was a member of the Iroquois mission, was consulted and he was taken to the hospital. On Christmas Eve, as the last Sacraments were being administered to him, a despatch was received from Montreal, announcing that having safely passed through the operation the young priest had gone back to his community. A few minutes later Father Martin expired.

We might add that on the occasion of the celebration of Father Martin's golden jubilee, the Superior of the Oblate, the representatives of all the religious communities, in Quebec, and a number of bishops assisted at the festivities in St. Saviour. The Rev. Father preached a glowing sermon; he attended all the entertainments given in his honor, at the Church, at the convents, at the Christian Brothers' school and at the various academies. He replied to each of the addresses presented to him in most happy and joyful terms. And when all the demonstrations were over he retired fatigued. Next day his friends said: "He overtaxed his strength, and will need a couple of days' rest." It was absolutely true that he was overcome with fatigue: but they knew not, as they spoke, that he had already entered upon the eternal rest that comes to "the good and faithful servant."

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was ill for four months with catarrh in the head and throat. Had a bad cough and raised blood. I had become discouraged when my husband bought a bottle of Hood's Sarsaparilla and persuaded me to try it. I advise all to take it. It has cured and built me up." Mrs. HENRI RICHMOND, West Liscomb, N. S.

Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.