

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOV. 2, 1904

Vol. XXXIII, No. 41.

The Humphrey Clothing Store,
Opera House Building,
Charlottetown,

**IS MEETING WITH
WONDERFUL SUCCESS**

In securing the trade of those who have wool to sell, because their goods are good, and their prices for

**CLOTH,
PANTS,**

**CLOTHING,
BLANKETING,
YARNS, Etc.**

Are low, while for wool they allow the highest price.

CALL AND SEE THEM.

IF NOT SATISFIED DON'T TRADE.

PLEASED TO SHOW GOODS.

**Some Dealers Think
They Have a Monopoly
Of Buying Furniture.**

Let them think so, it does nobody any harm, and it pleases them. But for fear the public might be led away by their extravagant utterances, we humbly rise to remark, that we have been and are still buying from almost every manufacturer in this broad Dominion—and further, we are content to sell at a much smaller profit than most people ask. We would like the opportunity of showing you our Furniture, and would like you to compare, and we think we can convince you that what we say is true.

JOHN NEWSON.

TEAS!

Did you ever consider the advantage of buying your TEAS from us? It will pay you, as we can give better values than up-town stores. Why?

Because

Our buying facilities are unequalled, our expenses are less, and we give you the advantage of this in quality. Our reputation for Good Teas is now established, and we guard it jealously. We are to-day the acknowledged leaders in the Tea Trade.

McKENNA,

The Grocer, Queen St., Charlottetown.

SOME OF THE GOODS

WE HAVE FOR SALE

And Would Like You to See.

Regina Watches
Waltham Watches
Eight Day Clocks
Fine Field Glasses and Telescopes
Chains and Lockets
Studs and Charms
Rings and Brooches
New Crest Souvenir Spoons
Spectacles and Eye Glasses
Spoons, Knives and Forks
And many other articles in Jewelry and Silverware.

E. W. TAYLOR,

Cameron Block, Charlottetown

Souvenir Post Cards.

Views of P. E. Island.

**China with Island Coat of Arms,
Shells, etc.**

Novels and Magazines,

—AT—

TAYLOR'S

Bookstore,

OPPOSITE FRONT DOOR POST OFFICE.

Thresher Belts!

The Threshing season will soon be here. We can supply your wants in Rubber or Leather Belting, Lacing, Hooks, Punches, etc.

GIVE US A CALL.

SIMON W. CRABBE,

Agents for Happy Thought Ranges.

WALKER'S CORNER, CHARLOTTETOWN.

HARDWARE!

**Largest Assortment,
Lowest Prices.**

WHOLESALE and RETAIL

Fennell & Chandler

ROBERT PALMER & CO.,

Charlottetown Sash and Door Factory,

Manufacturers of Doors & Frames, Sashes & Frames
Interior and Exterior finish etc., etc.

Our Specialties

Gothic windows, stairs, stair rails, Balusters, New Posts, Cypress Gutter and Conductors. Kiln dried Spruce and Hardwood Flooring, Kiln dried clear spruce, sheathing and clapboards, Encourage home Industry.

ROBERT PALMER & CO.,

PEAKE'S No. 3 WHARF.

CHARLOTTETOWN.

**Circular Letter from his
Lordship, Bishop
McDonald.**

Charlottetown, October 12th, 1904.

Rev. Dear Father,—I hope to undertake my journey to Rome on the 24th inst, and in the meantime I commend myself to your good prayers and to those of the faithful committed to your care. To this end I direct that in the offerings of the Holy Sacrifice the collect "Pro Peregrinantibus" be recited according to the rubrics, until my return. It will be a source of much pleasure to myself, and I am sure, of consolation to the Holy Father, to be able to present to the Supreme Pontiff an account of the faithful

moral of the faithful of this diocese, and to inform his Holiness of the earnest and zealous co-operation of the priests in this portion of the Lord's vineyard. And I feel assured that my dear co-laborers in the Lord, the clergy of the diocese, will continue the good work which Divine Providence has assigned to them. In order, therefore, that the spirit of religion may enter yet more effectively into the conduct of the faithful, I would here direct that after the usual prayers at the end of Low Mass, and after Benediction of the Blessed Sacrament the following prayers be publicly recited by the Celebrant and the faithful, in such manner that each little prayer shall be recited aloud by the Celebrant, and then the same shall be repeated aloud by the congregation.

**PRAYERS OF REPARATION
FOR THE GRIEVOUS OFFENCES WHICH
ARE COMMITTED AGAINST GOD BY
BLASPHEMIES.**

[Ordered by the R. Rev. Bishop of Charlottetown to be said in all the Churches of his diocese after the Low Mass, and after the Benediction of the Blessed Sacrament.]

Blessed be God!
Blessed be His Holy Name!
Blessed be Jesus Christ, true God and true Man!
Blessed be the Name of Jesus!
Blessed be His most Sacred Heart!
Blessed be Jesus in the Most Holy Sacrament of the Altar!
Blessed be the Great Mother of God, Mary most Holy!
Blessed be Her Holy and Immaculate Conception!
Blessed be the name of Mary, Virgin and Mother!
Blessed be God in His Angels and in His Saints!

**INDULGENCE OF 200 DAYS EACH TIME
THIS PRAYER IS SAID; PLENARY
INDULGENCE ONCE A MONTH,
ON USUAL CONDITIONS.**

Invocation to the Sacred Heart of Jesus!

Most Sacred Heart of Jesus, have mercy on us! (Three times.)
Indulgence of 7 years and 7 quinquagesims each time recited after Low Mass.

For the devout recitation of the prayer, "Blessed be God, &c.," there is granted each time an indulgence of 200 days, and a Plenary Indulgence once a month, on the usual conditions. For reciting the Invocation to the Sacred Heart, there is granted each time an indulgence of seven years and seven quinquagesims.

I also desire to draw the attention of the clergy to the necessity of complying with the Motu Proprio of our Holy Father with regard to church music. The direction of the Holy Father leaves no option with the bishops or the pastors of churches, and therefore we must obey it our duty to conform to the general direction of the Church. I am procuring copies of the Instruction to the Catholic world, and the Papal letter to the Cardinal Vicar of Rome, anent the reformation of church music, and a copy will be sent to each of the pastors in the diocese. To some the directions may appear difficult to follow, such as who may be members of church choirs, the style of music, etc.; but it will be necessary to meet all such conditions as best we can and to conform to the Instruction.

In order therefore that an opportunity may be given to rearrange all matters connected with this step, I direct that by the beginning of Lent, 1905, the required change shall have been completed.

I wish also to announce to the pastors and the faithful that I have appointed Rev. James Morrison to be Administrator of the Diocese of Charlottetown during my absence.

I remain, Rev. and dear Father, Your faithful servant in Christ,
JAMES CHARLES McDONALD,
Bishop of Charlottetown.

In the "Journal Officiel" the French Government announces that the laws relating to the associations and the teaching orders are applicable to Algeria. This brings the policy of anticlericalism into the French Colonies.

Our Roman Letter.

(Special Correspondence N. Y. Freeman's Journal.)

Rome, October 5.—There is a great difference between life high up among the Tyrolean Alps and life down here in Rome, and Vox Urbis experiences it this week. The climate is different, the spirit of the people is different—manners, dress, customs, government are all about as different as one can imagine. As far as religion goes everything is in the favor of the people of the Tyrol. There they are all Catholics, and when you find somebody who is not a practical Catholic you are quite sure that he is spent some part of his life in foreign lands. In Rome nearly all of us call ourselves Catholics, but a great proportion of the men cease to go to Mass or to frequent the sacraments, and the election returns always show that there is a strong leaning of Socialism and anarchy—to say nothing of "liberalism" of all shades—working among us.

But, after all, Rome is always Rome, and no matter how long you know it you will find it full of new knowledge. It was not exactly new knowledge to Vox Urbis that while the rest of us were wandering at pleasure all over Europe, the Holy Father has been obliged to pass the long days of the past scorching summer within the precincts of the Vatican—but the fact became more dramatically striking for him one day last week when he saw the Pope again after a long interval. There he was, robed as usual in his white cassock and with patient and kindly smile, receiving an address of devoted obedience from the Catholic youth of France represented in the crowd before him by about five hundred young men, hardly any of whom seemed to be over twenty-five. And then his Holiness delivered a characteristic reply, urging his auditors to be a light and an example to their brethren in France by leading lives of study and piety. In one very significant sentence he contrasted their spirit of obedience and submission with the conduct of other young men who are anxious to free themselves from the restraints of all authority. The Holy Father did not specify these any further, but there is unfortunately little room for doubt that he had in mind at the time one section of the Catholic young men of Italy. If they have not yet broken into open revolt against the decisions of the Holy See regarding the Catholic Social movement in Italy, they have manifested a querulousness and an impatience which look very ill.

Nearly all the papers announce that the second consistory of the reign of Pius X. will be held some time in November. Perhaps it will be, according to the best information obtainable this evening, not more than one new cardinal will be created—and perhaps not even one. The consistory would, therefore, be mainly concerned with the proclamation of the appointment of new bishops to vacant sees during the last year. As early as last March a consistory was to have been held, but the event was put off from time to time in the hope that some settlement might have been reached with the French Government which would have permitted of the appointment of bishops to the eight sees vacant in France. Everybody knows how things have gone from bad to worse since then—the number of vacant sees has been increased by two with the resignations of the Bishops of Laval and Dijon, and there does not seem to be any prospect of a settlement before the denunciation of the Concordat, which will settle many things by unsettling everything.

How does the Holy See regard the abrogation of the Concordat? And what are its teachings on the allied question of the union between Church and State in France—and elsewhere? To-day Vox Urbis put these questions to a distinguished churchman in Rome, and was referred by him to the following extract from the letter written by Leo XIII in 1892 to the French hierarchy.

"With regard to the unpopularity of this schism and bilateral pact (the Concordat), which has always been faithfully observed by the Holy See, the adversaries of the Catholic religion themselves are not agreed. The most violent of them want its abolition so that the State may have full liberty to molest the Church of Jesus Christ. Others, on the contrary, with more cunning desire or say they desire its maintenance, not that they recognize the duty on the part of the State to carry out its written obligations towards the Church, but simply that the State may continue to profit by the Church—just as if any one had a right to separate the engagements

undertaken from the concessions obtained, although both engagements and concessions form parts of one whole. For them, therefore, the Concordat should remain as a chain for binding the liberty of the Church—that holy liberty to which she has a just and inalienable right. Which of these two opinions is destined to prevail? We do not know. We mention them only to recommend Catholics not to provoke division on a question which rests within the province of the Holy See.

"We shall not use the same language on the other point, concerning the principle of the separation of Church and State, which is tantamount to the separation of human legislation from Christian and Divine legislation. We shall not stop here to demonstrate all the absurdity contained in this theory of separation, for that is clear to all. When the State refuses to give to God what is God's, it refuses by a necessary consequence, to give to citizens what they have a right to as men; for, admit it or not as we will, it remains true that the real rights of men spring from their duties to God. Hence it follows that the State, by failing this respect in the principal object for which it was instituted, really ends by bringing ruin upon itself and contradicting the principle which is the very reason for its existence. These higher truths are so clearly proclaimed by the very voice of natural reason, that they impose themselves on every man who is not blinded by the violence of his passion. Catholics therefore cannot be too careful not to defend such separation.

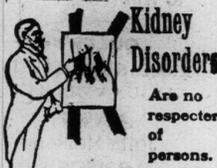
"For to want separation of Church and State is to want, by a natural consequence, to have the Church reduced to the liberty of living according to the common law. This situation exists, it is true, in certain countries, and it is a condition which, if it is attended by many and grave inconveniences, offers some advantages also, especially when the legislature, by a happy incoherence, does not cease to be inspired by Christian principles; and these advantages, although they cannot justify the false principle of separation or authorize any one to defend it, do nevertheless render worthy of toleration a state of things which is not the worst of all.

"But in France, a nation Catholic in tradition and in the present faith of the majority of its sons, the Church should not be placed in the precarious situation in which it finds itself elsewhere. The more Catholics know of the intentions of the enemies who desire separation, the less reason will they find for defending it themselves. What the enemy wants by separation—and they will say so in unmistakable terms—is the complete independence of political legislation from religious legislation the absolute indifference of the civil power with regard to the interests of civil society, and the very negation of the latter and of the Church."

All this should clear our views as to the principals of union or separation between Church and State. But should any doubt still remain, it ought to be settled by the fifty fifth proposition condemned in the Syllabus of Pius IX. That proposition runs: "The Church should be separated from the State, and the State from the Church."

One word in conclusion. There are apparently many who imagine that union between Church and State means, or at least involves, the payment of ministers of religion from State funds. That is a delusion. Union between Church and State means simply that the State should help the Church to carry out her mission, to respect and enforce her laws, the Church performing a similar office for the State. The actual payment made by civil governments in Europe to ministers of religion is almost universally a mere act of restitution. The State in these countries has in past times confiscated Church property, and now restores that property (usually a very small part) in annual payments. Moreover this same payment is generally a cope instead of a blessing, and this is true not of France alone. Many parish priests in Austria have told Vox Urbis during the last two months that government payment has enslaved their liberty, and continually thwarts them in the exercise of their ministry. Americans who think of making a journey to Rome in the near future should make up their minds quickly and sail in time to arrive here for the beginning of December. On the eighth the Holy Father will solemnize in St. Peter's the fiftieth anniversary of the Immaculate Conception; the Sunday previous and the Sunday following there will be canonizations—and a canonization in St. Peter's is a sight that is not often to be witnessed, and that once witnessed can never be forgotten. For several Sundays after there will be a series of Beatifications. At the same time the solemn commemoration of the Jubilee of the Immaculate Conception will be carried on in Rome, and visitors will be privileged to see the imposing exposition of art treasures connected with devotion to Our Lady.

VOX URBIS



Kidney Disorders
Are no respecter of persons.

People in every walk of life are troubled. Have you a Backache? If you have it is the first sign that the kidneys are not working properly.

A neglected Backache leads to serious Kidney Trouble.
Check it in time by taking
DOAN'S KIDNEY PILLS

They cure all kinds of Kidney Troubles from Backache to Bright's Disease.

50c. a box or 3 for \$1.25
all druggists

THE DOAN KIDNEY PILL CO.,
Toronto, Ont.

MISCELLANEOUS.

Did you hear the yarn about the Manx cat.

No; is it a long story?
No; short tail.

A Druggist Opinion.

Mr. W. J. Sinson, Austin, Man., writes: Our customers speak so highly of Millburn's Suffering Headache Powders that it is a pleasure to recommend them to others. They never disappoint but always cure." Price 10c. and 25c.

"I have never met," he said, "more than two really lovely women."

"Ah!" she said, looking up innocently into his face, "who was the other?"
Hayward's Yellow Oil can be applied externally for rheumatism, stiff joints, chapped hands, chilblains, sprains, etc. It can be taken internally for croup, quinsy, bronchitis, pains in the stomach, kidney complaint, etc. Price 25c.

Tess.—I've just begun to read that novel you loaned me.
Jess.—It's queer the way the first chapter opens, isn't it?
Tess.—I haven't come to that yet.

If a child eats ravenously, grinds the teeth at night and picks its nose, you may almost be certain it has worms and should administer without delay Dr. Low's Pleasant Worm Syrup. This remedy contains its own cathartic.

He had a play produced by an amateur company the other night, I believe. Who was the hero of it, do you know?
"I was one. I sat through it."

If you want to quit being a weather prophet, have your rheumatism cured by Minard's Rheumatism Pills, a guaranteed remedy for Rheumatism, Sciatica, Neuralgia, Lumbago. Price 50c. at all dealers.

Mrs. de Firm.—I tremble to think of our daughter marrying that young man. Why, he orders his mother and sister about as if they were slaves.

Mr. de Firm.—Don't worry, my dear. He won't order our daughter about more than once. She takes after you.

Minard's Liniment relieves neuralgia.

"I have been troubled with insomnia for nearly a week," said the weary looking man.
"Oh, well, it isn't dangerous," replied the absent minded doctor.

"There's no occasion for you to lose any sleep over a little thing like that."

Keep Minard's Liniment in the House.

Are just what every weak, nervous, run-down woman needs to make her strong and well.

They cure those feelings of smothering and sinking that come on at times, make the heart beat strong and regular, give sweet, refreshing sleep and banish headaches and nervousness. They infuse new life and energy into dispirited, health-shattered women who have come to think there is no cure for them.

They cure Nervousness, Sleeplessness, Nervous Prostration, Brain Fag, Pain and Dizzy Spells, Listlessness, After Effects of La Grippe and Fever, Anemia, General Debility and all troubles arising from a run-down system.

Price 50c. per box or 3 for \$1.25
all druggists or mailed by

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