

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE-EDWARD ISLAND, WEDNESDAY, OCT. 9, 1912

Vol. XLI, No. 41



MANUFACTURED BY
R. F. MADDIGAN & CO.
CHARLOTTETOWN, P. E. I.

TRY OUR Home-Made Preserves!

Made from home grown fruit. We have a large stock on hand. Sold in Bottles, Pails, and by the lb.

EGGS & BUTTER

We want EGGS and BUTTER for CASH, or in exchange for GROCERIES.

House Cleaning Supplies!
We Have a Full Line in Stock
Give us a call.

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 of it show a continued increase. Price 25 cents per lb.

R. F. Maddigan & Co.



A GOOD REPORT

will be made by discriminating smokers after a trial of our

RIVAL AND MASTER MARINE

Smoking Tobaccos. Cool, sweet and fragrant. Burns cleanly and freely but NOT THE TONGUE. Try our Combination Twist Chewing Tobacco also. It's worth the money every time.

HICKEY & NICHOLSON Tobacco Co.

COAL!

All kinds for your winter supply.
See us before you place your order.

HARD COAL—Different Sizes
Soft Coal—All Kinds

C. Lyons & Co.

Charlottetown, P. E. I.

Nov. 30 1910.

Interest in Foreign Missions Reacts strongly on our work for the Church at home.

American Catholics are beginning to realize the principle of Christian life. Get in touch with the Acts of present day Apostles among heathen peoples.

Read:—The Field Afar.

ORGAN OF THE NEW
Catholic Foreign Missionary
Seminary.

Subscription: Fifty Cents a Year
Send in stamps if preferred.

Associate Subscription: 1 Dollar
Enclose a One Dollar Bill.

THE FIELD AFAR

HAWTHORNE N. Y.

July 8, 1912-31

Now Is a Good Time

To have your Watch or Clock repaired and put in serviceable order.

We also repair Barometers musical boxes and all kinds of Jewellery in a workmanlike manner.

Goods For Sale:

Eight Day Clocks
Alarms and Timepieces \$1 up
Girl's Watches \$3 to \$10
Ladies' Watches \$10 to \$35
Men's Watches \$4 to \$40
Boy's Watches \$1.75
Half doz. Tea Spoons. \$1.25 to \$2 up
A nice Butter Knife, 75c., \$1.125
Cake Baskets, Tea Sets, Bread Trays
Necklets 75c. up
Locketts 50c. to \$20.50
Reading Glasses 25c. up
Telescopes
Spectacles, 75c. and \$1 up
Fobs and Chains, \$1 up
Bracelets 75c. to \$8
Hat Pins 25c. up
Ladies' and Gents' Rings
Cuff Links, Collar Studs
Field Glasses, \$3.75 to \$20
Barometers \$4 to \$8
Thermometers 25 cents up to \$5
Mail orders filled promptly.

E. W. TAYLOR,

South Side Queen Square, City.

Why You Should Attend The "C. B. C."

The Charlottetown Business College is the one institution that will give you the proper technical training that finds highest awards in actual business life. The C. B. C. is the one college that has sent students direct from the classroom capable of verbatim reporting, and its graduates hold the record for accuracy in reporting.

The equipment of the Charlottetown Business College is complete in every respect. There are enough typewriters, forms, etc., for every student, therefore none are kept back or especially favored. The courses are plain, practical, and treat every branch of modern business and office practice. The C. B. C. holds the record here for preparing students in the shortest time to do practical business work.

C. B. C. courses cover bookkeeping, office practice, Penmanship, banking, business correspondence, English branches, navigation, engineering and reporting. Candidates are prepared for the Civil Service Examinations. Special courses can be arranged to suit individual students.

For 1913 Prospectus and full information write L. B. Miller, Principal.

Charlottetown Business College

L. B. MILLER, Principal.

VICTORIA ROW.

Conditions in Japan.

No people of modern times has attracted so much attention as the Japanese. Practically unknown fifty years ago, today they stand in the very forefront of the nations of the world. Respected, admired, but feared and carefully watched lest any untoward act of theirs might precipitate trouble, the little island kingdom has become a factor in the making of future history in the Orient. Its progress, especially during the reign of the late Mikado, has been little short of the marvelous, and its quick and thorough adoption of western ideals and customs has placed it in the rank of the "civilized" nations. Japan today, however, is paying the penalty of its new-found greatness and is facing problems that are vexing highly civilized countries. For a time rulers with overbearing confidence thought that these problems could be solved according to the high moral code that influenced their people for centuries, but they are quickly realizing that new conditions bring new responsibilities.

With contagious enthusiasm, some of our Catholic journals have been pointing out the fact that Japan will soon be the centre of a great movement towards the Church. A revival of the days of St. Francis Xavier is to take place and Catholicism will be the ruling religious principle there. It is indeed a fair dream, but rather unlikely to come true. Japan is at the critical period in her national history, but it is premature to assert that she is wavering between Catholicism and Protestantism as forms of Christianity. According to figures that are approximately correct there are 70,000 Catholics against 40,000 Protestants, but what are these among a pagan population of forty million? The aristocracy seems to take to Protestantism, while the common people make up the adherents of the Catholic Church. It is the old question of the poor being with us always.

Beyond these very slight indications of the religious feelings of the people towards Christianity, there is nothing definite. In fact it is said that it will take Christianity many a long day before it makes any great appreciable impression. The Japanese by nature seems to be an unbeliever, with few religious ideals or aspirations, and with a decided bent toward materialism, making him a difficult person to deal with from the missionary's viewpoint. At any rate conditions are not promising today for the conversion of the people to Christianity. The Empire is in a disturbed and unsettled state concerning religion, and something new and attractive is needed that will appeal to the majority.

The State religion seems to be Shintoism. Though it has been officially proclaimed "no religion," it has an influence with the masses. Its shrines are registered and guarded by the Government, and their upkeep and the salaries of the priests are guaranteed. In each school there is a shrine for the picture of the Mikado, and the reverence and deep awe manifested during the reading of the Imperial Rescript or at any of the other State functions makes it hard to understand why Shintoism is declared to be no religion. Buddhism with its various forms still overshadows all other religions, though it is hard to understand why this should be because of the ignorance of its followers as to its tenets. A Dr. Telenjio, a native free thinker, has written about Buddhism: "It is a vast assemblage of inconsistencies and contradictions gathered in one big cloth wrapper, and out of the bundle any one of them may be drawn to meet the particular need of the special occasion, but the attempt to logically classify and understand them all is simply hopeless."

Neither Shintoism nor Buddhism, however, is the strongest force against Christianity. The general indifference and contempt towards all deeply religious thought, gross superstition, business competition, hatred of foreigners, love of pleasure and an indescribable self-confidence form a barrier to any popular movement towards the teachings of the Christian Church. A Japanese educated here in one of our universities declared in a public speech: "The West has nothing to teach us in the way of religion. Anything else that is worth having, and we have not, we will get in due time." He is a type of the educated native who travels in Western lands but only served to confirm his distrust and often hatred of Christianity.

Recently the Government called together representatives of Buddhism, Shintoism and Christianity, in the hope that they would evolve some general form of religious belief that would stay the progress of Socialism which is spreading at an alarming rate and threatening the foundations of the State. Seeing that without religion the State was in danger, it

resolved to introduce religious teachings among the people. Father Stelchen, who has been in Japan for the past twenty-six years, wrote of the proposed move: "This astonishing change is all the more remarkable since the Japanese were boasting of their indifference in religious matters, proclaiming that every form of religion was rank superstition. The reason for the change lies in the fact that the working classes and the student body have been drifting into Socialism and worse. The short-sighted Government now sees the mistake it has made, and is taking pains to correct the fault if it be not too late. No working plan was devised, and the Government is still confronted with a condition that is discomfiting."

What is the status of the Catholic Church in Japan today? Its hierarchy, with Sees at Tokyo, Nagasaki, Osaka, Hakodate and the new Prefecture Apostolic of Niigata, which was recently conferred to the Fathers of the Divine Word, is making a brave stand against the spirit of irreligion. The 115 European missionaries, aided by 33 native Priests and 555 religious men and women, are laboring in an arid field, which once blossomed as the rose and yielded a harvest unsurpassed by any other part of the missionary world. What the future will give to the work of these apostolic men and women must be merely speculative. The effort, however, being made through the schools holds out fair promise. The Holy See, on the occasion of the visit of its representative to the Mikado, received from the Government assurance of its good will and religious toleration. A parcel of ground was bought for the site of the new Catholic University, and the Jesuit Fathers were directed to take charge of the project, which has now been undertaken. Meanwhile the Bishops will enlarge and perfect the elementary school system, in which the hope of the future lies.

At present there are only forty-one schools, with an attendance of less than 7,000 pupils, an insignificant number compared to the 10,000,000 children of school age who are living amid their old pagan influence.

Figures show that less than two-fifths of one per cent of the population of Japan are Christians. The task before the missionaries is therefore a stupendous one, but the issues involved must not permit of discouragement. Japan is the leader in the Orient, and other countries will surely follow the pace set by this progressive people. If a religion be adopted of its own making, and it is not unlikely that the Government will make a fresh attempt to devise some form of popular worship, then the interests of the Catholic Church in Japan will receive a setback from which it may not recover for centuries. Hence the need of a strong, constant and generous support of the missionary propaganda being carried on today in the Island Kingdom.—John J. Dunn, in America.

Bossuet and His Heir.

At Dijon, in France, this wonderful intellectual light of the seventeenth century was born on the 17th September, 1627. As a theologian, orator and religious controversialist he probably had no peer in all Europe during the generation in which he lived. He was educated in the Dijon Jesuit College, and upon his graduation with brilliant honors a most prosperous future in civil life seemed assured to him.

He became engaged to a fair and gifted young lady, Mile. de Vieux, but, subsequently, feeling that his true vocation was as a priest before God's altar, the young couple agreed to dissolve their engagement, he to enter the Church, and she to go to a country seat, which he provided for her, near Paris, where she lived to be nearly one hundred years old. He was ordained at the age of twenty-five years, and subsequently became director of the college of Navarre, often preaching in Paris.

His sermons created a profound impression, and his orations are recognized as among the finest masterpieces in the French tongue. In 1661 he was made Bishop of Meaux. His famous controversy with the gentle Archbishop Fenelon brought out in strong relief the stern and unbending firmness of the great "leaguer of Meaux," and the amiable and sympathetic temperament of Fenelon.

His controversial writings were voluminous, and exerted a great influence in leading a great many eminent non-Catholics into the Church. Up to the last few years of his life he labored continuously with extraordinary industry. He attended in person to the affairs of his diocese and his duties at court. He was almost continuously writing controversial works. He preached regularly, and was engaged in numerous charitable and pious movements. The last two years of his life he spent

in retirement and in suffering from a painful disease, of which he finally died on the 2nd April, 1704, at the age of seventy-seven years.

We noted above the great prelate of the Church in France, whose genius shed lustre upon the history of this country in the seventeenth century. In the following century the fame of Bossuet as an orator and philosopher fell upon the name of Jean Baptiste Massillon, Bishop of Clermont. He was born at Hyeres, in Provence, June 24, 1663, and received a thorough education.

Entering the priesthood the fame of his eloquence and culture spread rapidly over Europe, and he was regarded before he reached his prime as the peer of the famous Bourdaloue, whom he succeeded in a mission to Montpellier.

In 1699 he preached the Lenten sermons in the Church of the Oratory in Paris where Bourdaloue, who was now nearly seventy years old, was one of his listeners, and at one of his sermons, where the King, Louis XIV, was in attendance, he so affected the proud monarch and dictator of Europe that the King said to him after the sermon: "I have heard many great orators and been satisfied with them; but when you spoke I was very dissatisfied with myself."

It is recorded that once, when preaching in the Church of St. Eustache, the whole congregation became so carried away by his peroration as to all rise together, "as if looking for the Archangel to sound."

He was made Bishop of Clermont at the age of fifty-four, and afterwards rarely left his diocese, and became as noted for his zeal and charity and liberality as he had been for his eloquence and brilliant intellectual gifts. In September, 1742, he was called to his eternal reward at the venerable age of seventy-nine years.—N. Y. Freeman's Journal.

Hope For France.

M. Rene Bazin, one of the most distinguished of modern Frenchmen of letters and a member of the French Academy, whose work we reviewed four years ago in the *Portmanteau* under the title: "A Representative of Saint Romanism in French Literature," lately came to this country as a member of the delegation which brought the greetings of the French people on the occasion of the dedication of a monument to Champlain. He also attended the "Congrès of the French Language" held at Quebec toward the end of June. On the 13th of May he delivered an address at Montreal on the Religious Renaissance in France. We quote from a report of this lecture in the *Revue Canadienne* for July, 1912.

In all the French provinces a new life seems to have been infused into the younger generation. They listen gladly to religious instruction. What may we not expect from this awakening if furthered by many zealous apostles? Men seem to be disgusted with a morality sans God. They admit that science cannot regulate society and that the need of faith is imperative.

M. Bazin supports his opinion by references, Abel Bonnard, in the *Figaro*, takes Liberalism to task because it is powerless to repress strikes. Paul Brulat speaks of men who call themselves anarchists and who formed the vanguard of progress, suddenly facing about to the past and returning to tradition.

Are these isolated facts? No. It is a movement which is gaining ground, a state of mind which is ripening and which has elements of stability. The names of great converts (Huymans, Coppee, Brunetiere, etc.) are known, and their stories have almost become commonplace. People are also becoming restless about the system of education. A lawyer, M. Henri Robert, investigates the causes of increasing juvenile crime. An eminent professor, M. Maurie Verne, asks the Bible be reintroduced into the schools. He writes: "A split is working its way through the soul-folding of science in every direction." How many witnesses could be cited of this renaissance of idealism, lately described by Ferdinand Brunetiere Listen also to the creator of popular universities, Georges Duhamel: "For thirty years," he tells us, "we have built upon sand." In a recent book, M. Sabatier acknowledges the progress "de l'idee religieuse" in the higher classes. Science, so proud some years ago, has become more modest and sober under the pen of a Poincare. M. Maurice Verne grants that the "orientation nouvelle" is favorable to the Catholic Church.

The lecturer then comes to the heart of his subject: religious life itself. All the good works still remain, except those supported by the Congregations. For two or

Had Indigestion, Sour Stomach and Severe Headaches FOR OVER A YEAR

Mr. W. Moore, 132 Ligar St., Toronto, Ont., writes:—"After having been troubled with indigestion, sour stomach, and severe headaches for over a year, I was induced to try Milburn's Liver Pills. One trial greatly benefited my case, and three trials completely cured me. I can heartily recommend them to any one suffering from stomach or liver trouble."

Milburn's Liver Pills stimulate the sluggish liver, clean the confined tongue, and remove all waste and poisonous matter from the system. Price, 25 cents per vial, or 5 vials for \$1.00, at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

three years students for the priesthood have been becoming more numerous. The distress of God's cause arouses generosity. The clergy is being recruited. Extinction no longer threatens it. Trial and persecution have even brought forth a new type of missionary priests, who go about the neglected quarters and gather in astonishing harvests. Often souls are brought back by their zeal that had become completely estranged from the faith. They again find God and with him a living hope. And M. Bazin tells us, as only he can, of the death of a poor woman converted to the Catholic faith, who wished to write some verses, poor in form but rich in sentiment and magnificent in conception, upon the joy of her return to the faith of her childhood.

"I wish to leave you," concluded M. Bazin, "with a word of hope. Optimism has a power for illusion, but the optimism which I entertain is well founded. All that I have told you concerns 'la France croyante,' which people believed dead and is being born again. Pray that the hour may come in which will be real and the words of Pius X: 'God looks upon France with eyes of love.'—The *Fortnightly Review*.

A Sensible Merchant.

Milburn's Sterling Headache Powders 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.

Minard's Liniment cures Dandruff.

The Lady—You here again? Did I not give you some biscuits yesterday?

The Tramp—Yes, mum, but it don't take so long to eat your biscuits as it does some other people's.

Minard's Liniment cures Neuralgia.

Waiter—Well, sir, how did you do the beef?

Diner—Oh! I happened to shift a potato, and—well, there it was.

There is nothing harsh about Lax, Liver Pills. They cure Constipation, Dispepsia, Sick Headache, and Bilious Spells without griping, purging or sickness. Price 25c.

Bacon—Did you say he awoke one day to find himself famous?

Robert—No; I said he dreamed he was famous and then he woke up.

Minard's Liniment cures neuralgia.

Wife—It makes me unhappy to think I have married a fool.
Husband—Don't you worry about that. Only a fool would have married you.

HAD DYSPEPSIA FOR TEN YEARS

COULD NOT KEEP ANYTHING ON
HER STOMACH

Dyspepsia is caused by poor digestion, and to get rid of this terrible affliction, it is necessary to place the stomach in a good condition. For this purpose Burdock Blood Bitters has no equal.

Mrs. Norman A. MacLeod, Port Bona, N.S., writes:—"For the last ten years I suffered dreadfully with dyspepsia, and I could not keep anything on my stomach. I tried several kinds of medicine, but none of them seemed to do me any good. At last a friend advised me to try Burdock Blood Bitters, which I did, and after using five bottles I was completely cured. I would advise any one troubled with stomach trouble to use B.B.B. I cannot recommend it too highly."

Burdock Blood Bitters is manufactured only by The T. Milburn Co., Limited, Toronto, Ont.