

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEB. 23, 1910

Vol. XXXIX, No. 3.

## "PERIQUE."

Dark Cut Tobacco in tins and packages. This is one of the

### COOLEST SMOKES

On the market. Try a 10 cent package. You'll enjoy it. All up-to-date grocers and druggists sell it.

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



## For New Buildings Hardware

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 improved, and of the highest standard of merit in quality and durability.

Also a full line of pumps and piping.

Stanley, Haw & Peardon.

June 12, 1907.

## Fall and Winter Weather.

Fall and Winter weather calls for prompt attention to the

### Repairing, Cleaning and Making of Clothing.

We are still at the old stand,

PRINCE STREET, CHARLOTTETOWN

Giving all orders strict attention.

Our work is reliable, and our prices please our customers.

H. McMILLAN.

## Dominion Coal Company

### RESERVE COAL.

As the season for importing Coal in this Province is again near, we beg to advise dealers and consumers of Coal that we are in a position to grant orders for cargoes of Reserve, Screened, Run of mine, Nut and Slack Coal, F. O. B., a loading piers Sydney, Glouce Bay or Louisbourg, C. B.

Priests quoted on application, and all orders will receive our careful attention by mail or wire.

Reserve Coal is well known all over this Island, and is most extensively used for domestic and steam purposes.

Schooners are always in demand during the season and chartered at highest current rates of freight. Good dispatch guaranteed, schooners at loading piers.

## Peake Bros. & Co.,

Selling Agents for Prince Edward Island for Dominion Coal Company.

Charlottetown, P. E. I., April 21, 1909—4i

## Watch Department.

VERY FINE timekeeping watches with 21 jewels adjusted to heat, cold, and five positions. Also 7, 15 and 17 jewel watches, from the larger men's size to the tiny watch worn in wrist bracelets.

Watches cleaned and put in first class order.

## Ring Department.

Ladies' rings set with diamonds, ruby, opal, amethyst, pearl and other gems. Signet rings for engraving, emblem rings, children's rings. Rings repaired, stones re-set.

## Spectacle Department.

We fit spectacles and eye-glasses up, both in frames and in rimless, after testing each eye separately or on Drs. prescription.

## E. W. TAYLOR,

South Side Queen Square, City.

## Souvenir Post Cards

Are a nice thing to send to friends abroad. We have a nice selection of City and Provincial views to select from. The following are some of the titles.

One color 2 cents each.

St. Joseph's Convent, Ch'town	Bishop's Palace & Church (Ch'town)
St. Dunstan's College, "	Interior St. Dunstan's Cathedral, Charlottetown
Narr-Dune Convent, "	View of Charlottetown from Hillsborough Bridge
Hillsborough Monument	Victoria Park

Colored Cards 2 for 5 cents.

Victoria Row, Charlottetown	Pioneer Family, five generations
Black House Point, "	Among the Birches
City Hill, "	A Morning Walk, Bonshaw
Str Stanley in ice	Trout Fishing
Sir Minto in ice	A Rustic Scene
Apple Blossoms	North Cape
Travellers Rest	By Still Waters
Baptist Autumn	The Border of the Woods
Terrace of Rocks	Harvesting Scene
Catching Smelts at S'ide	A Shady Nook
Sunset at S'ide Harbor	Surt Bathing, North Cape
Summer St, Summerside	Looking Seaward
High School, "	

We also have a large variety of Oomic Cards at one cent each. Any number of cards will be sent by mail providing one cent extra is added for each 10 cards.

## 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.

## The Hope of Christendom In the Seventh Century.

"The pontificate of Gregory the Great," says the historian Gibbon, in his celebrated, although anti-Christian work, the "Decline and Fall of the Roman Empire," which lasted thirteen years, six months and ten days, is one of the most illustrious periods in the history of the Church. Under his reign the Arianism of Italy and Spain were reconverted to the Church, and the conquest of Britain reflects glory on his name of Caesar (that of St. Gregory). Instead of six legions, fifty monks were embarked for the island; and the Pontiff, in the name of the Pope, which forbade him to participate in the perils of their spiritual warfare. In less than two years he could announce to the Archbishop of Alexandria that they had baptised the King of Kent with ten thousand of his Anglo-Saxons; and that the Roman missionaries, like those of the primitive Church, were armed only with spiritual and supernatural powers.

The historian had more to say, however. He continued thus: "The Church of Rome was endowed with ample possessions in Italy, Sicily, and the more distant provinces. \* \* \* The Successor of St. Peter administered his patrimony with the temper of a vigilant and moderate landlord. \* \* \* The revenues of these estates were transported to the mouth of the Tiber, at the risk and expense of the Pope; in the use of wealth he acted like a faithful steward of the Church and the poor, and liberally applied to their wants the inexhaustible resources of abstinence and order. On the four great festivals he divided his quarterly allowance to be clergy, to his domestics, to the monasteries, the churches, the place of burial, the almshouses and the hospitals. \* \* \* His diet consisted of bread, and rest of the diocese.

"On the first day of every month he distributed to the poor, according to the season, their stated portion of corn, wine, oil, vegetables, fish, fresh provisions, clothes and shoes; and his treasures were continually summoned to satisfy, in his name, the extraordinary demands of indigence and merit. The instant distress of the sick and helpless, of strangers and pilgrims, was relieved by the bounty of each day and of every hour, nor would the Pontiff indulge himself in a frugal repast till he had sent the dishes from his own table to some object deserving of his compassion. \* \* \* Gregory might justly be styled the father of his country."

Italy was in a deplorable condition when Gregory ascended the Papal throne. The old civilisation and the organisation of ancient Rome had been rent asunder, and modern Barbarism, being painfully constituted in the midst of a violent social and racial tumult. The ancient order of things had been, or was being, set aside throughout every portion of the once vast Empire, a wave of sanguinary barbarism had swept over its face, destroying all which stopped its ruthless course, even for a little space. Ever and anon, as in the case of some great natural tempest, succeeding waves, equally destructive, but less far reaching than the first, swept up to the very battlements of civilisation, often to surge over, carrying ruin and misery to those within.

Barbarism seemed to have triumphed; the once fertile soil lay unutilized; the people were sunk in slavery; chaos had followed in the train of ferocity. "But yet," says Deaneby, "in the midst of all these scenes of horror, like some giant rock rising from the midst of an angry ocean and seeming to be unmoved above the wild surging and convulsions of contending waters, the Papacy alone, unmoved and immovable, presented an aspect of calmness and order; while the outstretched hands of the Pontiff more than once drove back the reckless ranks of the barbarians, and stilled the storm which threatened the destruction of his people."

Soon after his exaltation he wrote his incomparable book, "On the Pastoral Care," setting forth the duties, duties, and obligations of that charge which he calls, from St. Gregory Nazianzen, the "art of arts and sciences of science." So great was the reputation of this performance, as soon as it appeared, that the Emperor Marcian sent to Rome for a copy; and Anastasius, the Patriarch of Antioch, translated it into Greek, and King Alfred translated it into the Saxon tongue. While Rome was besieged by the Lombards in 592, he preached his twenty-two homilies on Ezekiel. The foe was clamoring at the gates and St. Gregory in one of his homilies says:

"Let me not be blamed if after this lecture I cease from these ex-

positions; for the public tribulations are hourly increasing, as, alas! you are too well aware. The ravages of the sword hem us in on every side, and momentarily threaten us with destruction. Some of our wretched people return with their hands chopped off, to tell us of others who are groaning in captivity, or who have already suffered some cruel species of death. Oh, wonder not if my tongue falter and refuse to proceed further with these sacred expositions; for my very soul wearies of existence!" Again, in 603, he writes to Phocas the Emperor, declaring that "it is not possible for human language to suggest any adequate idea of what we have had to suffer lately, and without intermission, from the Lombard incursions during the last five and thirty years."

Would yet in the following year, 604 a short time previous to his death, in one of his expositions of Ezekiel, he said: "Scenes of misery meet our eyes, and our ears are assailed with the cries of lamentation and suffering, no matter to what side we turn. The country is reduced to a wilderness, strewed with the ruins of towns and cities; while it is our doom to see the trifling residue of the population that is still left incessantly subjected to the horrors of mutilation, or slaughtered or dragged into captivity. As for this city, once the queen of the world, judge, ye who are spectators of the immensity and variety of her disasters, how she is crushed and humbled to the earth by incessant shocks of invasion, by the carnage of her citizens, and the dread of dangers incessantly impending over her."

He did not, however, confine his exertions over the cruel sufferings of his people. If it had not been for his constant and untiring efforts, the tide of barbarism, in all human probability, would in his days have rolled over the Capitoline Hill, and the waters of destruction have carried away the last vestiges of order in Italian society. As Gibbon says: "The misfortunes of Rome involved the apostolic pastor in the business of peace and war; he sends governors to the towns and cities, issues orders to the generals, relieves the public distress, treats of peace and of the ransom of captives with the enemy."

Pope Gregory has left a record of the duties which daily pressed upon him. Writing to a Bishop, he says: "To superintend the hierarchy of the Church and the various orders of the clergy; to provide for the temporal and spiritual necessities of the monasteries and of the poor, and at the same time to be ever on the alert against the stratagems of the Lombard foe; and, what is still more harassing and difficult, to frustrate the treachery and plots of the military leaders—the torment and toil of all this will be estimated by you to be great, even as that brotherly affection is, with which we are accustomed to your fraternity regards us."

He entertained great numbers of strangers both at Rome and in other countries; and had every day twelve at his own table, whom his serivants invited. He was most liberal in redeeming captives taken by the Lombards, for which he permitted the Bishop of Pado to break and sell the sacred vessels, and ordered the Bishop of Messina to do the same. He extended his charity to the heretics, whom he sought to gain by mildness. He wrote to the Bishop of Naples to receive and reconcile readily those who desired it, taking upon his own soul the danger, lest he should be charged with their perdition if they perished by too great severity. Yet he was careful not to give them an occasion of triumphing by any unreasonable condescension, and much more not to relax the severity of the law of God in the least title. He showed great moderation to the schismatics of Istria and to the Jews.

When Peter, Bishop of Terracina, had taken from the latter their synagogue, St. Gregory ordered it to be restored to them, saying they were not to be compelled, but converted by meekness and charity. He repeated the same orders for the Jews of Sardinia and for those of Sicily. In his letters to his vicar in Sicily, and to the stewards of the patrimony of the Church in Africa, Italy and other places, he recom-pensed mildness and liberality toward the peasants and farmers; orders money to be advanced to those who were in distress, and rigorously forbade any to be oppressed.

"Had Rome fallen under Lombard sway (and it must have fallen but for St. Gregory), the hope of Christendom was obviously undone," says Dr. M'ley. "But with incon-parable virtue and magnanimity, he repelled invasion without sullying his country he preserved the only sanctuary for the new race of apostles who, in little less than a century from his demise, had succeeded, to an extent which may well be called miraculous, in converting and christianising the entire West."—N. Y. Freeman's Journal.

## About Candlemas.

The beautiful feast of the Purification which occurred recently is founded on an old Hebrew ceremony. "According to the Mosiac law," says the Catholic Encyclopedia, "a mother who had given birth to a man-child was considered unclean for seven days; moreover she was to remain three and thirty days 'in the blood of her purification'; for mid-child the time which exalted the mother from the sanctuary was even doubled. When the time (forty or eighty days) was over the mother was to bring to the temple a lamb for the holocaust and a young pigeon or turtle dove for sin; if she was not able to offer a lamb, she was to take two turtle doves or pigeons; the priest prayed for her and so she was cleansed." (Lev., xii, 2, 8.)

Forty days after the birth of Christ, Mary complied with this precept of the law, she redeemed her first-born from the temple (Num., xiii, 15), and was purified by the prayer of Simeon the just, in the presence of Anna the prophetess (Luke ii, 22-28.)

No doubt Candlemas was in the earliest times celebrated in the Church of Jerusalem. We find it attested for the first half of the fourth century by the pilgrim of Bordeaux, Egeria or Silvia. The day (14 Feb.) was solemnly kept by a procession to the Constantinian basilica of the Resurrection, a homily on Luke ii, 22-28, and the Holy Sacrifice. But the feast then had no proper name; it was simply called the fortieth day after Epiphany. This latter circumstance proves that in Jerusalem Epiphany was then the feast of Christ's birth. From Jerusalem the feast of the fortieth day spread over the entire Church, and later on was kept on the 2nd of February, since within the last twenty-five years of the fourth century the Roman feast of Christ's nativity (25 Dec.) was introduced. In Antioch it is attested in 526 (Codex); in the entire Eastern Empire it was introduced by the Emperor Justinian I (527) in thanksgiving for the cessation of the great pestilence which had depopulated the city of Constantinople. In the Greek Church it was called the meeting of the Lord and His mother by Simeon and Anna. The Armenians call it: "The Osming of the Son of God into the Temple," and still keep it on the 14th of February (Tondini di Quaracchi, Calendrier de la Nation Armenienne, 1906, 48); the Cops term it "Presentation of the Lord in the Temple" (Nilles, Kal. man., II, 571, 642).

Perhaps the decree of Justinian gave occasion also to the Roman Church (to Gregory II) to introduce this feast, but definite information is wanting on this point.

The feast appears in the Gelasianum (manuscript tradition of the seventh century) under the new title of Purification of the Blessed Virgin Mary. The procession is not mentioned. Pope Sergius I (687-701) introduced a procession for this day. The Gregorianum (tradition of the eighth century) does not speak of this procession, which fact proves that the procession of Sergius was not the ordinary "station," not the liturgical act of the day. The feast was certainly not introduced by Pope Gelasius to suppress the excesses of the Lupercalia (Migne, Mssale Gothicum, 691), and it spread slowly in the West; it is not found in the "Liberary" of St. Louis (890) nor in the "Calendar" (731-741) of Saint Genevieve of Paris.

In the East it was celebrated as a feast of the Lord; in the West as a feast of Mary; although the "Invitationem" (Gaudes ad Betanem, Jerusalem, octones Dec. 180), the antiphons and responsories remind us of its original conception as a feast of the Lord.

The blessing of the candles did not enter into common use before the eleventh century; it has nothing in common with the procession of the Lupercalia.

In the Latin Church this feast (Purificatio B. M. P.) is a double of the second class. In the Middle Ages it had an octave in the larger number of dioceses; also to day the religious orders whose special object is the veneration of the Mother of God (Carmelites, Servites) and many dioceses (Evreux, the Province of Sicily, etc.) celebrate the octave.

The Cambridge Modern History, speaking of the feast of Candlemas in English literature in the 19th century, says: "All this indicates a remarkable change of spirit as compared with that which prevailed a century before. At the earlier date the tendency was to waste the absorption of the weaker and more backward sections of the population in the stronger and more progressive; at the later date, the tendency was towards the belief that the weaker sections too had gifts of their own which it was desirable, in the interests of the whole that they should develop."—Cassell.

## Blood Was Bad.

From impure blood comes Pimples, Boils, Ulcers, Tumors, Abscesses, Festering Sores, Rabies, Constipation, Head-aches, etc.

Get pure blood and keep it pure by removing every trace of impure morbid matter from the system by using

### BURDOCK BLOOD BITTERS.

Mr. Fred. Biggs, Kingston, Ont., writes:—"I was completely run down, my blood was out of order, and I used to get so weak I would be compelled to stay in bed for weeks at a time. I could not eat, was pale and thin; every one thought I was going into consumption. I tried everything and different doctors until a friend advised me to use Burdock Blood Bitters. I did not have one bottle used when my appetite began to improve. I used six bottles. I gained ten pounds in two weeks. When I began to take it I fully weighed ninety-three pounds. It just seemed to pull me over the top as I never expected to be strong again. I will tell every sufferer of your wonderful medicine."

For sale by all dealers. Manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

Little five year old Elnor received a dime for taking a dose of castor oil. The next day her big brother Fred asked her to pick up a basket of coals. "How much will you give me?" she asked.

"A nickel," replied her brother. "Humph!" said Elnor. "I can make more than that taking castor oil."

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

Cohen—"Vy don't you reduce der price of dose all-wool suits?" Levy—"Val Vos you crazy! Vid cotton so high!"

Minard's Liniment cures Diphtheria.

Voice from inside car stalled on highway in rainstorm—"Oh, George! Geo, dear—quick!" George (underneath)—"Yes, what is it? What is it?" "The most exquisite rainbow!"

### Sprained Arm.

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

Heirss—I am afraid you love me more for my money."

Count—"Ah, no, and when we are married I will prove to you by getting tired of eat as quickly as possible."

Milburn's Stinging 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.

Aunt Priscilla—"Now, Tommy, never try to deceive any one, you wouldn't like to be two-faced, would you?"

Tommy—"Gracious, no! One face is enough to wash these cold mornings."

## Caught Cold By Working In Water.

### A Distressing, Tickling Sensation In The Throat.

Mr. Albert MacPhoe, Chatham Mines, N.S., writes:—"In Oct., 1908, I caught cold by working in water, and had a very bad cough and that distressing, tickling sensation in my throat so I could not sleep at night, and my lungs were so very sore I had to give up work. Our doctor gave me medicine but it did me no good so I got a bottle of Dr. Wood's Norway Pine Syrup and by the time I had used two bottles I was entirely cured. I am always recommending it to my friends."

Dr. Wood's Norway Pine Syrup combines the potent healing virtues of the Norway pine tree with other absorbent, expectorant and soothing medicines of recognized worth, and is absolutely harmless, prompt and safe for the cure of Coughs, Colds, Bronchitis, Croup, Sore Throat, Pain or Tightness in the Chest, and All Throat and Lung Troubles. Beware of imitations of Dr. Wood's Norway Pine Syrup. Ask for it and insist on getting what you ask for. It is put up in a yellow wrapper, three pine trees the trade mark, and the price 25 cents. Manufactured only by The T. Milburn Co., Limited, Toronto, Ont.