

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 5, 1911

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BUSINESS MEN

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Blank Books, Ledgers, Cash books, Day Books, Letter books, Bill books, Journals, and Blank Books of all kinds and sizes.

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June 12, 1907.

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June 15, 1910-11

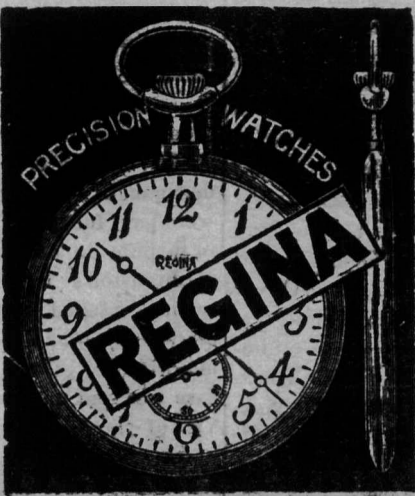
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GENTS' SIGNET RINGS MAIL ORDERS for Goods of PLAIN RINGS Watch Repairs promptly attended to GEM RINGS

Spectacles with lenses fitted to each eye separately, and with due regard to style and comfort.

Chains, Studs, Brooches, Pins, Locketts, Opera & Field Glasses, Compasses, Telescopes.

SILVERWARE — The best quality.

E. W. TAYLOR,
South Side Queen Square, City.

Tea Party Supplies.

We are headquarters for Tea Party and Picnic Supplies. We carry a large stock of all requirements for the catering business, such as Confectionery, Cigars, Nuts, Fruits, etc.

SODA DRINKS.

We also manufacture a full line of Sodas, such as Ginger Ale, Cream Soda, Raspberry, Iron Brew, Hop Tonic, etc.

We have just been appointed Agents for the

Land of Evangeline Pure Apple Cider

The Pure Juice of Choice Nova Scotia Apples.

This Cider is quite non-intoxicating and can be handled by stores, restaurants, etc. It is put up by a special English process which prevents any excessive amount of alcohol, but retains the exquisite flavor of the Annapolis Valley Fruit. No chemicals of any kind are used in the manufacture—it is just a Pure Fruit Juice, and will remain sweet and clear and sparkling indefinitely in any climate.

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In Casks, Pints and Split Bottles. Write us for prices,

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.

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Windows in Churches.

It should seem altogether unwise to define the purpose of windows in churches. Of course, one should say, the purpose is to bring inside the walls light and sunshine—wherewith to set out in clear perspective architectural beauties of sanctuaries, nave and vault; where-with to cheer the worshipper with the sweet radiance of the outer skies, and permit him, while bending low in adoration and petition during the Holy Sacrifice, to read as a support to weakening piety, his book of prayer. And yet, what do we find, now and then, in churches—no, merely in evening gloaming, but even in full moon-day? It is the darkness almost of night. Windows there are, through which light should have entered; but the thickened glass, and the heavy decorations with which the glass is charged, oppose an impassable barrier to the rays of the orb of light—and, the threshold of the sacred edifice once crossed, it is the image of the outcamps of old. Nought there is to give help to the eye save flickering gas or electric jets—and these, for economy sake, often far apart one from the other and frequently altogether out of commission.

What so often is the matter with windows in churches? Why are they turned off from their obvious and original purpose, that of bringing into the interior of the edifice the light and the warmth of the sun? The answer is—Art—art so-called—art exhibited in stained-glass. The artist has one design in view, that of using color, whatever otherwise the effect may be; pastor and trustee, overcome by the prestige of art, so-called, make unwittingly the sacrifice, and the edifice becomes as dark and gloomy as do the streets of a city. We have in mind, as we write, a church in a large Eastern city, of splendid dimensions, that of aesthetic sanctuaries and nave, where no one ever reads a prayer-book, for the good reason that the windows through which light should enter, are, forsooth, so artistic that only a glimmer of sunlight passes through them. Remonstrating against the darkness of the church, we were told to stop complaint and to admire: for all was well as the designer of the stained glass was an artist of note, who glorified in deep coloring. Elsewhere we have seen church edifices, where the coloring it produced no less dense—while no name of a famed artist could be spoken in apology.

We shall not write down art in stained-glass windows. We have seen too many examples that we cannot but extol, such as we should wish to have nearer to our homes, so that the instruction and the inspiration their every line puts forth might often rouse into ecstasy our sluggish souls, and lift us upward to Heaven in company with the angels and saints they portray. But stained-glass windows that exclude sunlight, however otherwise artistic, we abhor and reprove. They are out of place in churches—contrary to the chief purpose of the sacred edifice, which is the edification of the worshipper—detrimental to piety and religion, if for no other reason, than this, that on account of their use the prayer-book becomes difficult, if not impossible. The prayer-book should ever be in the hands of the faithful while they are hearing Mass; whatever hinders the use of the prayer-book, be it art highest or lowest, should be meticulously eliminated from church edifices. Stained-glass windows—have them if you will; but let them be such that they do not exclude light—that they allow us to read our prayer-book.—Catholic Bulletin.

Modernism
If a Plebsion of the general reading public had been taken any time in the last three years to decide which of all the expected articles in The Catholic Encyclopedia was awaited with the keenest interest, it is probable that a large majority of the ballots would have been inscribed "Modernism." Not only have Catholics looked forward to this article, but the great mass of intelligent and educated non-Catholics have been eagerly looking for an authoritative answer to the question: What is Modernism? And the answer comes from Professor Vermersch: "The general idea of Modernism may be best expressed in the words of Abbe Cavalanti, though even here there is a little vagueness: 'Modernism is modern in a false sense of the word; it is a morbid state of conscience among Catholics, and especially young Catholics, that professes manifold ideas, opinions, and tendencies. From time to time these tendencies work out into systems, that are to renew the basis and superstructure

of society, politics, philosophy, theology, of the Church herself and of the Christian religion.' A remodeling, a renewal according to the idea of the twentieth century—such is the longing that possesses the Modernists." So far the average reader is provided with a fair degree of light on this obscure subject. For practical guidance the following, in the next column, is even more to the purpose: "Are you doubtful as whether a writer or a book is modernist in the formal sense of the word. Verify every statement about dogma, examine his treatment of its origin, its nature, its sense, its authority. You will know whether you are dealing with a veritable Modernist or not, according to the way in which the Catholic conception of dogma is travestied or respected. Dogma and supernatural knowledge are correlative terms; one implies the other as the action implies its object. In this way then we may define Modernism as 'the critique of our supernatural knowledge according to the false postulates of contemporary philosophy.'" The article gives a full and authoritative account of its subject in a little less than seven double-column pages.

The Evils of the Novels.
Some good people in England including "Peers, parlates and Schoolmasters," amongst them the Protestant Archbishop of Canterbury, have inaugurated a campaign of protest against immoral literature, as to which they have addressed a circular to the newspaper press calling attention to "certain novels issued by publishers of repute, which are not only unfit for personal use by a modest girl or a right-minded lad, but are likely to do harm to the moral character of all readers." Further describing the bad books the circular goes on to say that "many of these works of fiction are not infrequently in the ordinary sense of the word, but their whole tone has a tendency to debasing and demoralizing. In them open vice and licentiousness is palliated, and even justified."

Here is an evil of great magnitude and needless to say it exists in our own country as well as in England. The "dime novel" is a familiar fact in American literature. What is the remedy? The protectors in England say that "to appeal to the authors and publishers of these books seems a little use, and the law requires strengthening before their circulation can be stopped," and they urge upon "parents and schoolmasters and all to whom the training of boys and girls is intrusted, to set their faces against the circulation of such novels and expose their character when it cannot be detected by the titles, which are often absolutely colorless and misleading."

at Vicksburg. There were 150

sobolars enrolled, according to the report. Of those less than a third were Catholics. In Meridian the Fathers of this society are reputed their intense devotion to the colored people. Father Bastin, assistant to the Rev. Director General of the Board, Father Burke, visited the Southern Mission. In referring to the work of these Fathers, he said: "There are two great difficulties in the way. The first is the lack of funds. The second is the animosity of the local colored preachers," Father Bastin urged the building of more schools. The Society of the Divine Word and the Servants of the Holy Ghost, which is the female branch of the society, look to the patronage of the colored people. All, in fact, of the missionary bodies in the South, look to the Board for the "Widow's Mite," and the board looks to the devout laymen and women and children through the country.

The Hierarchy.

The publication of the Gerarchia Cattolica, for the year 1911, which is issued by the Vatican press, supplies us with some very interesting information of the Catholic world. Passing over the minutiae concerning the dioceses of the five continents, the various Roman Congregations, the names of the Domestic Prelates of the Pope in every country and of his vast household, we come to facts that must be the source of deep consolation to Catholics today when every second-rate princeling thinks it almost fashionable to raise his hand against the Church of his fathers. These facts and figures relate to the onward march of the Catholic religion within the past few years. Since Pius X. ascended the Throne of Peter no less than eighty new hierarchical titles have been constituted in the Catholic world, consisting of eight archdioceses, thirty-seven dioceses, three abbaties and prelatures, eighteen vicariates apostolic, and fourteen prefectures apostolic. To these must be added the Apostolic Vicariate of Eritrea, North Africa, and the diocese of Montevideo in Brazil, which have been created since the compilation of the Gerarchia Cattolica.

The Gerarchia also notes that the Cardinal only number fifty-one (rather fifty, as Cardinal Sagna died since the publishers went to press), though seventy is the normal figure, one of the creation of Pius IX, thirty-five of the days of Leo XIII, and fifteen of Pius X. During the present pontificate no fewer than thirty-one Princes of the Church have died.—Catholic Bulletin.

Marriage Laws.

There are many laws of the Catholic Church bearing on marriage. The most recent are those regulating the form of marriage, and of these the most important are the following:

1. Only those marriages are valid which are contracted before the parish priest or the bishop of the diocese or a priest delegated by one or the other, and before at least two witnesses; but in places where there is no priest for at least a month and none expected in the near future, marriage may be lawfully and validly contracted before two lay witnesses by expressing formal mutual consent.
2. The foregoing law applies to all those baptized in the Catholic Church and to converts; but it does not apply to non-Catholics who were never baptized or who were baptized in some other religion.

In case of mixed marriages contracted before one of their ministers. They do apply in that case. Such a marriage is invalid. But there is a remedy. The parties to the marriage may afterwards comply with the law of the Catholic Church; or, if that cannot be done, because the Protestant party refuses, the case may be reported to the Bishop of the Diocese who may have power from Rome to validate the marriage. All the agitation in Ireland about the breaking up of families is fictitious. Such marriages are valid in civil law, and no priest would advise separation. If the Catholic party is not repentant, for having attempted marriage outside the Church, he or she would not listen to advice. If the Catholic party is repentant, the remedy mentioned above becomes applicable. In neither case is any right of the Protestant party infringed. Ministers should try to obtain a little authentic information before venturing to speak in public on such matters.

Get your printing done at the Herald Office.

Had Severe Pains In Back. Felt As If It Must Break.
Mr. Alfred E. Davis, Gorrie, Ont., writes: "For some years I suffered from severe pains in my back, and could hardly work at all, and when I stooped down to pick up anything I felt as if my back must break. I was advised to try Doan's Kidney Pills and after taking two boxes was entirely cured, and I feel that I cannot speak too highly in their favor."

"This was nearly four years ago and I still remain cured."
For Backache, Lame Back, Weak Back, there is no remedy equal to Doan's Kidney Pills for taking out the kidneys, uric acid and twinges, and bringing up the skin back to its normal condition.
Doan's Kidney Pills are 50 cents per box or 3 boxes for \$1.25, all dealers, or mailed direct on receipt of price by The T. Millburn Co., Limited, Toronto, Ont. In ordering direct specify "Doan's."

"Say Johnnie?"
"Say it yourself!"
"Do you know what a gold brick it is?"
"You bet!"
"Well, what is it?"
"Pa."
Mr. H. Wilkinson, Stratford, Ont., says:—It affords me much pleasure to say that I experienced great relief from Muscular Rheumatism by using two boxes of Milburn's Rheumatic Pills. Price a box 50c.

"His argument hasn't a leg to stand on."
"Doesn't need it."
"Why not?"
"Appears to me to be standing on its head."
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.
"What are you doing, Percy?"
"Trying to kill time, dead boy."
"That so?"
"Yes. Can you tell me how to?"
"Yes, chase the old fellow up and tell him to take a good look at you."
There is nothing harsh about Lax-Liver Pills. They cure Constipation, Dyspepsia, Sick Headache, and Bilious Spells without griping, purging or sickness. Price 25 cts.
"I should like to have a lot of friends."
"Should you?"
"I think so."
"Then why don't you?"
"But how?"
"Just fight a fortune."
Minard's Liniment cures Dandruff.
A husband who can cook and wash dishes is simply indispensable in these days of uncertain domesticity.
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.
Wife—Do you love me as much as ever?
Husband—I reckon so.
Wife—Will I always be the dearest thing in the world to you?
Husband—I am sure you will unless the landlord raises the rent.
Langton, Jasper, Ont., mother had a badly swollen leg. Nothing we used did her any good. Then father got Hayward's Yellow Oil and it cured mother's leg in a few days. Price 25c.
Success is merely the difference between the hard workers and the hard thinkers.
All Skin Diseases Can be Directly Traced To BAD BLOOD.
Therefore to get rid of these skin diseases it is absolutely necessary that the blood should be thoroughly cleansed of the accumulated poisons, and for this purpose there is nothing so equal as Burdock Blood Bitters.
This remedy has been on the market for over thirty-five years and when you use it you are not experimenting with some new and untried remedy.
Miss Stella Eichel, Midland Park, N.S., writes: "I have been bothered with Salt Rheum on my hands for three years and it is so bad so I didn't know what to do. I tried everything but nothing seemed to be any good. I heard of Burdock Blood Bitters and bought two bottles of it, and now I am perfectly cured and have no Salt Rheum on my hands any more. I cannot speak too highly of Burdock Blood Bitters."
Manufactured only by The T. Millburn Co., Limited, Toronto, Ont.