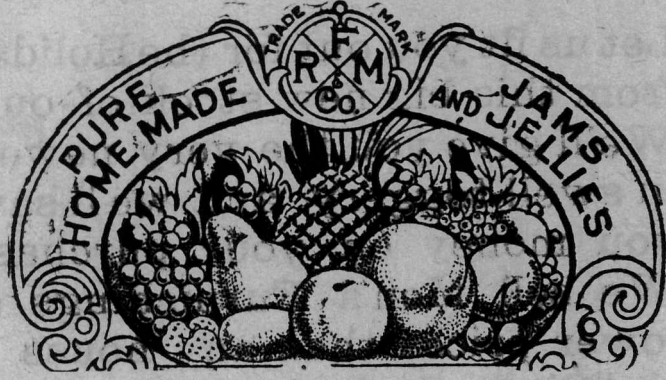


# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUGUST 26, 1912

Vol. XL1, No. 35



MANUFACTURED BY  
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CHARLOTTETOWN, P. E. I.

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Enclose a One Dollar Bill.  
THE FIELD AFAR

HAWTHORNE, N. Y.  
July 3, 1912-31

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

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- Barometers \$4 to \$8
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Mail orders filled promptly.  
**E. W. TAYLOR,**

South Side Queen Square, City.

## RE-OPENING DAY Monday, August 19th

The college term of 1912-13 of the Charlottetown Business College commences Monday, August 19th.

Those who wish to make a right start towards a successful, commercial career should enroll on the opening day so they will get an equal start with other ambitious boys and girls.

The earlier you enroll the sooner you will graduate—it doesn't pay to procrastinate.

C. B. C. courses cover Bookkeeping, Shorthand, typewriting, Office Practice, Penmanship, Banking, Business Correspondence, English Branches, Navigation, Engineering, Reporting. Candidates are prepared for any position in the Civil Service. A special course can be arranged to suit the needs of individual students.

To those entering during the month of August a discount of 10 p. c. will be allowed on our regular rates.

Write today for free prospectus and full information to Principal L. B. Miller.

**Charlottetown Business College**

AND INSTITUTE OF

**SHORTHAND AND TYPEWRITING**

**L. B. MILLER - Principal**

## Bishop Conroy At Catholic Summer School.

CLIFF HAVEN, August 23.

The fete week at Champlain Assembly was made notable at its close by a stirring and eloquent sermon delivered on Sunday evening last by the Rt. Rev. Joseph H. Conroy, Auxiliary Bishop of Ogdensburg. It was the first appearance of Bishop Conroy before a Summer School gathering since his elevation to the See, and the presence of more than one thousand guests insured a reception of such enthusiastic dimensions that it will not soon be forgotten at the assembly. The Bishop's sermon was delivered in the Chapel of Our Lady of the Lake prior to Solemn Benediction, which preceded the family gathering. With the aisles of the edifice crowded, Bishop Conroy's warm and eloquent tones found his hearers in silence as he told of the destiny of man and the arrangements of the various feasts of the Church in assisting him to the heavenly goal and insistently urging him to salvation.

The Rev. Dr. John A. Ryan, the noted economist from St. Paul's Seminary, who has just closed a series of lectures on Industrial Evolution, was also the preacher at High Mass on Sunday morning, when he took from the parable of the Good Samaritan a lesson concerning the corporal works of mercy, and outlined the good to be accomplished along lines of social and industrial betterment by organization. Dr. Ryan's lectures on Industrial Development precipitated a week-long discussion on the question of women in the world today. At a round table talk which he was asked to give at the Boston Cottage, the lecturer took up the question of women in the industrial sphere. This was followed by a similar conference under the direction of Miss Gertrude N. O'Reilly, another lecturer, on the Position of Women in Ireland. Present day political tendencies found their way into the general discussion and formed subjects of interest and comment for several days.

The lecturer for the week just closed was Charles Hallam McCarthy, Ph. D., of Catholic University, who developed a series of modern talks on American History. The lectures began with the Territorial Expansion of the United States and concluded with Oontroverted Points in the career of Columbus, making up a list of topics handled in a masterful and scholarly manner. The evening course was delivered by the Rev. Walter J. Shanley of Danbury, Conn., who spoke on the Educational Mission of the Catholic Church. The series concluded with a discussion of the parochial school question in general.

For the ensuing week the morning lecturer is to be Denis R. O'Brien, A. M., LL. B., on the Philosophy of Education. The evening course will be given by the Rev. Paschal Robinson, O. F. M., on The Early Franciscan Poets, beginning with St. Francis of Assisi and concluding with The Franciscan Sources of Divine Comedy.

The Lady Day Fete on Thursday with a procession of nearly one thousand guests was one of the most attractive celebrations in the history of the assembly. A rosy chain of little girls in white with distinctive sashes headed the line of march from the Chapel to the grove near the lake. The Rt. Rev. Mgr. M. J. Lavella, V. G. of New York City, was the preacher. The games for Children's Day were conducted in the afternoon with more than one hundred participants. The ball throwing contest for girls was the feature of the program. Silver and bronze medals were awarded the winners.

The boys' golf tournament for the George J. Gillespie cup is in session during the present week with nearly a score of entrants. The contest is proving exciting throughout.

The concluding minstrel show and entertainment of the College Camp was given on Thursday evening in the Auditorium before a capacity audience. The program included a repertoire of catchy musical hits and a diverting comedy olio of attractive proportion. About fifty of the campers took part in the evening show.

The dramatic company will present the concluding production of the season on Saturday evening, when a banner bill is promised.

## Putumayo and Paraguay.

The publication by Sir Roger Casement, British Commissioner, of the terrible atrocities inflicted by the officials of a London Rubber Company on the Indians in the Putumayo district of Peru, was followed by the statement that religion alone could supply the remedy and only Catholic missionaries could exercise religious influence on the Indians. Accordingly an appeal has been made to the benevolent for sufficient funds to establish and maintain Catholic missions in Putumayo. It is a striking coincidence, that early in 1911, more than a year before Sir Roger Casement had issued his report, Pope Pius X had also sent a Commissioner, Father Genocchi, of the Sacred Heart of Jesus, to inquire into the condition of the Indians, not merely in Peru, but in all the States of South America, and his account not only confirms the British Commissioner's, but shows that the outrages cover a still wider area. His formal report has not been published, but a letter dated February 11 contained this passage: "The search for rubber, which is here called Black Gold, has given rise to worse abuses in these districts than in the Congo. In some parts of South America, in spite of the laws, the most shameful slavery prevails, with massacres, sales, atrocious tortures, and every other iniquity of which brutalized and degenerate man is capable, when free from the control of law. The Catholic missions, the only barrier to the wholesale destruction of the Indians, are lacking where they are most urgently needed. For this the Holy Father wishes to make provision, and the idea is worthy of the highest praise."

His Holiness had, in fact, done so before the Putumayo outrages were given to the world. No sooner had Father Genocchi returned to Rome and made his report in person, than Pius X embodied its contents in an encyclical to the Archbishops and Bishops of South America, directing them to bend all their energies—by their personal exertions, through religious organizations, and by co-operation with the various States in any movement for the protection of the Indians—to the correction of abuses, and the promotion of the moral and social betterment of that oppressed and much neglected people. Sir Roger Casement and his fellow commissioners looked for reform to the same sources, for they "regard the Roman Catholic mission as the sole feasible step that can be taken by those interested on humanitarian grounds in the welfare of the Indians." That non-Catholics should so conclude has shocked some good people among us; but it will astonish no one who is acquainted with the historical associations of that locality. These should be known to a wide circle of non-Catholic as well as Catholic readers.

Stretching South of Putumayo and East of the Peruvian mountains lay the famous Paraguay Reductions, embracing most of the immense territories of the present Argentine Republic, the greater part of Brazil, much of Uruguay, and the present Republic of Paraguay, in fact, as Maratoni described it in 1750, the whole interior of South America; and how the Jesuits established throughout these wild regions in the sixteenth century and maintained for two hundred years the happiest and most flourishing colonies of Christian Indians that the world has witnessed, has been sung by Southey, described historically by Cunningham Graham ('A Vanished Arcadia') and the Anglican Bishop Ingraham Kip ('Old Jesuit Missions') and spoken of with eloquent eulogy by Macaulay and many other non-Catholic writers. The most charming as well as authoritative 'History of the Abipones', by Father Dobrizhoffer, S. J., himself a laborious Paraguayan missionary, who writes of what he saw and wrought, was published in English by Murray, (London, 1822) but is unfortunately out of print, as is also the celebrated Maratoni's 'Recollections of the Missions of Paraguay', written originally in Italian and now done in English. London: Printed for J. Marmaduke in Long-Acre, 1759.

The translator withholds his name, being moved by the hope that those who sincerely desire the progress and glory of religion will persevere with real pleasure, and those who read purely to be informed may find something that will satisfy their curiosity. The hope would still be realized by readers of Maratoni and Dobrizhoffer, and the publisher who will provide them the gratification should profit by the enterprise. The first Reduction of Loreto was formally established in 1610, but for fifty years previously the district from the Amazon to the furthest limits of Patagonia was traversed by Jesuit missionaries, who, under the jurisdiction of the Bishops of Peru, had established many populous if somewhat migratory Christian settlements among the nomadic, barbarous, and

often cannibal aborigines. In 1580 they had landed in Brazil, of which Father Joseph Anchieta, the Xavier of South America, became soon the 'Apostle of Thaumaturgus.' A companion for ten years in his astonishingly extensive and perilous travels, and the first fruit of his training, was Father Thomas Field, who joined him in 1577, and by whom he was sent to Tucuman and Paraguay. Father Field appears to have been the first to penetrate the Chaco and learn the language of the Guarani, and of all the Paraguay tribes. Sometimes he was accompanied by Fathers Solari, Grao, de Ortega or another, but in every missionary expedition, covering hundreds of leagues through barbarous and hostile lands, we always find his name. We read in the 'Annual Letters' of the Society of Jesus for 1593, that 'Fathers de Ortega and Thomas Ride converted more than two thousand of the Guarani, and 1594, 'Fathers Thomas Ride and de Ortega have a residence established at Villa Rica (in the province of Guayra) whence they go out in missions to give spiritual help to innumerable peoples.' They converted ten thousand Ibirayra cannibals, from whom they rescued many prisoners who were being fattened for consumption, and their next expedition resulted in 3,500 baptisms. In every place they evangelized they erected a Church with the aid of their converts, and commenced the domestication of the Indians, in which they had notable success at Villa Rica. This was the seed of the Reductions.

The missionaries were picked men from all the nations of Europe, but the hardships were great, and they soon died, some of fever, some at the hands of the natives, and early in 1605 Father Field was the only Jesuit left in Paraguay. However, he was joined the same year by Fathers Cataldino and Msoeto, and later by Father Torres, the Provincial, and fifteen others. Already they were a prey to calumny for refusing to lend themselves to the exploitation and enslavement of the Indians, and Father Valdivia, who had for this reason been expelled from Sao Paulo, was sent to the Reductions for the protection and isolation of the Indians. In 1608 Philip III issued letters patent to the Society of Jesus for the conversion of the Indians, and in 1610, on the soil cultivated by Fathers Field and de Ortega, the Reduction of Loreto was established among the Guarani on the banks of the Paranaque. Thither the Indians flocked in such numbers that a second, San Ignacio, was soon found necessary, and then a third, till they grew to thirty-one, comprising 200,000 souls, virtuous, prosperous and happy.

Jesuit volunteers poured in from Europe to meet the growing needs, and these were quickly made ready for the work by Father Field, who, in his seventeenth year, after five decades of gigantic toil, devoted himself to teaching the new recruits the language and habits of the natives, and the secrets of missionary life. The Indians named him 'the man without vices,' but he was also adorned with apostolic virtues, and 'his more fit, perhaps,' says Father Hogan, S. J. ('Distinguished Irishmen of the Sixteenth Century') 'than any other Irishman of nearly a thousand years to take rank with the early Irish missionaries on the Continent of Europe.' He is variously called 'del Campo,' and 'Graham makes him a 'Scotchman,' but he was born in Limerick, in 1549, of Dr. William Field and Joannes Oresgh, studied philosophy and theology in Paris and Louvain, entered the Society in Rome, in 1574, and at once volunteered for the Indian missions. He was accompanied by Father Yate, an English fellow novice, who writes of him as 'Yrishman,' adding 'that he did always edify by his virtuous life,' and he was pleased to be able to send him 'the roll of his countrymen that be in our Company.' He was entered in the Irish Catalog as 'Thomas Field, Paraguay, 1617.'

## THERE IS NOTHING FOR THE LIVER SO GOOD AS MILBURN'S LAXA-LIVER PILLS

They will regulate the flow of bile to act properly on the bowels, and will tone, renovate, and purify the liver, removing every result of liver trouble from the temporary, but disagreeable, bilious headache to the severest forms of liver complaint.

Mrs. John R. Britton, 1211 Cove, N.B., writes—"I suffered, more than tongue can tell, from liver troubles. I tried several kinds of medicine, but got no relief until I got Milburn's Laxa-Liver Pills. They are a wonderful remedy." Milburn's Laxa-Liver Pills are 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.

ing in fruits and birds and well stored granaries. They had simple food and clothing in plenty, paid tribute in kind to the King, and even supplied armed warriors when required.

No gold nor treasure was found; only the Indians, and these were so maltreated that those who could returned to the woods. In thirty years the work was undone, and now little vestige remains except the field crosses here and there that tell of a martyred missionary. 'His oculus est.' That neither Paraguay nor Putumayo is typical of the general treatment of the Indians by the Spaniards or Portuguese or their descendants seems proved by the fact that the population of Peru is fifty-seven per cent. pure Indian, and 80 per cent. mixed, and elsewhere like conditions obtain; but this on-line of the rise and fall of the greatest of all Indian missionary enterprises will give a general idea of what should be done, and what avoided in the establishment and maintenance of effective Catholic missions among the Indians.—M. Kenny, S. J., in America.

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Milburn's Stirling 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.

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A clergyman who averted relief for an organist received this reply: "Dear Sir,—I notice you have a vacancy for an organist and music teacher, either lady or gentleman. Having been both for several years, I beg to apply for the position."

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Nature evens up in the long run, moralized the old fogy. Everything turns out for the best. I don't believe it, returned the Cheerful Idiot. You never saw a red headed man who got bald.

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No, Willie, said his mother, no more sweets tonight. Don't you know you can't sleep on a full stomach.

That's all right, mamma, said Willie. I can sleep on my back, can't I?

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What is home without a mother? An incubator, I guess.

**A VETERAN OF THE BOER WAR**  
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Mr. D. M. McElaine, Niagara Falls, Ont., writes—"It is with pleasure I testify to the sterling qualities of your Burdock Blood Bitters. After the Boer War, through which I served in the 1st L. I. I suffered from boils, constipation, and sick headaches, and tried many preparations, but got relief from none till an old comrade of mine got me to try the Burdock Blood Bitters. To say I got relief is to put it mildly. It made me myself again, viz., a man who knows not what it is to be sick, and who has been, and is still, an athlete. "To anyone in want of purified blood and the resultant all round vigorous health, I can conscientiously recommend B.B.B." Burdock Blood Bitters is manufactured only by The T. Milburn Co., Limited, Toronto, Ont.