

The Charlotteville Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUG. 10, 1904

Vol. XXXIII, No. 32.

New Wall Paper

WE HAVE JUST OPENED UP OUR

New Wall Paper for 1904

The patterns and colorings are away ahead of anything ever seen here before.

Don't buy before seeing our line.

TAYLOR'S

Book and Wall Paper Store.

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, Newel 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.

If You Buy

Lawn Mowers, Garden
Tools and Hoes, Poultry
Netting, Screen Wire,
Screen Doors and Hinges.

We Can Supply Your Wants.

SIMON W. CRABBE.

Stoves and Hardware - - - - Walker's Corner,

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.

Money Talks, SO DOES QUALITY.

An article of Furniture can not gain admission to our store if it hasn't quality to commend it.

we meet the exacting demands of people of taste who are discriminating in buying Furniture who know what's what.

Call on us when in need of Furniture.

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.



The Regina Precision Watches—for which we are the official Selling Agents for this city—are exactly what their name implies. They are of the highest possible precision, and queens among all Watches at their price. They bear a universal guarantee, and everyone of the two hundred Official Regina Agents in Canada will honor that guarantee at any time, regardless of where the Watch may have been bought. You can buy a fully guaranteed Regina Precision Watch, from \$8.00 upwards. You should not, under any circumstances, buy a Watch until you have investigated the merits of this remarkably excellent make. One Agent had only two returned to him out of 235 sold, but had 18 returned out of 48 sold of another well known make.

E. W. TAYLOR,

Cameron Block, Charlottetown.



To the Weakly Dyspeptic,
We Ask This Question:

Why don't you remove that weight at the pit of the Stomach?

Why don't you regulate that variable appetite, and condition the digestive organs so that it will not be necessary to starve the stomach to avoid distress after eating?

The first step is to regulate the bowels. For this purpose

Burdock Blood Bitters

Has No Equal.

It acts promptly and effectually and permanently cures all derangements of digestion.

MISCELLANEOUS.

Nurse (to doctor, who had just been called in).—It appears to be a very complicated case, doctor. Can you make anything out of it?

Doctor.—Well, between you and me, I think I can make a couple of hundred out of it; they're very rich.

Chilblains.

Mrs. J. B. Rank, Rankview, Ont., writes: "I have used Hagyard's Yellow Oil for chilblains, and found it most effectual. It relieved the irritation almost immediately, and a few applications made a complete cure."

Minard's Liniment cures Burns, etc.

"Maria," said Boggles to his wife with an idea of instructing her in political economy, "do you know what civil service is?"

"Jasper," said Mrs. Boggles, with memory of recent contact with the cook, "there isn't any."

I was cured of painful Gout by MINARD'S LINIMENT.
BAYARD McMULLIN.
Oshawa, Ont.

I was cured of Inflammation by MINARD'S LINIMENT.
MRS. W. JOHNSON.
Walsby, Ont.

I was cured of Facial Neuralgia by MINARD'S LINIMENT.
J. H. BAILEY.
Parkdale, Ont.

They were jollying the man about his enormous appetite, but he kept "putting away" undisturbed by the taunts.

Finally he said in defence: "Well, you see, I take after both my father and mother. One ate a long while and the other ate a great deal."

Minard's Liniment cures Distemper.

Take a Laxa-Liver Pill before retiring, and it will work while you sleep without a grip or gripe curing Bileousness, Constipation and Dyspepsia, and make you feel better in the morning. Price 25¢.

In the third place, it contains itself the wickedness of ingratitude, because of the shameful way in which our creditor had done for us in an hour of need. If he is a poor man, we are guilty of cruelty, of real inhumanity for we refuse to give him what he needs to support his family, to keep up his business and to pay his own debts. This is so grievous a sin that the Bible compares it to murder.

One day as a certain schoolmaster, with aspect fierce and one upraised, was about to punish one of his pupils, the little fellow said, quite innocently, and doubtless with some vague recollection of a visit to the dentist, "Please sir may—may I have gas?"

"I don't see how Mrs. McGay can afford to wear so many tips on her hat. There is a row of them all the way round the brim."

"Afford it? I wonder that she hasn't the whole hat made of tips; or husband is a waiter in a big restaurant, you know."

Rheumatism in Shoulders.

"I bid the Rheumatism in my shoulders so bad that I could not rest at night. I took Milbar's Rheumatic Pills and have not had a trace of it since." John Kirton Glenboro, Man.

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

"THE GREAT KIDNEY SPECIFIC." They cure all kinds of Kidney Trouble, from Backache to Bright's Disease.

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

THE DOAN KIDNEY PILLS CO. Toronto, Ont.

"Let Your Light Shine."

(asket, July 28)

The two Missions lately given in this county have been most successful. Father Devlin says that with the exception of St. John's, Newfoundland, he never saw anywhere else such a mission as the one in Antigonish. How much good has been wrought by this grand spiritual rally will never be known till Judgment Day. Still there are some effects which should appear outwardly, not in pharisaical looks or speeches, but in reconciliations between those who have been at variance, in restitution of good name or of ill-gotten goods.

In gotten goods! To many this may mean nothing more than stolen property,—stolen, that is, in the ordinary sense of the word, by secret theft, by burglary, by highway robbery, by carefully planned fraud. Those who offend in this way are not numerous in such a community as ours. But in almost every community there are many people who get their way quietly through life, and seem to imagine that they are fairly good Christians, and yet they will not pay their lawful debts. This does not refer at all to those very poor persons who find it absolutely impossible to pay. But it refers to those who have wherewith to pay, but will not pay on various unworthy pretexts. It refers to those who have not wherewith to pay, but do not use every effort to make themselves able to pay. It refers to those who, seeing that they cannot pay what they already owe, contract new debts. And it refers to those who in various ways cheat their creditors out of all or part of what they owe. All such persons as these are guilty of breaking the seventh commandment; for the seventh commandment is broken not only by stealing but also by keeping unjustly what belongs to another. All such persons as these, if they are in this state, will certainly lose their souls; for the sin of which they are guilty is a mortal sin, grievous in various ways.

In the first place, it contains within itself the wickedness of theft. It is the same thing to a merchant whether his goods are stolen or whether they are sold to someone who will not pay for them; the merchant loses just the same. In almost every case the man who will not pay his debts is playing the part of the sneak thief. But in some cases he is more like a highway robber. For there are men who, when asked to pay, openly insult their creditor, as though he had done them a grievous injury in demanding his own.

In the second place, it contains itself the wickedness of breach of faith. When we contract a debt, we promise to pay it either in a given time or whenever our creditor calls for it. By not paying, we break our word; we deceive our neighbor with grievous lies; we have used stratagem to get possession of his goods or of his money.

In the third place, it contains itself the wickedness of ingratitude, because of the shameful way in which our creditor had done for us in an hour of need. If he is a poor man, we are guilty of cruelty, of real inhumanity for we refuse to give him what he needs to support his family, to keep up his business and to pay his own debts. This is so grievous a sin that the Bible compares it to murder.

These sins which we commit ourselves, must be added a share in those which our creditors commit when they find that we have deceived them and will not pay them. If a creditor, after asking us time and again to give him his own, finds himself still empty-handed, it is not very surprising if he curses us, if he begins to hate us, and to speak ill of us on every possible occasion. How many again, when they cannot get what belongs to them, are tempted to take what belongs to others. Of course God will impute such sins as these to be persons who have committed them, but He will hold us accomplices in as much as these persons were led into sin by our provocation. Yet many people think that being in debt is a matter of no consequence. But some one will ask: Is it any great harm to delay payment, when you intend to pay? Here is just where so many deceive themselves. They are satisfied with a vague, indeterminate intention to pay, which is never realized. They acknowledge their debts; they promise to pay in the summer; then, they will pay in the fall; and so on. These people must understand that their obligation is weighing on them continually, unless it is really impossible for them to pay. The mere fact of putting off payment is a sin, when the delay is injurious to our creditor, or he is not willing to consent to it.

But, some one else will say, my creditor is in easy circumstances; he does not need my money. That is no excuse. Of course, it is not so grave a sin as if our creditor were poor; still it is a sin, for you are depriving him of what belongs to him. Justice forbids us to keep what belongs to others, no matter who they are.

But, another will object, my creditor does not ask me to pay; am I obliged to go and offer it to him? Certainly. Perhaps he has forgotten it; perhaps the last time he asked for payment, you received him badly. Whatever the reason may be, he is not bound to ask you for payment, but you are bound to pay your debts, even without being asked to do so. The only thing which will excuse your delay is that it is really and absolutely impossible for you to pay at present. Most people see this clearly enough, and so they offer this as an excuse. But is it not often the case that people complain of not being able, when the truth is that they are not willing? They say: "I have nothing; I cannot pay." But if there is question of satisfying their caprices, their vanities, their passions, they find that they have something. Whether our creditors know it or not, God knows the true state of the case, and he warns us in the words of the Book of Proverbs: "If thou say I have not strength enough, He that seeth into the heart, He understandeth, and nothing deceiveth the Keeper of thy soul."

But let it be supposed that it is really impossible for us to pay our debts. Then, we must at least have a sincere desire to pay them, and therefore we must be careful not to pile up debt on debt. What better proof of our bad disposition than to continue to run heedlessly into debt. The man who gets goods on his promise to pay, when he is morally certain that he will never be able to pay, is nothing less than a thief. Again, we must neglect nothing to put ourselves in a position to pay our debts; we must curtail our expenses, and use every means in our power; otherwise we cannot say in conscience: "I am not able to pay."

To neglect these means, is to give the lie to all our fine protestations. Gifts of charity, or of piety, must be diminished or even stopped altogether, if justice requires it. Almsgiving is a good work; but, when we give anything away, it must be our own, not what belongs to another. Instead of being pleased, God detests those offerings which we make to Him at our neighbor's expense. And if this be so, what must be said of those who spend in vanity, perhaps even in committing sin,—the money which ought to be used to pay their debts. If we cannot pay our debts, the memory of them should always be written in our hearts, and not merely in the books of our creditors. We should think of our debts whenever we feel inclined to spend something which is not really necessary. If friends invite us to join them in some amusement which will cost us money, we should say to ourselves: This money belongs to my creditors; I must let the amusement go; I must pay my debts.

But it is not enough to pay as promptly as possible; we must pay all our debts. We shall be guilty of keeping unjustly what belongs to another, if we compel our creditors to a compromise which they are not willing to accept, and which they agree to only because they have no other means of getting even a partial payment from a dishonest debtor. Another form of dishonesty is that which is practised by those who pretend to put all their property in the hands of an assignee, for the benefit of their creditors; but at the same time keep back a good portion of it, perhaps the best portion of it, by transferring it, for instance, to their sisters or their cousins or their aunts, or by making out false accounts, fictitious promissory notes, etc., showing that sums have been paid out which were never paid out; and all this for the purpose of cheating their creditors. These people manage things very cleverly, no doubt; but surely they are not mad enough to think that they can cheat the All-Knowing and All-Seeing God. They may escape the penitentiary; they may be held for honest men by the world; but they have to pass before another tribunal besides that of public opinion. And if their actions are not seen to be honest in the light which shines from the throne on which Jesus Christ sits to judge, then these clever business men, as the world considers them, must go into that prison from which they shall not come out till they have paid the last farthing.

This is not a very agreeable message to some people's ears, but that makes no difference. We Catholics have fixed standards of right and wrong. If, with these before our eyes, we deceive ourselves, we shall be much more guilty than those who have nothing better than the world's

code of honor to guide them. No Catholic, for instance, can take advantage of the statute of limitations, by which a debt is outlawed after a certain number of years. If it were sixty years ago instead of six, that we incurred the debt, we are bound to pay it to-day if we have not paid it before. There may be Catholics who appear to be good living men; who come to Mass on Sunday; who receive the Sacraments at Easter, or perhaps oftener; they may be honorable and upright men now, and scrupulously careful to pay for all they buy; and yet these men may go into everlasting punishment for a debt of a few dollars, for a small sum which they borrowed, and which they willfully neglected to pay when they were able. They thought of it now and then up to the last; but they said to themselves: "O that old debt is out of date long ago." They ought to have known that a debt is never out of date in God's book until it is paid.

"Let your light shine before men, that they see your good works and glorify your Father who is in heaven," said the Lord. And one of the ways in which people may give a fulfillment of these words is by paying their lawful debts, especially if they be old ones which their creditors have come to regard as hopeless. If our non-Catholic brethren were to see that one of the effects of a Mission was invariably a settlement of outstanding accounts on the part of those who had followed the exercises, they would indeed glorify Him the preaching of whose Gospel has power thus to break through the evil habits of men. But if those who have "made the Mission" still continue to delay the payment of their debts, they will give occasion to the world to blaspheme our religion and will add to their sins of dishonesty the sin of scandal.

The offer made by Rev. G. Dasbach, a member of the German Reichstag, to any one who would prove the Jesuit's teach the doctrine that "the good and justifies the bad means" has, says the "London Catholic Times," had its denouement in a court of law. A reward of two thousand guineas—about four thousand mark—was promised to any one who would bring forward clear proofs sustaining the charge against the Jesuits. The judges were to be university professors, Catholic and Protestant, to be agreed upon by both parties. Count Hoensbroeck, the ex-Jesuit, came forward as a claimant of the money. He declared that all those who heretofore had undertaken the task had all failed to prove their point, but that he would be successful. Catholic theologians teach that in certain cases, when a person is fully determined to commit a very great evil, it is lawful to advise him to do a smaller evil instead. A case in point is the story told in Genesis xxxvii, 20-24. Joseph's brethren are determined to kill him. Reuben advises them not to kill their brother, but to throw him into a pit. This advice, Catholic theologians claim, was a good solution. Hoensbroeck, on the contrary, maintains that such advice is always sinful. The Rev. G. Dasbach could not get Protestant university professors to act as judges in the matter, and he refused to pay. The Count sued him in a civil court, but the case was dismissed—solely on the ground that it was the case of a Jesuit. It is a pity that the question was not investigated and decided on by a body of competent judges.

The Northern Review relates that at the dedication of a new church in England recently the pastor declared that he knew personally many of the most distinguished and intelligent Protestant families who were converted to the Catholic faith by the pure, exalted and virtuous lives of their domestic; they arguing logically that a Church which could plant the seeds of such eminent qualities in simple and uncultured minds, and cause them to bloom so profusely in rare virtues, must be all true, divine, and full of heavenly beauty. "What an incentive," exclaims our contemporary, "ought a statement like this to be—one founded upon the experience and observation of a worthy priest of God—to encourage and animate domestic fidelity, honesty and virtue in general! Many a poor soul, might thus, in heaven, reap the reward of having been, really and truly, a missionary here on earth."

German Catholics, especially those of the Rhineland, are rejoicing over the appointment of Professor Schurz as rector magnificus of the University of Bonn for 1904-05. Forty-three years have passed since a Catholic—Professor Hlgers—held the same position.

Minard's Liniment cures Diphtheria.