

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 10, 1903

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**Comfortable  
CLOTHES  
—AT—  
Comfortable**



**COST!** Oh, the magnificent line of  
**Wall Paper**

**Homemade**  
**READY-MADE**  
**Clothes.**

During the dull winter months we made an unusually large amount of Suits, Trousers and Overcoats at less cost than if we ordered them from a manufacturer. We sell direct from maker to wearer. Any one who bought our make of clothing knows they fit better and are better made than factory made. Why then send your money out of the country?

Try one of our all-wool Worsted Suits at \$10.00.

**D. A. BRUCE.**  
May 20, 1903.

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**Wall Paper**  
We Are Showing  
AND the low prices we are selling

ought to bring you straight to our store to-day. We can do better for you than any other store in the city. Try  
**TAYLOR'S**  
**BOOKSTORE.**  
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But shooting is not always sure. It's mighty uncertain if the gun isn't right or if the ammunition is poor. Poor ammunition will keep the best gun from shooting, sure. Poor guns have the same effect upon good ammunition. You must have both of them right. Good guns, good ammunition, are what we want to sell you. Good revolvers, too, good powder and shot.  
**S. W. CRABBE,**  
Stoves and Hardware - Walker's Corner.

**FREE, FREE.**  
The balance of our present stock of  
**Glassware & Fancy Goods**  
will be given free to purchasers of  
**Tea, Coffee and Groceries.**

Call early and get best selection.  
**P. MONAGHAN.**  
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Rings!**  
in 10, 15 and 18k. gold. Gold made hard so as to last. If you want a special style, weight or quality, we can make it for you same day as ordered. Splendid new wedding presents.  
**E. W. TAYLOR,**  
CAMERON BLOCK.

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Clothing!**

We have just opened our New Spring and Summer Clothing. We want to say right here—we can offer you greater inducements than ever, bring your money with you and you can look forward to getting the best value in Charlottetown. 500 pairs Men's Pants. These are separate from suits and will be sold cheap. Price from 90c a pair up. A good line Waterproof Coats.

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Men's Hats and Caps,**  
English, American and Canadian.  
Caps from 10 cents to \$1.25. Every quality you want in abundance.  
100 dozens Men's Black and Colored Shirts. Price commence at 40 cents and up.  
**J. B. McDonald & Co.**  
Leaders of Low Prices.

**See for Yourself**  
**It is Seldom Safe**  
To take entirely for granted what anyone may say about the  
**Quality of Seeds**

They sell. Perhaps every firm think they have good reason for believing theirs are the best; but this should not satisfy you, you must depend on your own judgment. We have a large supply on hand, and it will pay you to see our Seeds and judge for yourself.  
**John McKenna,**  
Corner Queen and Dorchester Streets

**We would like to have  
Your Furniture Trade**  
We will try to merit it. Our Furniture has had a reputation for being good in the past. We intend that it shall continue to have it in the future.  
**JOHN NEWSON.**

**Farmers, You Don't Want  
Cheap Furniture**  
That will go to pieces in a few months. Therefore buy from us. We will treat you right, and you will find our prices very low.  
**JOHN NEWSON.**

**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.

**Hospitals in the Middle Ages.**  
The Middle Ages may be taken to describe the period from the triumph of Christianity to the Reformation but the twelfth and thirteenth centuries are generally accepted as representing in its fullest development, but the germs of the hospital movement took its greatest development, but the germs of the movement are as old as Christianity itself and sprang from it. In the first three centuries of the Christian era, hospitals for the sick were practically unknown. A hospital foundation would have been an anomaly. Alms were distributed by the deacons, and the sick were tended by the deaconesses. As soon, however, as the Christians received official recognition under Constantine, charitable foundations of every kind sprang up in all quarters, homes for the aged, orphan asylums, hostels for pilgrim and wayfarers, and hospitals proper for the sick and infirm. Thus early, too, a class was found separating itself off for the care of the sick.

St. John Chrysostom founded a great hospital at Constantinople and smaller ones elsewhere; St. Augustine founded one at Hippo, and so innumerable others might be mentioned. In the majority of cases these early hospitals were under the care of bishops, and they frequently stood in the shadow of the cathedrals. In the year 363 we find even Julian the apostate writing to the Pontiff at Galatia, instructing him to construct hospitals in each town after the example of the Christians, and to admit all religions. With the fifth century came the descent of the barbarians upon the decaying Roman Empire. Through the darkness and destruction and reconstruction which filled the centuries from the fifth to the ninth, the workings of these institutions are hidden; but in the ninth century we find Charles the Great legislating for hospitals. The tenth century saw a falling back, but with the eleventh came a new era of activity. The movement extended over the next two centuries, the period which saw the Crusades, the rise of the Reformed Benedictines, and Canons Regular, and the Friars.

**Persecuting the Church in France.**  
BY THE AUTHOR OF "SLAV AND MUSLIM."  
No I.  
The true character and scope of the Associations Bill can no longer be disguised. It should have been labeled "An Act for the Suppression of Religious Congregations Preparatory to the Suppression of Catholicism in France." Nor is this all. It is evident today that this Trouillot Bill, with its numerous articles and conditions was merely a vulgar trap set by the Government to extract from the doomed Congregations accurate information regarding their property and their members, in order to seize the former and see to it that the latter are forever debarred from teaching or preaching. I say "seize," for every one understands what "liquidation" means; it is merely an euphemism.

I have in previous articles dwelt on the bad faith of the Combes ministry in closing by degree some 3,000 free schools in spite of the solemn assurance given by M. Waldeck-Rousseau, speaking for the Government, that these schools were in no wise affected by the Associations Bill. At the last Session of the Chambers a still more monstrous illegality was committed. "Both the latter and the spirit of the Law of 1901 were violated," these are the words of M. Doerain, an ex-minister of the Waldeck-Rousseau Cabinet, pronounced at Bordeaux recently; and he was elected senator by a great majority on the strength of this assertion and his assurance that he had not voted with the ministry for the wholesale execution of the Congregations of men.

The law required that the demand for authorization for each religious Order be submitted to the appreciation of the Chambers, but M. Combes justly banished them into three categories—preaching, teaching, and contemplative—and they were all sent to execution by cartloads like the victims of 1793.

In vain the Right protested against the illegality of this proceeding. "What do we care for legality? We have the majority," were among the utterances of the Left, who banged their desks, stamped their feet and vociferated to drown the voice of the speaker of the Right. Worse of all, M. Combes produced and used with much effect a false document purporting to be signed by some Superiors of Congregations, urging all to sell out government securities. In vain the Right demanded that the authenticity of this document be established before taking the final vote.

This act of M. Combes speaks for itself—we all know what evil that would be applied to it in private life. This wholesale suppression of religious preaching and teaching has been perpetrated in spite of the fact that the Concordat provides that "the Catholic religion shall be freely exercised in France." The allegation that it did not expressly mention religious Congregations is a mere quibble. "No Church," says Guizot, "is free that may not develop according to its genius and history"—and every one knows that teaching and preaching formed an integral part of the Catholic Church. Moreover, these teaching Orders are suppressed in spite of the Loi Falloux which entitles all persons, duly qualified, to teach and open schools.

The Charter of 1830 (under Louis-Philippe) is called "the Charter of 1830" because it remained in effect until 1850 when Louis-Napoléon had established in the hands of the University of Paris. Long before 1850 Guizot had proclaimed that liberty in teaching was the only wise solution. "The State," he said, "must accept free competition with its rival, both lay and religious, individuals and corporations." M. Girardin, reporter of the Educational Commission of 1847, expressed himself as

follows: "Even before the Charter of 1830, experience and the interests of learning required and obtained liberty in teaching. Here certainly we must say 'that liberty was ancient and despotism new.' I need not defend the principle of this liberty, for it is in the Charter. I only wish to show that it has always existed in some form or other. Emulation is desirable in studies. Formerly the competition was between the University of Paris and the Congregations, and the studies were benefited. In 1763 Voltaire himself regretted the dispersion of the Jesuits, because of the beautiful rivalry that existed between them and the University. . . . A monopoly of education given to priests would be an anachronism. But to exclude them would be an anachronism not less regrettable," thus spoke a representative liberal of the Second Republic.—S. H. Review.

**A Singular Revelation.**  
Here is another strange story told by Bishop Kelley of Rev. Kenneth Vaughan: "While Father Vaughan was crossing South America braving incredible perils, much of the way was necessarily made on foot and among hostile Indian tribes. He eventually reached a city with railroad facilities and took passage on the train. While travelling he was suddenly smitten with fever and besought the conductor to put him off at the nearest station where there was a monastery. This was done and the father, after some delay, reached the religious haven. He was cordially welcomed by the monks and nursed back to health. One day, when convalescent, he was reading in the library which contained thousands of volumes. His attention, in some peculiar way, was riveted upon a book on one of the upper shelves. He had not the remotest idea what the book was but it seemed to invite his inspection. So he took it down and it proved to be "The Jesuit Relations." Opened at random, the chapter gave a detailed account of how a Spanish Father of the society had, on the Pacific coast, been put to death for the faith by savages. It went on to recite how this martyr's body was carried to the very monastery in which Father Vaughan then had shelter. Impressed with this discovery, the English priest inquired of the monk if they were aware of the presence of the saintly relic. None of them had any knowledge of it, and yet the fact was stated in the book. At last one old monk stated that if there had been any such occurrence an extremely aged man in the neighboring village, a man over a hundred years old, might recollect it. The man was sent for, but at first could not recall any such incident. A little later he said that when he was a little altar boy, the priest he served used to say admonitorily that there was a dead person in the chapel wall, indicating the exact spot. Father Vaughan asked and obtained permission to make an excavation. The stonemason employed, after many sturdy blows with his hammer, disclosed a vaultlike orifice. He presently discovered by candle light a long box, which with much labor and effort was taken and opened. The skeleton within was proven by documentary evidence alongside to be that of the slain confessor of the Faith. In the sarcophagus also were Indian arrows that had caused his death.

**The West of Scotland Catholic Teachers' Association** held its usual meeting in St. John's School, Mr. Jas. Bonner, F. E. I. S., St. Patrick's Coatbridge, in the chair. Mr. C. M. Dugals, M. P. for North-West Lanark, delivered an address on the prospective educational legislation for Scotland. It was, he said, a great misfortune that voluntary schools—which were considered necessary, more especially by members of the Catholic Church—should remain so completely outside local educational administration. If what was desired by those in charge of these schools was that they should have full control of the selection of their own staffs to teach in them, and of the religious teaching and discipline, subject only to the control of the Department, and if they believed that they should have, subject to these reservations, the general control of the schools, the religious authorities on which they were responsible, he believed from the point of view of the public it would be a just and advantageous bargain that the schools should be financed along with the others. Two resolutions, one declaring "that no resolution of the religious authorities would be acceptable to the Catholic hierarchy which did not recognize the inherent right of every parent to determine the religious training of his children," the other deciding to represent to the Lord Balfour of Burleigh that in the existing Education Bill for Scotland the claims of voluntary schools to a share of the rates should be recognized on equitable terms, and that on all local and other educational authorities that might be established adequate provision for the representation of voluntary schools should be absolutely secured, were unanimously adopted.

**Get the Most Out of Your Food**  
You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.  
Among the signs of a weak stomach are: uneasiness after eating, fits of nervous headache, and disagreeable belching.  
"I have been troubled with dyspepsia for years, and tried every remedy I heard of, but never got anything that gave me relief until I took Hood's Sarsaparilla. I cannot praise this medicine too highly for the good it has done me. I always take it in the spring and fall and would not be without it." W. A. SWEET, Belleville, Ont.  
**Hood's Sarsaparilla**  
Strengthens and tones the stomach and the whole digestive system.

**The Most Nutritious.**  
**Epps's Cocoa**  
An admirable food, with all its natural qualities intact, fitted to build up and sustain robust health, and to resist winter's extreme cold. Sold in 1-4 lb. tins, labelled JAMES EPPS & CO. LTD., HOME-CHEMISTS, LONDON, ENGLAND.  
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Giving Strength & Vigor.  
Oct 22, 1902—301.  
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Combined Assets of above Companies, \$300,000,000.  
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**MONEY TO LOAN**  
Solicitors for Royal Bank of Canada.

Some years after Father Vaughan was traveling in Spain and came to a town from which the Jesuit father had gone upon his mission. Some descendants of the family still dwelt there, and on being questioned, stated that there was kept among them, in pious tradition, the memory of their martyred kinsman and one of the arrows with which he had been killed was in their possession. This arrow was shown and Father Vaughan recognized it as identical with those he had seen in the South American monastery. But for the English priest's detention in the convent and his adventure in the library, the burial spot of the martyr would never have been known to mortal man, in all probability. A word about us is mystery, and if our eyes were unsealed, what wonders would be made visible! Now and then God permits the scales to fall momentarily and what a host of bad spirits come to view and what a mighty array of good angels appear to beat the evil ones back at the supplication of the loyal children of Christ's kingdom on earth.—Randall, in Columbian.