

The Charlottetown Herald.

NEW SERIES.

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As Sure as Shooting

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**

—AND—

FANCY GOODS

will be given free to purchasers of

Tea, Coffee and Groceries.

Call early and get best selection.

P. MONAGHAN.

Stevenson's Corner, Queen Street.

WE ARE

Manufacturers and Importers

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Monuments

—AND—

Headstones

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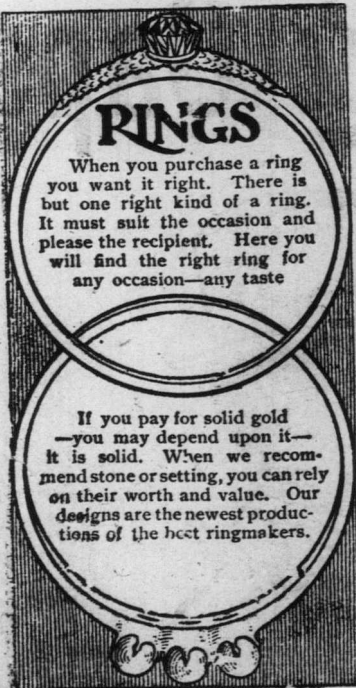
All kinds of Granite,

All kinds of Freestone.

We have a nice assortment of finished work on hand. See us or write us before you place your order.

CAIRNS & McFADYEN,

Cairns & McLean's Old Stand, Kent Street Charlottetown.



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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.

NEW 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.

100 DOZENS

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.

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.

Thomas A. Kempis.

(By a Regular Contributor.)

It will be remembered that a few weeks ago we analyzed part of the admirable lecture on Thomas A. Kempis, by Dom Gilbert Higgins, C. R. L., and that we also reproduced sections of the same. We have just come upon the closing part of that lecture and we cannot feel that what we have given is complete unless it receive the addition of the instructive matter that constituted the end of that masterly review of that great life. He had been speaking of the period when Thomas was placed in charge of the accounts of the convent, and had shown us that the position was one at variance with the tastes of the good monk. When relieved of those duties and his novice, Thomas composed a book entitled: "On the Faithful Servant," full of wholesome, pithy maxims of great wisdom.

The lecturer thus tells of the next step in the career of Thomas:—

"But the period of Thomas' freedom was not destined to continue long. Prior Olive, after twenty-three years of ruling, tendered his resignation, which was accepted. His place was taken by William of Deventer, sub-prior of Mount St. Agnes. The sub-priorship was transferred to a Kempis, who doubtless received with it the second time the charge of the novices, for whom he wrote thirty sermons fraught with common sense piety which has made them favorites in hundreds of novitiates. He has also left us some conferences which he preached to the professed religious, and thirty-six sermons delivered to the people. Thomas had no little fame as a preacher. Crowds flocked to the Mount to listen to earnest words flowing readily from his lips, touched with the fire of Divine love. His sermons were always prepared, and we learn that before mounting the pulpit he would retire to his cell and sleep there awhile. The practice is not unknown to the preachers of the present day—I mean those who do not sleep in the pulpit."

We might here introduce a few characteristic remarks of this remarkable and saintly man. Says the lecturer:—

"The remaining years of the life of Kempis were no doubt full of important incidents in the spiritual order, but we have no more earthly event to chronicle. He was preparing for the day which would reunite him to Master Florence and his brother John. His devotion to the Blessed Sacrament, to the Holy Cross, to our Lady, to his patroness St. Agnes went on increasing. Up to the close of his life he kept up his reverence in the Church, his delight in liturgical functions, his practice of living always in the presence of God. His characteristic love for solitude and silence, emboldened in his favorite motto 'In all things I have sought rest, but have not found it except in little nooks and books,' increased, without deadening his interest in the community or impairing his spirit of stability towards his brethren. He would join in their common recreation—but when these were prolonged on (as he would say, after awhile, with toning simplicity 'My brethren, I must go; for there is someone waiting to converse with me in my cell.' The Convent knew well the reason of his hasty departure, and gazed after his retreating form with mingled love and reverence."

It was in his ninetieth year that Thomas became afflicted with dropsy. He bore the sufferings for over a year with great patience. In 1471, on the feast of St. James the Less, after Compline, he departed this life, in the 92nd year of his age, the 63rd of his clothing, and the 58th of his priesthood. He was buried in the eastern cloister of his priory. Protestantism, in the name of enlightenment, under the fanatical Gueux, devastated Mount St. Agnes, and left not one stone on another. The spot where Thomas was buried became lost, as it were, till, in 1872, his remains were discovered and his bones lie today in a splendid monument raised in 1897 in the Church of St. Michael at Zolle.

A writer in the 'Ecoclypse' of Britannica, thus speaks of him:— "In Thomas we see the gathered wisdom of that idea of a quest for pardon by imitation of Christ, which began with Anselm and came down through Franciscan revivals and mystical movements, through Tauler and his imitation by recognition through Raysbrook and Groot to Thomas a Kempis. But Thomas is far more than Raysbrook or Groot. He is wider and more sympathetic. He includes Raysbrook, Tauler, Bonaventure, the Franciscans, Bernard and the old Victorines. He sums up in his little books the heart religion of

Latin Christianity." It is thus that the late Brother Asurias, in his "Culture of the Spiritual Sense," tells of the subject of this sketch:— "Here is the secret of the magic influence wielded by the 'Imitation.' Pick it up when or where we may, open it at any page we will we always find something to suit our frame of mind. The author's genius has such complete control of the subject, and handles it with so firm a grasp, that in every sentence we find condensed the experience of ages. It is humanity finding in this simple man an adequate mouth-piece for the utterance of its spiritual wants and soul yearnings. And his expression is so full and adequate because he regarded things in the white light of God's truth, and saw their nature and their worth clearly and distinctly, as divested of the hues and tints flung around them by passion and illusion."

Some unknown writer has penned the following lines, which forms a fitting close to this instructive lecture. The lines were written on the fly-leaf of a 'De Imitatione.' When thou art weary of life's dust and heat, Blinded by streaming light on sleepless eyes, Spent with pursuing hope that ever flies, Into this garden stray with lingering feet. For here for every ill and ache and smart There grows a mystic herb of healing. O! lay it, odorous, on thy wounded heart, And own in every nerve its power to calm! Forget both rose and laurel, all the flowers That stood so bravely in the gates of day; Seek in the eventide these peaceful bowers, But ere thou enter in, turn, east away, If thou within those thymy haunts would rest. The treasured panicles fading on thy breast. —True Witness.

Religious Events Briefly Recorded.

Rev. James T. O'Reilly, O. S. A., rector of St. Mary's Church, Liverpool, in answer to what is practically a challenge from a Socialist leader to show the interest of the Church in labor questions, is distributing 1,000 copies of the encyclical of Pope Leo XIII on "Labor."

Mgr. Turinzi, Bishop of Nancy, has replied to M. Combes' letter, informing him of the withdrawal of his salary, as follows: "I have never cared for honors or money, but I care for my duty and my honor. You threaten me with other measures. Carry them out; I have never been afraid of any one."

The English Jesuit fathers have again been successful at law. Miss Alice Jane Batty, who in January, 1899, delivered a lecture under the auspices of a branch of the Protestant Alliance on "My Imprisonment in a Convent," took legal proceedings for criticism in the lecture which appeared in the "Month." The result is a verdict for the defendants and a complete vindication of the conduct of the nuns and others who were criticized in her lecture.

A large number of the inhabitants of Fiji had been ministered to by Wesleyan clergymen who recently received into the Catholic Church. Thereupon a telegram was sent from Fiji to Dr. Brown, general secretary of the Methodist missions, announcing that the event had been signified by the burning of Testaments from Namosi. Later the news was elaborated, reports being circulated to the effect that two hundred and thirty-eight Protestant Bibles and hymn books which had belonged to the Namosi people who had become Catholics were publicly burnt at the Catholic mission station, Nihilini, that European Sisters and native mission girls superintended the holocaust and that they used contemptuous language concerning the books that were being cast into the fire. Bishop Vidal, in a letter which was read by Cardinal Moran at Bedford on March 8, showed that there were various assertions in these reports which could not be true; but it appears from a letter addressed to the "Fiji Times" by Father Rogier that a biscuit tin full of torn and useless Catholic books and church material and a kerosene case containing soil and useless Wesleyan Testaments and hymn books, which the converts exchanged for Catholic books, were placed in a

limakila and contents consumed. This was done in accordance with the practice of the Catholic Church and the strict injunction laid down in its rubric, which ordain that all material of a sacred character appertaining to church worship, such as missals, prayer books, Bibles, altar linen and vestments, shall, when worn out, be destroyed by fire. The Catholic Sisters absolutely deny having used any contemptuous language with respect to the books, and as a matter of fact preserved two of the Wesleyan Testaments which they found to be complete, or nearly so. A barrister who is a Christian, examined all reports and allegations for an Australian daily paper—the "Herald," and in giving his conclusion says his finding, if he were sitting as a jury, would be—no case.

On Easter Day Ow Hip, the first Chinaman in Spokane, Wash., to become a Catholic, was baptized by the Rev. Nicholas Coochi, S. J., in the chapel of Gonzaga College in that city.

The Hon. Morgan Grace, who died on April 19, at Wellington, New Zealand, went out to New Zealand in 1860 from Ireland and served for many years in the army medical department, becoming finally surgeon general in the colonial forces. He had been a member of the Legislative Council since 1870 as a Conservative and leader of the Catholic party. Pope Pius the IX, conferred on him the title of Count of the Holy Roman Empire, and he became a C.M.G. in 1890. He was a brother of M. Abel G. ace, the present owner of Battle Abbey, and also a brother of William Grace, formerly Mayor of New York.

During his recent stay in Lisbon King Edward devoted the greater part of the morning to a visit to the Convent of Bon Succeso, which is conducted by the Irish Dominicans. The visit was an affair of no slight practical importance. Since a year has passed since strenuous measures were taken to repress religious houses in Portugal and in Spain as well as in France, the British Government then as may be remembered, interested itself considerably for the welfare of both the Irish houses in Lisbon.

The new Coleman chapel in St. Patrick's Cathedral, New York, was opened for inspection last Sunday. It is the most elaborate of the seven side chapels of the Cathedral. The altar which cost \$4,000 is reproduced from an old Irish abbey. Seven kinds of marble from seven different countries were used in the chapel. At the side of the altar are two carved onyx niches, in which are marble statues of the two patron saints, St. Brigid and St. James. The chapel is a memorial gift to the Cathedral from Francis Coleman and his brother in memory of their parents. Archbishop Farley will consecrate the chapel in June.

Cardinal Gibbons confirmed a class of 614 persons at the Polish Church of the Holy Rosary, recently. This, it is stated, is the largest number the Cardinal ever confirmed at one time. About 250 were adults, and included many from Poland who never had the opportunity of being confirmed in their own country by a Catholic Bishop, owing to the oppression on the part of the Russian Government. An unusual feature of the service Sunday was the presence of a Cardinal and a Bishop, his Eminence being assisted

ed by Bishop Joseph Higgins, of Rockhampton, Queensland, Australia.

The French Government is experiencing more opposition than it anticipated in connection with the enforcement of M. Combes' circulars touching the closing of convent chapels and the exclusion of monks or ex-monks from the pulpit. The great majority of the episcopate have followed Cardinal Richard, Archbishop of Paris, and Cardinal Comillie, Archbishop of Lyons and Primate of Gaul, in their protests against the government's policy.

With the resignation of the duties of the Bishops, The Archbishop of Rouen and the Bishops of Bourges, Dijon, Reims and Sens are the only ones who have so far bowed to the will of M. Combes. The remainder have refused to comply with the circulars or have refrained from doing so. The government organs are very angry with the protesting Bishops. They speak of "an insurrection of the episcopate against the government," and call for the prosecution of those who will not bow before M. Combes.

Mgr. Turinzi, of Nancy, has already been deprived of his stipend, but this punishment is not enough, and the government is urged to place him and a few of his colleagues in the dock.

English exchanges announce that Rev. George Stewart Hitchcock, B. A., minister of Chatham Unitarian Church, has resigned the pastorate in order to enter the Catholic Church. Mr. Hitchcock is an able preacher, a classical scholar, an enthusiastic musician and has frequently contributed to the columns of the "Chatham and Rochester Journals." He was formerly a clergyman of the Church of England and heldcuracy at Chatham, afterwards being chaplain at the Midway Workhouse. Five years since he seceded from the Church of England and joined the Unitarians. He has, since the "Rochester and Chatham Standard," taken a deep practical interest in the welfare of young men, devoting a large amount of time to giving instruction in French, German, Latin, and Greek to classes or students and treating the service as purely a labor of love.

Pere Monsabre, the famous Dominican preacher of Notre Dame, Paris, has retired to a private institution in Havre, called the Penitence de St. Joseph. The venerable orator is over seventy years of age.

Minard's Liniment relieves neuralgia.

An Ancient Foe

To health and happiness is scrofula as ugly as ever since time immemorial. It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"Two of my children had scrofula sores which kept growing deeper and kept them from going to school for three months. Ointments and medicines did no good until I began giving them Hood's Sarsaparilla. This medicine caused the sores to heal, and the children have shown no signs of scrofula since." J. W. Moore, Woodstock, Ont.

Hood's Sarsaparilla

will rid you of it, radically and permanently, as it has rid thousands.

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