

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 13, 1904

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MISCELLANEOUS.

A MAGNIFICENT CROWN.—In view of the coming grand and universal celebration of the fiftieth anniversary of the definition of the Immaculate Conception, the following item of news from Rome will prove of very deep interest to our readers: "The diamond crown which the Pope will solemnly place upon the head of the statue of the Immaculate Virgin in St. Peter's Cathedral next December on the occasion of the fiftieth anniversary of the definition of the dogma of the Immaculate Conception promises to be one of the most splendid pieces of jewelry in the world. The Pope himself has given some magnificent jewels for the purpose, and in the last few days the committee have been very generous. M. Moester de Ravestein has given a ring containing five splendid diamonds, and the Neapolitan Duchess Del Gallo has sent a jewelled crown, a ring, a brooch and two diamond ear-rings. Miss Matote of Gand has sent a diamond cross. Miss Neve, of Brussels, Belgium, two magnificent diamond brooches, a pin and two rings, while the Children of Mary in the famous institution of Itelmet have collected a large number of unset diamonds. All these will be used in the crown, which will be made by the pontifical jeweler, who has charge of the papal tiaras."

News of the War.

London, June 30.—The Tokio correspondent says:—Severe fighting took place at Kachan on June 25th, which resulted in the capture of that place. The Tokio correspondent of the Post says the Japanese recent army effected a junction with the first army and the whole force now has a fighting front of 120 miles.

Liao Yang, June 30.—The Japanese are reported to have retired ten to twenty miles from the posts which they recently held. Owing to heavy rain it is thought the operations north of Fort Arthur have been indefinitely postponed. It is unofficially stated that the Russian fleet put out from Port Arthur several days ago and encountered the Japanese fleet. In the ensuing engagement between the two fleets three ships were lost. No details of the engagement are available here.

Liao Yang, July 2.—General Kuroki and general Karoki are moving troops like men on a chess board. The Japanese are now twenty miles from Liao Yang. Rains are impeding the movements. Detachments, totaling 1200 have been detailed from general Renukamoff's Cossacks to scout in the Japanese and are not allowing them any rest day or night. So far as the Russians know Karoki is steadily pushing onward through mountain passes, even toward Mukden. Preparations at all points are now practically complete. Demonstrations were made during the last few days against the Russian left flank and threatened to completely change the position of the two armies.

Clears Away Worms

Mrs. Wm. Graham, Sheppardton, Ont., writes: "I have given Dr. Low's Worm Syrup to my boy time and again and find it a good worm medicine. It is nice to take and never makes the children sick like powders." Price 25c.

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E. W. TAYLOR,
Cameron Block, Charlottetown.

(Vox Urbis in N. Y. Freeman's Journal).

Rome, June 15.—Does the Holy Father stay up nights thinking about the troubles with France, and the chances of reconciliation with Italy? To read the papers these days one might be tempted to believe that such is the case—but it isn't. He has given the Italian government a fair chance, he has taught the French government its duty, and for the most part he leaves the rest in the hands of Providence. Very thankfully, too, for His Holiness finds far more interest in the many purely religious questions which are every day being brought before him. During the last eleven months Pius X. has had to make addresses of various kinds, but he has never yet been known to speak without infusing a purely spiritual element into his discourse. If he regrets anything in his elevation to the supreme Pontificate, it is that under the present circumstances he is prevented from preaching as frequently as he would like to the people, as he used to do when priest and bishop and patriarch, and it is well known in the Vatican that he is never so happy as when he has a multitude of the faithful gathered around him to whom he can preach the gospel. Hence his reception of Italian pilgrims and of his Roman diocesan are a source of great consolation to him—all the more when his audience is composed of the working classes.

Last Sunday afternoon Pius X. was particularly gratified, for he was to address a distinctively workingman's congregation. Over thirty years ago Father Domenico Jacobini, who died as Cardinal of Holy Church and Vicar General of Leo XIII. started a workingmen's club here in the Eternal City, which has thriven wonderfully ever since, and which now numbers no fewer than five hundred thousand members in all parts of Italy. Indeed, the organization flourished better in some of the dioceses outside of Rome than in Rome itself. Father Sartò worked so hard to develop it in his native diocese of Treviso, that when the different branches united a year and a half ago in preparing a manifestation in honor of the Jubilee of Leo XIII. Treviso was the banner diocese of Italy in the work. Leo XIII. died before the work of obtaining signatures and subscriptions was finished, and it was only last Sunday that both the one and the other were presented to the Sovereign Pontiff. Pius X. had ordered his Maestro di Camera to distribute 10,000 tickets of admission to the Cortile della Pigna—an immense square in the centre of the Vatican capable of containing fifty thousand persons. The number of persons who found their way to the rendezvous was perhaps nearer 15,000 than 10,000, for the workingmen in many cases brought their wives and children, and the guards at the entrance were not particularly rigorous. Shortly after six o'clock the Holy Father entered, surrounded by the chief members of his court, and by Cardinal Ferrata. A great outburst of cheering broke from the crowd, and the Pope made that familiar, easy gesture of his right hand which is so characteristic of him and which means to say that he would like to give his hand to all present. Then an address was read by one of the heads of the Association, twelve huge volumes containing the names of five hundred thousand workingmen who expressed their devoted homage to the Pope were presented and the Holy Father began his reply. He began in the usual way by thanking those present, and praising the work of the Roman society. He bade them to fight the battles of the faith, and to strengthen, as far as possible, the numbers and activity of the Catholic Associations—and then, without more ado he plunged into the Gospel of the Sunday:

"Of great comfort and consolation," he said. "I thought of the signatures of the five hundred thousand workingmen who have united in one heart and in one mind to defend the Catholic faith; but this consoling fact will produce still greater and more lasting fruit if everyone of you will give himself up to his duty as a holy apostolate, for thus his example and activity will be increased tenfold. And there is only one way for doing this. We learn it to-day in the Gospel of the parable of the Good Shepherd, who having lost one of his sheep, leaves the rest, and goes in search of the missing one. When he finds it he comforts it and takes it back to the fold, content with the conquest he has made. So must you, Christians, do likewise; everyone of you must make an apostle of himself, remembering that it is your duty to take an interest in your neighbor. If you find in your own workshops brothers, who,

although working side by side with you do not belong to your ranks, you must look upon them as sheep that have been lost, and you must treat them not with hard words or with vigor, but with that mutual charity which is the noble device of your Association. And since you concern yourself with the needs of the body, all the more reason why you should concern yourselves also with the things of the spirit, and with this end especially in view you must strive with holy zeal to bring those who work with you into the fold of your Association. In this way those half million of workingmen's signatures may in a single year be increased until they become millions, and your solicitude, which is the emanation of mutual charity, will be poured out again upon yourselves, for the Holy Spirit says: 'He who saves a soul, saves himself.' To lead souls to God by means of Christian charity is a cause of holy joy it is a day of victory it is the choicest of acquisitions, the most precious of treasures. This is the fruit I shall expect from you after this happy meeting to-day; this is the recommendation which the Father gives to his children; this is what is asked of you by the Vicar of Christ himself. I thank you again for the proofs of affection you have given me, and that you remain forever firm in the faith, firm in the principles of your religion, I invoke upon you, and your labors and your families the Apostolic Benediction, which I bestow upon you with all my heart."

The Pope's sermon lasted about ten minutes, and it made an extraordinary impression. In a few simple words his holiness explained the power for religion that may be exercised by the laity. The early Christian Church was propagated wonderfully by the example and the apostolate of the laity among their pagan fellow workers. Pius X. believes that the same apostolate will be as fruitful for the Church to-day—and his words are as applicable to the United States as they are to Italy.

Father Drummond on Indulgences.

Speaking to a crowded congregation at St. Mary's Church on a recent Sunday night on the subject of "Indulgences," the Rev. Father Drummond, S. J., took for his text "Amen I say unto you. Whosoever shall not go out from hence till he repay the last farthing."

Father Drummond pointed out that the word "Indulgences" as used by the Catholic Church has a special meaning which is at variance with the common use of the word. The words of his text contained the idea of atonement, expiation, an idea which the human mind embraces naturally, that when one sinned the sin must be paid for in some way or other to the last farthing. As Christians they had the consoling belief that Christ their Lord atoned for all their misdeeds but it was unscriptural to go so far as the Protestants do in putting everything upon Christ and requiring to do nothing themselves. Scripture repeatedly says that each man shall receive according to his works, and to prove to the contrary, Luther had to distort the Scripture and say "man shall be saved by faith alone"—slipping in the word "alone" which had no right there. Catholics believe that the blood of Christ atoned more than was necessary for all the sin of any number of possible worlds, but that no sinner could apply that atonement to himself unless he did some good works, or at least had the intention of doing some. Once they grasped that idea, that man must atone for his sins in some way himself, they realized the beginning of the meaning of the word—Indulgence. They would see there is in this no question of the remission of sin, it is not either permission to commit sin, as was often falsely said, nor is it even forgiveness of sin, it is only the remission of the temporal—not the eternal—penalty due for each sin committed. In every sin there is the guilt of the sin—its wickedness against a powerful and loving God; this can be forgiven by God, and is forgiven through the instrumentality of man, and when a sin is thus forgiven the eternal punishment of that sin is remitted completely.

But, besides the eternal punishment of the sinner, and generally is a temporal punishment, and of this they have several examples in Scripture, notably the case of Miriam, whose sin was forgiven but who was yet punished for it by leprosy; and David, whose sin was forgiven but who was yet punished by losing his child. An indulgence is precisely the remission of the temporal punishment due to sin, and

that is founded upon the overwhelming merits of Jesus Christ and of his saints. The sufferings, the life, the death of Christ were infinitely more than would be necessary to save innumerable worlds; therefore there is a treasury of merits unbounded, inexhaustible, from which the Church has the right to take what is necessary and give to her children as indulgences. This was clear from Scripture, the commission given the Apostles, and a case is recorded in I Corinthians, 5,5, where it was exercised by St. Paul. Father Drummond went on to explain the practice of the early Church in this matter, dealing with the canonical penances imposed on the first Christians, and quoted St. Cyprian as an early witness of the practice of indulgences. He further traced the doctrine in the practice of the Church throughout the centuries, and lucidly explained what is meant by the terms "plenary" or full, and "partial" indulgences. He ably related the idea that indulgences meant a sort of laxity in the service of God by showing that the practice of gaining an indulgence was one of the best means of drawing nearer to God in purity of soul and perfection of life. To gain a plenary indulgence one must have a hatred of mortal sin; no attachment at all to venial sin or those little faults into which worldly people fall, the first requisite, therefore is to become really selfless not only in practice but in heart. The conditions required are—a good confession; holy Communion; the recital of prayers for the conversion of sinners, for the spread of truth, all that leads to the Kingdom of God.

Sometimes a strict fast is also required; so as indulgence instead of being a laxity is really an austerity, a mortification, a means of going against the spirit of the world and making one better. Father Drummond went on to say that it was possible there might occasionally have been abuses in connection with indulgences, but these the Church never sanctioned. He indignantly denied that an indulgence could ever be bought; there is no such thing, and never was, as mercenary traffic allowed in indulgences; most of such cases reported are false, and if any are true they are condemned by the Church; the fact remains that indulgences are an excellent thing, if they have been abused it has been very seldom, and on the other hand they are generally used with most potent and excellent effect. Proceeding, Father Drummond laid further stress on the conditions required to secure an indulgence, namely perfect sorrow for sin, and complete detachment from even the slightest sin, and showed that the Protestant doctrine that a single expression of belief is all that is required is really the most extraordinary plenary indulgence ever conceived. He next elucidated the doctrine of the Church regarding the application of indulgences to the souls in purgatory, and he called their attention to the fact that the acts of virtue performed in gaining an indulgence are really more valuable to the sinner than the indulgence itself, inasmuch as they thereby accumulated merits for eternity, the indulgence would only free them from the temporary pains of purgatory; the acts of virtue performed in gaining it would give them a higher place in heaven.

In conclusion Father Drummond summarized the teaching of the Church, and showed that indulgences are scriptural, reasonable, and were held and practised by the very earliest Christians, and are a most consoling doctrine to the devout Christian soul.—Northwest Review.

GENEROUS BEQUESTS.—Mrs. Mary Gillow, Hereford, England, who died recently at the advanced age of 93 years, has left \$50,000 to be distributed amongst Catholic charitable institutions.

A CENTENARIAN.—Mrs. Mary Dillon, aged 102, has just died at Croom, County Limerick, Ireland. Up to a few months before her death she occasionally walked from her home to Honeyford, a mile distant, to attend Mass.

HONORING FRANCISCANS.—The Most Rev. Father Schubler, General Minister of the Franciscans, has been named a Consultant of the Sacred Congregation of the Propaganda. At the same time Father Malcinus Holguin, General Director of the same Order, has been appointed Bishop of Hertz, in Peru. He is a native of that country. Thus it is that even the humble habit of the monk cannot cover the worth of its wearer from the all-seeing eye of the Church.

Minard's Liniment cures Distemper.