

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 ballance 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

—OF—

Monuments

—AND—

Headstones

In all kinds of Marble,

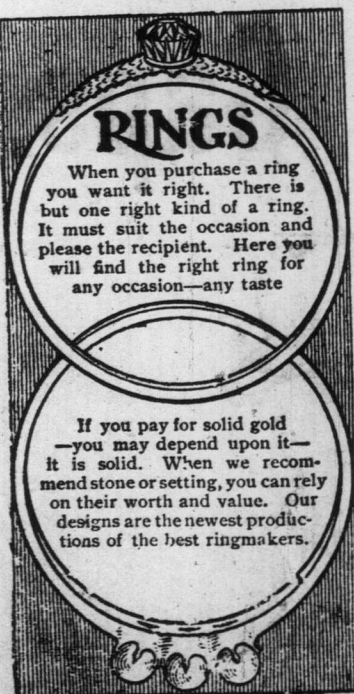
All kinds of Granite,

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 & McADYEN,

Opposite McLean's Old Stand, Kent Street Charlottetown.



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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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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.

Catholic Poor in London.

A noteworthy article in a recent issue of the "Pall Mall Magazine," says the "Catholic Universe," is from the pen of the Dowager Duchess of Newcastle, a zealous Catholic lady whose life, since her widowhood, has been devoted to the uplifting of the Catholic poor of London. The Duchess' article is, in effect, a statement of her reasons for embarking upon this work and a description of the aims and accomplishments of the movement.

In 1893 Cardinal Vaughan founded an organization of ladies styled the Catholic Social Union, intended to provide means of co-operation amongst Catholic women of all classes for the common good. Ours is the title referred to has been dropped, and the system of work amongst the poor created by the Social Union is now carried on by its members in conjunction with and as a part of the women's branch of the Society of St. Vincent de Paul. The objects which the Cardinal Archbishop of Westminster had in view in calling the Catholic Social Union into existence were to preserve the faith and to arrest the dangerous leakage which takes place when the Catholic children leaving school have to go to work in the factories and workshops. There they find themselves in an atmosphere of indifference and unbelief, and if left to themselves and no longer in touch with any Catholic element are easily led away to think lightly of the obligations imposed on them by their faith, and drift unconsciously into the easy-going ways of those around them.

"If," so thought the Cardinal, all these Catholic girls could be brought together at the end of their day's work under some Catholic influence, they would then form a Catholic social element in which the needed recreations would be offered to them, unattended by any danger to their faith."

The end aimed at was a high and holy one. In order the more effectually to compass it, the Duchess of Newcastle has made her home amongst the poor and forsaken all luxuries which wealth and rank confer in order to help them in all their needs.

She describes how she was asked to open a club or reading room for Catholic women in Whitechapel, that most forsaken portion of the slums of London, which at the time possessed a penitentiary unsavoury reputation, owing to the then recently perpetrated atrocities of Jack the Ripper. After brief practical experience of the difficulties of her self-appointed mission, the Duchess came to the conclusion that the only way in which she could fulfil them with satisfaction to herself or with benefit to those whom she desired to help was by taking up her residence in the heart of that district.

As might have been expected, Lady Newcastle finds that the exiles of Ireland constitute the majority of the Catholic population of Whitechapel and that these maintain nobly the olden reputation of their race for morality, religion and courtesy. She writes, for instance: "The surroundings of my new home in the Whitechapel district of London are not without interest. The Catholic Church in Great Prescott street was built some thirty years ago in honor of the English martyrs who gave their lives for the faith on Tower Hill. The very spot of their execution is marked by a stone, and is only a few minutes' walk from the church dedicated to their memory. The tower itself is included in the parish, and when the Irish Guards happen to be quartered there, they all come up with their band into the half-past ten o'clock Mass on Sunday, filling the church with a brilliant blaze of scarlet. Unfailing sympathy and curiosity greet them Sunday after Sunday, and the street is lined with men, woman and children eager to see the stalwart figures of their countrymen marching past as they return to the Tower."

"I am always glad to award school prizes, distribute gifts of clothing, and assist the sick, these being some of the charities which naturally arise in our settlement work. Amongst the treats which we sometimes give our mothers and girls, one of the most appreciated is a day in the country. To walk across the fields and to inhale the fresh, balmy air must indeed be a treat to those who live the whole year in the squalor of East London. We, therefore, take our mothers and girls down to Woodford, where I myself have a house, and where they spend the whole day. They dine and have tea on the lawn, and dance with great 'entrain' their Irish jigs to the sound of a barrel organ. Benediction and a short address in the Franciscan Church which adjoins the house

close the day, to which those poor weary workers always look forward with great expectation.

"One of the most lovable traits of the Irish Catholics is their untiring devotion to the Church. To them the Church is the highest interest in life. Their homes may be squalid, but to the Church they will give their last penny, and in it they feel at home, for all can point to some part—pulpit, statue or altar—which was given by them and paid for by their hard-earned and badly-needed pennies. I know a poor widow who used to go without her breakfast in order to be able to give a penny to the collectors (chosen men among the very best in the parish) who go around every Sunday to collect for the Church and school. Many a shilling have I given toward building that church! another will say; or sometimes, I have given many a brick for that church! Moreover, they never forget to bless the hand that gives to them in time of need. 'May the Almighty reward you!' or 'May God love you!' are phrases that follow you everywhere on your errands of mercy."

No thoughtful reader of the Duchess of Newcastle's article will fail to be impressed with the idea that she had discovered the only true solution of the social problems which vex the souls of reformers and statesmen. She had studied the poor, and especially the Irish poor of London, and she records the same opinion which has often been expressed before by such capable observers, when she asserts that amongst them "there are real saints; men and women who endure the hardships of daily life, or perhaps some terrible disease, or heart rendering bereavement, with words of praise and perfect submission to God's holy will on their lips; others who go through the drudgery of work, work, and hardly any recreation, with the heroic patience of the martyrs, ever ready to help each other, to give without expecting anything in return. How often do such examples shame those whose lot is cast in pleasant paths? The East can learn from the West; yet I say again, the West can learn from the East a daily lesson of courage and confidence in God. —True Witness

Putting of Payment of Debts.

Whether or not it be true that, as Pope asserts, "an honest man's the noblest work of God," it is an undeniable fact that a perfectly honest man is a much rarer character in modern life than the world at large is disposed to admit. That the average citizen, and more especially the citizen of good repute and acknowledged standing, will resent the imputation of dishonesty in any form, goes of course without saying; but such resentment is quite compatible with a guilty consciousness of having in some one of a score of different ways invaded or violated the property rights of others. Even the absence of such consciousness, however, is no guarantee of one's thorough uprightness, for an honest conscience as to the relation between others' rights and our duties is not only easily formed, but all too generally is actually formed.

Should this somewhat bald statement impress the reader as an exaggeration, let him consider for a moment one specific form of dishonesty and the flippant ease with which it is popularly condoned. What is more common in every-day life than putting off the payment of legitimate debts, yet what more rare than the debtor's accusing himself of such delay as a venial sin? The subject is so practical, as well as so important, that it will probably be worth while for even the best living reader to review the first principles of the matter and to do so there is no better plan than to hark back to the little catechism, the excellent text book from which most Catholics in these provinces received their primary lessons in ethics.

Discussing the seventh commandment (the eighth according to the division of our non-Catholic neighbors), Butler asks what is commanded by it, and answers: "To pay our lawful debts, and give every one his own." Among the things forbidden by it is mentioned, not only all unjust taking, but all unjust "keeping" what belongs to another. To the question: "What are they obliged to do who . . . have unjustly what belongs to another?" The uncompromising answer is: "To restore it as soon as possible, and as far as they are able, otherwise the sin will not be forgiven them." This last sentence merits particular attention both because the expressions "as soon as possible" and "as far as they are able" are apt to be interpreted (by the debtor) in a sense utterly at vari-

ance with their evident meaning, and because the final clause, "otherwise the sin will not be forgiven them," contains a truth of which in practice, it is to be feared, too many Catholics altogether lose sight.

There is no question here, it will be understood, of debtors who are really so poor that they cannot satisfy their creditors. Towards them generous charity, not severe justice, should be exercised. But there emphatically is question of those who, having where with to pay their debts, are unwilling to do so, and put off their creditors with a hundred and one lying pretext. There is no question of those who, not having wherewith to pay at once, do not do all in their power to put themselves as soon as may be in a position to acquire themselves of their obligation. There is no question of those who continue to contract new debts while they foresee their inability to pay those already contracted. There is question, in fine, of those who employ iniquitous means, iniquitous even though legal, to defraud their creditors, in whole or in part, of the amount justly due them.

All such persons are unjustly keeping what belongs to others; they are habitually transgressing the seventh commandment, and most frequently transgressing it grievously; and are without any possible question bound forthwith to make restitution, or at the very least, to take effective measures to render restitution possible. It will not do to say that one is free from sin in this matter if he has the general, vague, illusory intention of paying his debt in some indefinite by-and-by; the delay itself is a sin if it incommodes the creditor and is contrary to his wishes. Nor will it do to plead that your creditor has not yet dunned you for your debt; he is not obliged to dun you, but you are certainly obliged to pay him even without his asking you to do so.

What of the reason most frequently given for the non-payment of debts, or for the continued postponement of their payment, i.e., actual inability to discharge them? Is it always, or generally urged with truth? There is a proverb which tells us to be just before we are generous; christian morality goes further and enjoins that we be just to our creditors before being generous to ourselves. How many who allege that they "haven't a cent" to pay, as an instalment even, on a long standing bill, readily find dollars to expend in the varieties of dress, in the luxuries of the table, in the gratification of caprices and passions, in patronizing the theatre, or dabbling in speculation? "I cannot pay" becomes available as a legitimate excuse for delay in discharging debts, only when he who pleads it has cut down his expenses and practiced genuine economy with a view to making the restitution to which his creditors have an undeniable right.

That the more speedily we pay our debts the less onerous we find the obligation, is a truism. The longer we put off their payment, that payment being in our power, the harder we find it to pay at all. It is to be borne in mind, too, that though we delay payment until our debts are outlawed before the civil courts, we are still bound in conscience and before God to respect our creditors' rights and pay them what we owe them.

Rev. A. E. O'Neill, C.S.C. in New Freeman.

Commercial CAFE, Queen Street.

In store formerly occupied by A. Vincent, next A. E. McEachern's Shoe Store.

YOU can get a good dinner at the above Cafe for only 15 cents. Also a large bill of fare to choose from. We make a specialty of baked beans, meat pies, Hamburg steak and onions. Sirloin steak always on hand. Try our Ice Cream, Pastry and Cake on the premises.

JAS. LONERGAN, Proprietor
June 25, 1902.—1f

ANES A. MACDONALD,
BARRISTER AND ATTORNEY-AT-LAW,
Agent for Credit Foncier Franco-Canadian, Great West Life Assurance Co.
Office, Great George St.
Near Bank Nova Scotia, Charlottetown
Nov 21, 1902.—1y

Religious Events Briefly Recorded.

Now that lists have been compiled of the men of the French congregations to be dispersed, it appears that they include a total membership of about 14,700.

The Bishop of Orleans publishes a letter to the mothers superior of the French religious orders engaged in educational or charitable work, counselling them not to rely upon passive resistance, which now is fruitless, but to put themselves right by secularizing the aims of their respective orders.

The Bishop of Quimper has not been intimidated by the suppression of the stipends of twenty-eight priests for having used the Breton language in teaching the catechism. The priests of the Diocese of Quimper are, by the Bishop's direction, to continue to preach and teach in French when the hearers are French in French and Breton when they are mixed and in Breton alone when the auditory is exclusively Breton.

On Easter Sunday the death took place in Dublin of the Very Rev. William J. Mahoney, S. M., dean of the Archdiocese of Wellington, New Zealand.

Many visitors to the Grande Chartreuse, from which the community have been banished, must have come into contact with the curiously brother Patrios, a grand-nephew of O'Connell. He had been on the point of entering the British Diplomatic Service, when at the last moment a sudden change of heart sent him to the Grande Chartreuse petitioning for admission. After three years in the novitiate he was passed for ordination, but he prayed so hard to be excused that he has been allowed ever since to remain simple Brother Patrios. His duties have always been in the guest house.

The Cologne "Volks-Saitung" today prints a letter from a Catholic missionary in Shan-Tung province, China, saying that a new sect similar to the Boxers has assumed enormous proportions in Kian-Nan (Kiang-Ning?). Eighty per cent. of the population are already members, including many soldiers and officials. The writer adds that he expects a wholesale rising of the population against foreigners, and asserts that the Mandarins are using their influence thereto.

When the French Assumptionists were dissolved after the passing of the Law of the Associations they sold their paper, "La Croix," to M. Paul Furon-Vrau, a wealthy gentleman, who appointed as editor M. Bouvatier, formerly a Deputy, and a man well known in Parisian journalistic circles. These gentlemen have now been carrying on the paper for the last two years. M. Ombes has now taken it into his head that the dissolved Assumptionists are still the real owners of "La Croix," and that the paper must accordingly be smashed. So a "Juge d'Instruction" was intrusted with inquiring into the state of affairs. He summoned nine police commissioners to his office and gave them search warrants ordering them to search the offices of "La Croix," the private residences of the proprietor, editor and manager and of the members of the ex-Assumptionist congregation known to reside in Paris. All books and papers were seized and seals were placed upon the premises which could not be searched, and the search will be continued later.

FIRE INSURANCE, LIFE INSURANCE.

The Royal Insurance Co. of Liverpool,
The Sun Fire office of London,
The Phenix Insurance Co. of Brooklyn,
The Mutual Life Insurance Co. of New York.

Combined Assets of above Companies, \$390,000,000.00.
Lowest Rates.
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