

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 22, 1910

Vol. XXXIX, No. 25

## "PERIQUE."

Dark Cut Tobacco in tins and packages. This is one of the **COOLEST SMOKES**

On the market. Try a 10 cent package. You'll enjoy it. All up-to-date grocers and druggists sell it.

HICKEY & NICHOLSON Tobacco Co., Ltd.  
Ch'town, Phone 345. Manufacturers.



**For New Buildings**  
We carry the finest line of **Hardware** to be found in any store.

Architects, Builders and Contractors, will find our line of goods the newest in design, the most adaptable and improved, and of the highest standard of merit in quality and durability.

Also a full line of pumps and piping.

**Stanley, Shaw & Peardon.**

June 12, 1907.

**Dominion Coal Company**  
**RESERVE COAL.**

As the season for importing Coal in this Province is again near, we beg to advise dealers and consumers of Coal that we are in a position to grant orders for cargoes of Reserve, Screened, Run of mine, Nut and Slack Coal, F. O. B., a loading piers Sydney, Glace Bay or Louisburg, C. B.

Prices quoted on application, and all orders will receive our careful attention by mail or wire.

Reserve Coal is well known all over this Island, and is most extensively used for domestic and steam purposes.

Schooners are always in demand during the season and chartered at highest current rates of freight. Good despatch guaranteed. Schooners at loading piers.

**Peake Bros. & Co.,**

Selling Agents for Prince Edward Island for Dominion Coal Company.

Charlottetown, P. E. I., April 21, 1909—4i

**Spring & Summer Weather**

Spring and Summer weather calls for prompt attention to the

**Repairing, Cleaning and Making of Clothing.**  
We are still at the old stand,

**PRINCE STREET, CHARLOTTETOWN**

Giving all orders strict attention.

Our work is reliable, and our prices please our customers.

**H. McMILLAN,**

## Far-Sightedness

—OR—

## Near-Sightedness

Uncorrected by glasses, imposes a severe tax on the eyes, which are needlessly weakened by the strain involved in trying to misuse them. Defects in vision grow, like weeds, without cultivation, and it's dangerous to overlook them. Whatever may be thought of a tax on income, a tax on the sight will never do, as it is apt to leave taxers out of sight.

Should you need glasses, better have your eyes tested and fitted at once. You will find our prices quite reasonable.

**E. W. TAYLOR,**

South Side Queen Square, City.

## Just Received

New Hat Pins, Ladies' and Gentlemen's Fobs, Chains, Lockets, Sterling Thimbles, Links, Bracelets, Brooches.

**E. W. TAYLOR,**

South Side Queen Square, City.

## MODERN BUILDING PLANT!

The undersigned intends to establish at

## MONTAGUE BRIDGE

Early in the coming spring, an up-to-date Building Plant for the manufacture

## From Concrete

Of all manner of material for building purposes. The building material here manufactured will include brick and all kinds of

## Concrete Building Stone,

Monuments, Coffin Vaults, Steps, Drain Tiles, Caps, Lintels, Cellar Walls and Floors, Veranda Columns and Floors, and Veranda Walls of all descriptions; all requirements for Concrete Side-Walks, etc., etc. In connection with the establishment there will be a

## Builders' Supply Store

Where the requirements for all kinds of buildings may be obtained. Contracts will be entered into for the erection of Concrete Buildings in any part of the Province. Enquiries regarding buildings and material will receive careful attention and prompt replies.

**CHARLES LUND,**

48 Brook Road, Quincy, Mass.

Jan. 5, 1910—4i

## A Talk About "Talk" to the Ladies.

(Baccalaureate Sermon at Trinity College, May 29, 1910; by Rev. Dr. William J. Kerby, of the Catholic University.)

It is not without some misgiving that I selected the subject "Conversation." The manner of treatment of it and the practical purpose that I have in mind render it more or less homely. It therefore appears at first glance to miss the dignity and lack the charm that one, with some measure of justice, demands in a commencement address. And yet the reciprocal bearings of conversation and education are numerous and vital.

The leaders of the race have long since recognized the importance of conversation to morals, to spirituality, to culture, to social peace. Its power to debase or to inspire, to soothe or to punish, to clarify ideals or obscure them is beyond all question. Conversation is therefore part of one's morals. It may be looked upon as related to the everlasting struggle of humanity to establish its moral ideas in daily life.

Gifts which make one a master in conversation meet honest admiration. To be able to move along with grace, with simple dignity and tact in social intercourse; to be prepared with word, with observation, that will set one's hearers at ease or awaken and satisfy their interest; to be able to meet the varied demands of sympathy, of culture, and of Christian ideals in conversing with others, is an accomplishment of a very high order; a personal grace which is rarely achieved to a perfect degree. It is, however, a legitimate aim for talented and noble souls.

One's Vocabulary Is One's History.

Conversation is a symptom as well as an achievement. The words that fall from one's lips are but the "air moulded into form" to hold one's thought. Back of them we find heart and character. One's vocabulary is one's history. Conversation reveals judgment and tone of life. It makes known principles, standards and prejudices more openly than many imagine, or imagining, would believe.

Analyze Them and You Lay Bare a Human Heart.

Gather up the fragments of conversation in any average week of one's life; put them together in right relation as an archeologist reconstructs a shattered tablet; analyze them and you lay bare a human heart—you have before you the history of a human soul. A constantly employed conversation to establish his own importance. He is an egotist. B uses it to force his narrow views upon polite but resistant friends. He is a bore. C employs it to blast reputation and blacken character. He is an assassin. D employs it to make known his ailments, his wrongs, his uncertain health. He is a pessimist. E endeavors in conversation to scatter sunshine, to strengthen all lovers of what is good and holy, to help and to encourage. He is an optimist, an apostle of the ideal. As the spectroscopist analyzes the light that substances send forth when incandescent, enabling the scientist to analyze distant bodies with great accuracy and ease, in like manner one's conversation when analyzed reveals the spirits that dwell in the distant heart of man and govern him.

However, man is but partly revealed in the conversation that goes out from him. The manifestation is completed when one analyzes the conversation that flows from others toward him.

Observe a Man's Friends Speaking to Him.

Observe a man's friends speaking to him. If base views, mean insinuations and groundless suspicions are addressed constantly to him or invited by him this shows the manner of man that he is. If only strong and pure words, refined and inspiring thought, happy and sympathetic comment are addressed usually to him and invited by him, his heart stands uncovered before us as that of a strong and noble man. One's friends quickly discover what they may say and what they may not say to one. Who among us has not been strengthened by the refinement and discrimination that others have forced into our conversation, because they were noble and Christian-minded and tolerated no word from us in conversation which was not in keeping with their character?

There are Zones in Conversation.

There are zones in conversation. The Standard topics for chance meetings, on railroad trains, in street cars, among business acquaintances, and at social gatherings, are the weather, the crops, the times, public men and measures, games and maybe books. This is largely a neutral zone with little moral or spiritual color. But in the intimacy of the home, in the abandon of a

leisurely afternoon between friends; in the permanent relations of life and its fixed adjustments, conversation takes on its dignity as an achievement, its meaning as a symptom, and its power for good or evil. Keeping in mind this latter sense, one may suggest that since the power of conversation is subtle and far-reaching it ought to be governed by laws of established and recognized authority. We may say for instance negatively, that one should aim never to defile or to shock others, to harm or weaken or scorn them. Evil conversation has sent many souls to ruin. We may say positively then that one should aim within the limits of reasonable effort and proper tact to inspire and encourage those who come within the ordinary range of one's conversation. State these two laws as you will, add limitations as you may, excuse violations as you see fit: I invoke as warrant for the spirit and substance of them, the teaching of the moral and spiritual leaders of the human race; the example and law of Christ, and the final authority of God the Father in Heaven.

Conversation when rightly governed and tactfully directed as is becoming in a cultured Christian, involves discriminating sympathy and banishing thought of others. It compels the suppression of hate, jealousy, injustice, suspicion and selfishness. It gives to man a tone of purified and right inner life. It fosters self-control and chastened feeling in a way which gives an indescribable moral and spiritual charm to character.

Where do Children Acquire Habits of Conversation.

I set aside these thoughts for a moment in order to ask an abrupt question. Where do children acquire habits of conversation? How do they find out what to talk about, what to see, what to overlook? When do they find the unhappy discovery that their elders often seem to prefer to discuss the shame, the failures, the defeat, the embarrassment and selfishness of others, and to overlook what is good and right, brave and beautiful in their lives? When may children expect that the Sunday school teaching on the eighth Commandment will find reinforcement at home? When will they find that that Commandment is loved and understood by their elders, and that God is thanked for it, because of the peace, justice and strength that it brings into conversation and through conversation into life? Not more surely do the roses turn their blossoming faces upward to the friendly sun and evening dew, asking beauty and grace, than do young hearts turn longings toward our moral and spiritual ideals, asking beauty and grace for heart and soul. And who are they who hinder them and turn their taste, their search, and their habits toward what is ugly and mean in human life, leading them to find here their favorite topics of conversation? I but ask the question. I do not answer it.

Returning now to general features of conversation, we find marked tendencies in it which enable us to understand many facts of daily life. These take on new meaning when they are seen in their larger relations.

A Tendency to Discuss Persons Rather Than Ideas.

There is first, a tendency to discuss persons rather than things, interests, and ideas. We declare, for instance, that A is avaricious, that B is a hypocrite, that C is a selfish man, and that D is a coward. We rarely discuss avarice, hypocrisy, selfishness in general or the relations of these to morality and social standards. It is of great probable value to discuss at times such general features of vice or human failings. The whole iniquity of them becomes apparent; their whole power for harm is impressed upon us. An individual may often make wrong-doing attractive or win us away from stern judgment of it. In fact, much of the charm of badness is in the personal attractions of those who are bad. But no one can make the general ideas of wrongdoing attractive. When we discuss A, B, C, and D, because of their failings, we are apt to finish by disliking them as persons and by not disliking any more strongly the faults that mar them. There is something democratic about this. It bars differences of ability among men and makes much talk easy. It requires no ability to discuss persons, but much is necessary to discuss ideas and interests with any charm. And then less mental effort is required to discuss persons. They appeal to imagination and are interesting when ideas may be without attraction.

We Are Acutely Sensitive to Shortcomings

Now in discussing persons, we tend in a marked way to talk and think about their weaknesses, failures, embarrassments, disappointments and even their sin and shame much more, and more assiduously than about their strength and hope, their honor and worth, their brave efforts and high-mindedness. We are acutely sensitive to shortcomings. We observe and recall them; we repeat them to others who enjoy hearing us. We too in our turn ask of others what they know of failure, of embarrassment, of defeat, of evil in lives of fellow-men. When one feels with more than usual keenness this mistaken drift and attempts to overcome it by persistent effort to see only good in others, to speak only of the good in them, to welcome only good said about them; then it is that one realizes how far conversation has departed from the standard set by Christian ideals.

We are Gifted in Seeing Shortcomings in Others and So Dramatic in Describing them.

But we have departed even more widely from our ideals. It is indeed deplorable that we are so gifted in seeing evil, shortcomings, embarrassments in others and so dramatic in describing them. Yet the evil is there. We do see it. It is far more to be regretted that we are given to imagining evil and shortcomings, which do not exist at all. We tell of these as certainties and we listen to them as certainties, without reserve. Our dramatic magic is constantly conjuring up before our eyes iniquities which have no existence. With skill, quite equal to that of sleight-of-hand artists on the stage, we cause to appear rumors, suspicions, motives, at will. We change a hint into a suspicion, a suspicion into a probability, a probability into a certainty, and we then add circumstantial corroboration as the newspapers call it, until the truth is shamed into seeming error before our eyes, as the magician on the stage makes his tricks more real than reality, and draws at will coins, flowers, handkerchiefs and pocket-knives out of an empty hat. To a marked degree, this imagining is in the direction of evil or diminution of others and not in the direction of good or moral power in them.

Suppose for instance that we notice a given action. We know nothing about it except its external form, and that, let us suppose, we have observed imperfectly. At once curiosity or thirst for explanation, or on the other hand eagerness to be able to offer explanation to others who will ask it, sets us busy. We put our minds on the matter and we then declare: "This he did through jealousy. He did that for revenge. This he did because he was selfish."

Base Motives Imputed to Angelic Innocence.

Thus we very often impute base motives where men are as innocent as angels, and no matter what our refinement, we are too seldom ashamed when we discover the wrong and the cruelty of what we do. It seems impossible for many of us to be patient in presence of an unexplained personal fact. If A dismisses his physician we ask the question, "Why did he do it?" Some one may observe then that the doctor's nerves are in bad condition. "Ah!" says another, "he must be using drugs. That must be the reason." Or again we hear, "Why doesn't Miss X enter a convent?" "How could Miss N enter a convent? There must be something back of it."

Imagination's Great Power.

Thus, the great power of imagination affects life and conversation. Ruskin remarks: "One of the most singular gifts, or if abused, most singular weakness of the human mind is its power of persuading itself of seeing whatever it chooses; a great gift if directed to the discernment of the things needful and pertinent to its own work and being; a great weakness if directed to the discovery of things profitless and discouraging." And so we may believe with Locky, "The great majority of laudable judgments in the world may be traced to a deficiency of imagination." In illustration of the general thought that I endeavor to bring out, we find this passage in a recent powerful novel: "If loyal minds never misunderstood, if tender hearts were never unkind to those they love the best, if imagination only lighted the ideals of our friends and did not at moments grossly exaggerate their failings, if explanations could heal or reconciliations make the past live again, how many would rest satisfied with each who now think about their weaknesses, fail-

## HEADACHE

AND Burdock Blood Bitters.

The presence of headache nearly always tells us that there is another disease which, although we may not be aware of it, is still exerting its baneful influence, and perhaps awaiting an opportunity to assert itself plainly.

Burdock Blood Bitters has, for years, been curing all kinds of headaches, and if you will only give it a trial we are sure it will do for you what it has done for thousands of others.

Burdock Blood Bitters has, for years, been curing all kinds of headaches, and if you will only give it a trial we are sure it will do for you what it has done for thousands of others.

Manufactured only by The T. Millburn Co., Limited, Toronto, Ont.

"There goes Shagley. He must be in debt again."  
"Why, he looks quite prosperous. That suit of his seems bran new."  
"Yes, that's why I say he must be in debt."

**Beware Of Worms.**

Don't let worms gnaw at the vitals of your children. Give them Dr. Low's Pleasant Worm Syrup and they'll soon be rid of these parasites. Price 50c.

"Must be a baseball game up this way somewhere."  
"Don't see any signs of it."  
"Don't, eh? Well, look at that messenger boy on a run, then!"

**Sprained Arm.**

Mary Ovington, Jasper, Ont., writes:—"My mother had a badly sprained arm. Nothing we used did her any good. Then father got Flag-yard's Yellow Oil and it cured mother's arm in a few days." Price 25c.

"This is paradoxical."  
"What is?"  
"Why, the closer a man is the harder it is to touch him."

**Minard's Liniment Cures** colds, etc.

Patience—"Don't you think a little knowledge is a dangerous thing?"  
Patricia—"Not if you get it at a correspondence school."

There is nothing harsh about Lax-Liver Pills. They cure Constipation, Biliousness, Sick Headache, and Bilious Spells without griping, purging or sickness. Price 25 cts.

The lady of the house hesitated.  
"Are my answers all right?" she asked.  
"Yes, madam," replied the census man.  
"Didn't bother you a bit, did it?"  
"No, madam."  
"Feel under some obligations to me, don't you?"  
"Yes, madam."  
"Then perhaps you won't mind telling me how old the woman next door claims to be?"

**Minard's Liniment cures** Neuralgia.

"Why are you putting up all those tents?"  
"Because," replied Mr. Cumrox, "another and the girls want to do something original in a social way. They want to give something in connection with which the words 'house guest' and 'house party' cannot be used."

Quick Lunch—Waitress—How do you like your eggs, sir?  
Hardened Patron In their teens.

**Suffered Terrible Pains** From Her Kidneys For Nine Months.

For Backache, Lame or Weak Back—one of the commonest and most distressing symptoms of kidney inaction, there is no remedy equal to Doan's Kidney Pills for taking out the stiches, twitches and twinges, limbering up the stiff back, and giving perfect comfort.

A medicine that strengthens the kidneys so that they are enabled to extract the poisonous uric acid from the blood and prevent the chief cause of Rheumatism.

Mr. Douglas A. Mollano, Broad Cove Banks, N.S., writes—"I was troubled with my kidneys for nine months, and suffered with such terrible pains across the small of my back all the time that I could hardly get around. After taking two boxes of Doan's Kidney Pills I began to feel better, and by the time I had taken three I was completely cured."

Price 50 cents per box, or 3 for \$1.25, all dealers or mailed direct on receipt of price by The T. Millburn Co., Limited, Toronto, Ont.

When ordering specify "Doan's."

(Continued on fourth page.)