

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SEPT. 24, 1902

Vol. XXXI, No. 39

A Letter to the Public

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The Leading GROCERY

Isn't that the way you look at it? Well, if you are undecided as to just such a place, take a look in at our store, examine our stock, get our prices, and be satisfied, that you have found the place you have been looking for; then, leave your order, which will be promptly attended to.

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NEW STORE,
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In all kinds of Marble,
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We have a nice assortment of finished work on hand. See us or write us before you place your order.

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We want to tell you that you can get better value for your money here than in any other store in Charlottetown. We give the highest

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The Royal Insurance Co. of Liverpool,
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Combined Assets of above Companies,
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Lowest Rates.
Prompt Settlements.

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ASSETS - - SEVENTY MILLION DOLLARS.

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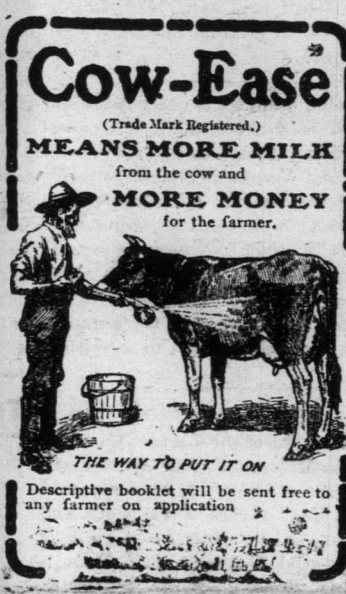
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BROWN'S BLOCK. MONEY TO LOAN

Superphosphate of Lime, Nitrate of Soda, Sulphate of Potash, Muriate of Potash, Bone Dust, Kainit, etc.

Containing NITROGEN, PHOSPHORIC ACID and POTASH in the most soluble and available forms known. Each ingredient sold under guaranty and analysis and consequently thoroughly reliable. Sold un-mixed and therefore adaptable to all crops and conditions. 25 per cent (the manufacturer's profit) cheaper than any mixed and so-called "Complete Fertilizers" on the market. The Only Fertilizer farmers can afford to use, and those who know most about artificial manures will use no other.

AULD BROS.
April 2, 1902.



Cow-Ease
MEANS MORE MILK
from the cow and
MORE MONEY
for the farmer.

**People
who have
used
COW-EASE
ON GATTLE
say it is
"the
real
thing."**

**Wholesale
or retail.**

Dodd & Rogers,
SOLE AGENTS FOR P. E. ISLAND.

ALL KINDS OF
JOB WORK

Executed with Neatness and
Despatch at the HERALD
Office,
Charlottetown, P. E. Island.

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**HIGH GRADE
English Manure**

Superphosphate of Lime, Nitrate of Soda, Sulphate of Potash, Muriate of Potash, Bone Dust, Kainit, etc.

Containing NITROGEN, PHOSPHORIC ACID and POTASH in the most soluble and available forms known. Each ingredient sold under guaranty and analysis and consequently thoroughly reliable. Sold un-mixed and therefore adaptable to all crops and conditions. 25 per cent (the manufacturer's profit) cheaper than any mixed and so-called "Complete Fertilizers" on the market. The Only Fertilizer farmers can afford to use, and those who know most about artificial manures will use no other.

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Notice to Subscribers.

We, the undersigned publishers of Charlottetown, respectfully beg to announce that we have unanimously adopted the cash in advance system for subscriptions. The advisability of pursuing this course has been shown by the fact that for some time past a large proportion of our subscribers have strongly urged us to do so. In yielding to their wishes we are merely falling into line with the leading publishers all over Canada and the United States.

By inaugurating the cash in advance system we shall be enabled to give our subscribers an improved paper for their money—a portion of which is now expended in furnishing papers to those who do not pay.

We cordially believe that the new system will meet with the approval of the general public.

The uniform rate for our weekly papers will be \$1.00 per year. Immediate payment is respectfully requested for all unpaid subscriptions up to the present time, as well as for all unpaid subscriptions expiring between this date and Dec. 31st, 1902, at which date all then unpaid will be discontinued.

Those whose terms expire at any date after January 1st, 1903, will be notified before the date of expiration, and any who fail to renew when their year has expired will have their papers discontinued. No new subscribers can be accepted from this date unless paid in advance.

We respectfully ask that all join cordially with us in making the cash in advance system an unqualified success, as it is in their own interests to do so.

Signed by the publishers of
The Examiner,
The Herald,
The Patriot,
The Guardian,
The Watchman,
The Prince Edward Islander.
July 23, 1902.

**America Becoming
Paganized.**

In the address which he delivered at the recent convention of Catholic societies in Chicago, Bishop McPaul of Trenton, New Jersey, declared that "everyone knows that the American public school system has been one of the chief factors in leaving millions of Americans without the boundaries of any religious organization; in fact, that it has contributed largely to the de-Christianizing of America."

The New York "Independent," a prejudiced Protestant weekly organ, characterizes this statement as "an atrocious calumny, a slander," and affirms that "the country is not becoming de-Christianized by our public schools, (if by any other agency, and it is a slander on our people to say that it is.)"

To this the New York "Free-man," Journal, edited by the Rev. Father Lambert, replies as follows: "The 'Independent' stands alone, we believe, in its statement that the American people are not being de-Christianized, not drifting away from their old standards of faith and from the old close relations to their sectarian organizations."

The Chicago "Chronicle," a secular paper, published some weeks ago an interview with the venerable Judge Moore of Kankakee, Ill. The occasion of it was the resignation of the Rev. D. S. Phillips of the Episcopal Church, in that town, after a service of thirty-three years. The reason was not because of any dissatisfaction with his rectorship, but because the men had ceased to attend church. Commenting on this, Judge Moore said:—

"In a late conversation with D. O. A. Warner, of Chicago, formerly chief of the medical staff of the Kankakee insane hospital, he told me that this question had received much consideration by thoughtful men in his city and that they had taken the census of men that went to church; and the conclusion they reached was that not to exceed 2 per cent of male Protestant Chicago has any church affiliations whatever. I have gone over this matter in Kankakee County as carefully and as thoroughly as I could, and my conclusion is that not over 3 per cent of male Protestant Kankakee attend places of worship."

"In what I say I assume that Kankakee citizens are an average people. And what is true are an average people. And to other intelligent communities. We are no better nor worse than other localities."

Our ministry is probably above the average in learning, in fidelity to their work and in personal character, yet men do not go to church."

A few years ago Rev. Thomas Dixon, pastor of the People's Church, New York city, wrote a book entitled "Failure of Protestantism." In it he said of the Baptist sect: "The Baptists increased 975 during seven years. 1885 to 1892. The normal birthrate of the membership, 13,699, should have given an increase of more than 3,500 during that period; their accessions from other Protestant churches more than balancing the death rate. The Baptists therefore managed to hold about one-fourth of the children born in their homes. Is this holding our own?"

The investigation of the membership in the Methodist, Presbyterian and Lutheran churches revealed facts but little less encouraging. "The plain fact is," continues Rev. Mr. Dixon, "Protestantism has little hold on the manhood of New York. The men have deserted the churches and have built clubs and secret societies in their stead. The attendance on the average or, the smaller churches that cannot command preachers of great personal powers, is simply beneath contempt."

The Rev. R. A. Beard, in a speech delivered two years ago and reported in the Boston "Transcript," said: "In Massachusetts, notwithstanding the efforts of 113,000 congregational church members during a period of twelve months, and a cash outlay for 'home expenses' of \$1,650,000, our church membership suffered a net loss in membership of 588, and our Sunday schools suffered a net loss in membership of 5,370."

In one of the New England Sabbath Protective League's annual reports is found the following: "From 50 to 90 per cent. of the population of New England are non-church-goers, and many of them open Sabbath desecrators and scoffers. Over 1000 churches have been closed on the Lord's day in New England, and the rural population is, in many instances, almost without a Sabbath."

Gov. Rollings, of New Hampshire, in his famous Fast Day proclamation, said:—

"The decline of the Christian religion," said this proclamation, "particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. * * * There are towns where no church bell sends forth its solemn call from January to January; there are villages where the children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized by justices of the peace."

This proclamation was much discussed, but the Protestant ministers of that State individually and collectively declared that the governor had not overstated the facts. The Zion's "Herald" of Boston, commenting on the proclamation, said:—

"He tells the truth about the religious condition of the rural towns and summons the churches of all denominations to a genuine effort to improve the conditions. There is no reason, however, for selecting New Hampshire as a signal illustration of religious decadence; it is equally and painfully true of the other New England States. The writer has served as pastor in three of them, has critically studied the situation for twenty years, and writes therefore from personal and practical knowledge of the facts and conditions. The rural sections of New England are fast becoming missionary ground."

In view of these facts, and taking the religion, or rather non-religious condition of the places mentioned as indicative of the condition of the whole country, we think the Bishop of Trenton had good grounds for his statement that the American people are being de-Christianized.—True Witness.

**"Catholic" and
"Roman Catholic"**
H. G. Hughes, B. D., in the Eclectic-istical Review,

It is a fact to-day that no one, with the exception of a comparatively small section who have a special theory to maintain, will find any ambiguity in the name "Roman Catholic"; by mistake the Catholic Church for anything else than the Church which is in communion with Rome.

It comes to the practical difficulty in which Catholics sometimes find themselves placed when they come into contact with our friends the "Anglo-Catholics" what is the name to be pursued? In the first place, while the name Catholic must be claimed by us as an empty sufficient designation, the equally honorable title of Roman Catholic must in nowise be repudiated. If it is used by the other side for the insinuation of the "branch" theory, an antidote is at hand, first in the unperturbed assumption of the title Catholic by itself as exclusively the proper possession of those Churches which are in union with the Holy See; then in the distinction between "Roman" used of the Church in the Roman diocese and the same name used of the Church Catholic throughout the world. The contention of Anglicans that "Roman" implies partiality and contradicts Catholicity is based purely upon the studied neglect of this obvious distinction and is nothing more nor less than the controversial dust-throwing. If proof is demanded of the identity of the Catholic Church with the Church which is throughout the world also called "Roman" the appeal is to a known, palpable and well-organized fact—the fact that no other than the Church which is known as the Roman Catholic Church, and that Church alone, has the least claim to Catholicity, that is, to worldwide unity, and therefore to the assumption of the simple title "Catholic." In virtue of her Catholicity, promised to her in the beginning, realized from the first by the conversion of multitudes from every part of the civilized world; existing at all times; superabundantly evident now in the actual inclusion within her fold of some two hundred millions of every nation and kindred and people and tongue, and by force of Divine promises never to cease or stop till the whole earth shall have been conquered—in virtue of such Catholicity the Roman Catholic Church alone deserves the Catholic name. She alone may truly look upon the whole world as the theatre of her action, or with any justice proclaim herself free from all limitations of nationality. She alone carries out now and has always carried out the Divine command to go into the whole world and teach all nations. As to our every day manner of speaking of ourselves, the name Catholic, being of itself amply sufficient to indicate our faith, is also for several reasons preferable to any other, and it has the advantage of particularly insisting upon the point at issue with Anglicans, that is, upon the claim to the sole right to that title.

At the same time, if any one please to call us "Roman Catholics," we need not be at pain to correct him, unless it be clearly his intention to imply thereby that he, too, is a "Catholic," though not a "Roman." In that case a gentle insistence into the fact that a Catholic and a Roman Catholic are one and the same and a firm refusal to admit of any difference between the two, together with a just exhibition of pride in all that is included in and signified by the name "Roman" in its proper sense, will be the best and indeed the only means of defense against pertinacious refusal or invincible inability—whichever it may be—to look at the matter from the true point of view. "Roman Catholic" we are neither able nor desirous to repudiate; "Catholic" we must exclusively claim: The former may indeed be sometimes of necessity to prevent misconception, but the common verdict of all mankind (except a particular class of persons with their own peculiar theory) will bear us out when we say that "Roman" takes nothing away from "Catholic," adds to it no limiting note of particularity, but simply determines it as the exclusive prerogative of that great communion whose Catholicity is one of those ready evident to all but those who will not see it. We can justly make our own and add to both these honorable and venerated titles the words of an unknown writer of antiquity: "The Simonians are named from Simon; the Marcionites from Marcion, the Arians and Arians and the Eusebians from Eusebius. All these are other faiths which bear the names of men are called after them are not of God, nor is God in those faiths. * * * The most glorious of all our glories is the Catholic Church (and we may add, The Roman Catholic) as also that we are called and named Christians, as not being named of men, but enlightened of God."

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Rev. Thomas J. Cogrove, of Ripon, Wis., who has been comparing ancient maps and documents with the historical Indian town sites near Fort Hope, Wis., reports that the long-lost city of Maroon, the most celebrated city in Indian history and the site of the mission of St. James, has been discovered near Governor's Bend, on the Fox river. The city is reported in 1675 to have had 20,000 inhabitants. It was visited by Nicollet in 1634 and by Raison and Groslier in 1659. The mission was founded by Alouac in 1669, and was described by DuRoi in 1670 and Marquette on his voyage with Joliet in 1673. Several other fort and village sites have been discovered incidentally in the course of the investigation.

Leo XIII. has only delayed the expression of his grief at what is going on in France in order to render his utterances more impressive, and the occasion to pronounce a decisive allocution on the unjust treatment to which the religious congregations are now being subjected in France will be furnished shortly by the presence in Rome of a numerous French pilgrimage, led by M. Harmel. The latter will present an address, in reply to which the Holy Father will deliver an important allocution. It is felt in Vatican circles that as the Omnes Ministri has already violated most of the articles of the existing Concordat, there is a little or nothing further to fear, so far as the Holy See is concerned, from a rupture of diplomatic relations.

A washout on a railway line is one thing and it is quite another on a clothes line.

An Ancient Foe
To health and happiness is Scrofula as ugly as ever since time immemorial. It causes blemishes in the neck, distends the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the capacity of resistance to disease and the power 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. McGraw, Woodstock, Ont.

Hood's Sarsaparilla
will rid you of it, radically and permanently, as it has rid thousands.

The Pope's Position.

Miss Mary B. Carr, whose name is familiar to Review readers as the writer of several instructive and interesting letters from abroad, contributes in last Saturday's Transcript some remarks concerning the Papacy made by that paper's correspondent, Grace Ellery Channing. Miss Carr's statement of the Pope's position is excellent:—

"It is not claimed that the temporal sovereignty of the Papacy is absolutely necessary to its existence, for the Popes have been several times deprived of it; but it is claimed that it is necessary to right existence. The Pope as Sovereign Pontiff must have complete independence: this he can not have if he is a subject of any nation. He can not consent to be supported by any one government, much less can he accept as a present from the Italian government a part of what is really all his own. The right of the Pope to the sovereignty of Rome, Crawford says, 'was for years as undisturbed as that of any king or emperor in Europe; and although the usurpation of Rome may be looked upon as an incident in the unification of Italy, it was none the less usurpation—an act of violence and injustice to which the Holy See was forced to submit, but in which it cannot acquiesce. This act of injustice requires firmly and continuously, openly and with dignity; but—the marvel of it!—without violence."

"To observers who realize that there is no personal enmity between Pope and King, the Vatican and Quirinal do not count each other grimly; rather do they seem to oppose each other sadly. Rome as the capital of United Italy is not to-day, as the makers of that union so fondly hoped she would be, upholding her historic character of proud 'Mistress of the World.' Far is she from it; her people grow under oppressive taxation, the state tottering on the verge of bankruptcy. Rome, as the place of residence of the head of a Church shorn of all its temporal power, presents the most marvellous spectacle the history of the world has ever afforded. The position of Leo XIII. is a magnificent illustration of the principles of Christianity—one which pagan Rome would have deemed utterly impossible, as opposed to all its laws of power and majesty; there is a sovereign dispossessed, yet holding sway over millions of devoted subjects; a sovereign in bondage, yet commanding the respect of the world; a sovereign deeply wronged, yet raising not one finger to revenge himself, and using all his efforts towards the happiness and well-being of his enemies and of the entire world."—S. H. Review.

The Bishop of Nevers has obtained damages as the sequel to a curious incident. The Bishop was in the train running between the episcopal city and the Chagny, when he was startled by a sudden torrent of abuse and insult from a passenger. His assailant, whom he did not know, was M. Chaudron, Deputy for Chaalon Chiron, Councillor General and Mayor of Seizy. The Bishop summoned M. Chaudron before the tribunal, which condemned the Mayor to pay the Bishop a couple of thousand francs indemnity.

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