

(Continued from first page.)

dew of grace which fell upon tradition in the Hebrew people. They are but elements as were the types of the Old Testament realized in Jesus Christ. We may take the opening chapter of Genesis and, with the freedom the Church gives, show how harmoniously it reads with science and how in it we have a key to the deep mysteries of creation.

Yes, my dear friends, going back to the beginning of things, the Church asserts the eternal truth: God created the world, and ends with that glorious conclusion: man is clothed with immortality. She speaks to us of the soul sanctified by grace, made beautiful in the eyes of God, a dwelling-place of the Holy Ghost—of a life that never ceases. She speaks to us of the body. It is beautiful and we have learned to love it, but it is growing old. The strength of the limbs departs, the eye loses its light, the cheek its color, the pulse ceases to beat and cold and motionless it lies within the grave; but the voice of One who in days of yore when the young daughter of Jairus lay still, and pale, and cold, said: "I say to thee, arise," shall speak again and we shall rise, soul and body—perfect man—clothed with immortality.

Meanwhile we pass along the way of life as pilgrims, but the Catholic Church has hung that way with light and filled the chambers of our hearts with glorious pictures to beguile the way—pictures of Bethlehem and of Nazareth, of Joseph, of Mary, and of the Infant Jesus. We have with us the sound of His voice and the beauty of His countenance as He preached by the Sea of Galilee. We have before us Calvary, the Resurrection, the Ascension, the Blessed Eucharist; all this is with us by the way opening our minds to the sweetest, deepest depths of contemplation, drawing from our hearts ever more and more the very ecstasy of love. She speaks to us not of the progress of abstract humanity but of the concrete man, not of the golden age of earth, but of the immortality in Heaven. This is the gospel of true progress—the gospel of affirmation, of perfection, and of eternal hope. Man is restored to his kingship. He is the centre figure of the universe. He alone shall stand immortal in the shifting panorama as it perishes. The world in all its centuries was made for him; for Christ first the God-made man then for each, the individual and all collectively, members of the one body Jesus Christ; children of one family whose head is Jesus Christ, bound together by the bonds of brotherhood, passing along the path of progress, onward and upward, guided by the hand of the Catholic Church—a vast procession; multitudes of men and women and children whom no man can number, and leading them are priests in their vestments, mitred bishops, the Pope with his tripple crown; onward and upward and martyrs, and confessors, and virgins join the throng, and still the light grows brighter, and the glorious form of Mary appears and Jesus Christ; still onward and upward toward the splendour of the God-head, Three in One, and death is swallowed up in victory.

A Society Esteemed By All.

There is perhaps no society in the United States that has attracted with in the last twenty years more attention on the part of the American public than the Holy Name Society. Accounts of new organizations and rallies of this society occupied columns in the leading newspapers of our metropolitan cities, thereby making it a topic of universal comment. This universal interest can find a true explanation only in the high and noble aim of the society and in the large and enthusiastic number of its adherents.

The Holy Name Society, highly recommended and lauded by the Sovereign Pontiff and ecclesiastical dignitaries of the Catholic Church, is also held high in esteem by men and women of whatever denomination, Christian, Jewish or infidel. The very word Christian is a profession of faith, reverence and love for Christ. Whose holy name this society purports to venerate. As long, therefore, as one glories in the fact of being a Christian, so long will he look with deep satisfaction upon a society instituted and intended to reverence and defend that same name of Christ in which he glories. And, inasmuch as the aim of this society is to banish blasphemy, perjury and cursing it must appeal to every orthodox Jew who can read in the books he holds sacred the words: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh the name of the Lord, his God, in vain" (Ex. xx, 7); and the words: "Thou shalt not swear falsely by my name, nor profane the name of thy God, I am the Lord" (Lev. xix, 12). Finally, inasmuch as the society endeavors to relegate indecent, profane and immoral language, not only from among their co-laborers, companions and associates, it must appeal to the heart of every clean-cut citizen; to the high ideals of every vigilant and dutiful father; to the deep respect of a husband for his wife; to the delicate regard of every young man for his lady friend. The aim of the

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I was taken ill with kidney trouble, and became so weak I could scarcely get around. I took medicine without benefit, and finally decided to try Hood's Sarsaparilla. After the first bottle I felt so much better that I bought a new woman. When my little girl was a baby, she could not keep anything on her stomach, and we gave her Hood's Sarsaparilla which cured her." Mrs. Thomas L. W. Wallaceburg, Ont.

Hood's Sarsaparilla

Cure kidney and liver troubles, relieve the back, and build up the whole system.

Holy Name Society being of a universal character, a few lines concerning its history will perhaps not fail to interest our readers. The Catholic Standard and Times.

The Holy Name Society is one of the oldest confraternities of the Church. The Crusaders, having lived many years among the Saracens in Asia, brought back to Europe many of the vices prevalent in that distant country. Among them were cursing, immodest language and blasphemy against God, and especially against His Adorable Son Jesus. The Sovereign Pontiff, always awake to remedy the evils of the Church by opportune measures, were also prepared to excommunicate this menace. Accordingly Gregory X, after the Ecumenical Council held at Lyons in 1274, A. D. deemed it fitting to issue the following decree:

"Recently, during the council held at Lyons, we deemed it a useful commendation to exhort the faithful to enter the house of God with humility and devotion and to conduct themselves while there in a becoming manner, so as to merit the divine favor, or at the same time to give edification. We have also judged it proper to persuade the faithful to demonstrate more reverence for that name above all names, the only name in which we claim salvation—the name of Jesus Christ, who has redeemed us from the bondage of sin. Consequently, in view of obeying that apostolic precept, 'in the name of Jesus, let every knee be bent,' we wish that at the pronouncing of that name, chiefly at the Holy Sacrifice, every one would bow his head in token that interiorly he bends the knee of his heart."

The decree was addressed to the general of the Dominican Order, at the time Blessed John of Versailles, and exhorted him to enjoin upon the members of his community the propagation of the devotion and reverence due to the Holy Name. The Dominicans gladly hearkened to the voice of the Father of Christendom and to the injunction of their superior. Everywhere they preached the veneration due to the Holy Name, in which alone, according to St. Peter, our salvation is to be obtained. Effectual to this end were the erection of altars dedicated to the Holy Name. These two factors gradually prepared the way for the organization of a society or confraternity of the Holy Name.

The society as it exists today seems to have had its origin in Portugal in 1432. In that year a horrible plague was ravaging the city of Lisbon. The retired Bishop of that see, Andreas Diaz, who for many years previously had unsuccessfully urged upon the people the establishment of a Holy Name Society, thought this occasion a favorable opportunity of at last accomplishing his heart's desire. He accordingly blessed water in honor of the name of Jesus, and its distribution, among the plague-stricken people was followed by miraculous effects; for in a short time Lisbon was freed from the scourge. The people now looked upon Diaz as a man sent by God for their deliverance. They who before had received his words with deaf ears, now readily ceded to the fulfillment of his long-cherished plan. On January 1, 1433, the inhabitants of Lisbon, in gratitude to God for His goodness through the instrumentality of Diaz, assembled and held what was probably the first procession of the Holy Name of Jesus. On that occasion the first Holy Name confraternity on record was established.

From that time forward the veneration of the Holy Name and the erection of confraternities increased. From Portugal the devotion spread to Spain, France, Italy and Germany. Instrumental in the hands of God to this end were the two great Franciscan missionaries, St. Bernardino of Siena (died May 20, 1444), and his disciple St. John Capistran (died October 23, 1456). None labored more zealously than they to kindle the love of Jesus in the hearts of the faithful. "On their mission they carried with them a copy of the monogram of the Holy Name (I. H. S.) surrounded by rays, painted on a wooden tablet, where-

with they blessed the sick and wrought great miracles. At the close of their sermons they exhibited this emblem to the faithful and asked them to prostrate themselves to adore the Redeemer of mankind. They recommended their hearers to have the monogram of Jesus placed over the gates of their cities and above the doors of their dwellings. Because the manner in which St. Bernardino preached this devotion was new, he was accused by his enemies and brought before the tribunal of Pope Martin V. But St. John Capistran defended his master so successfully that the Pope not only permitted the worship of the Holy Name, but also assisted at a procession in which the holy monogram was carried. The table used by St. Bernardino is venerated at Santa Maria in Ara Coeli at Rome" (Catholic Encyclopedia vi. p. 422).

In the following century the Dominican friar, Father Didacus, of Victoria, established a confraternity of the Holy Name of God, which was to be a league against cursing, blasphemy, perjury and all profanity. This was affiliated with the Confraternity of the Holy Name of Jesus established by Bishop Diaz, and was approved by the Pope Pius IV on April 5, 1564. In this decree the Holy Father commanded all Patriarchs, Archbishops, Bishops and other ordinaries to do all in their power to foster or advance the society.

Among the crowned monarchs of Europe most servicable to Father Didacus in the propagation of the society were Emperor Charles V (died 1558) and King Philip II (died 1598). These two royal personages, hoping thereby to stay the ravaging progress of irreligion and blasphemy, used their utmost influence to have the society spread throughout their vast domains. The Holy Name Society, thus fostered by the highest authorities of both ecclesiastical and secular power, naturally spread far and wide over the countries of Christendom. Twelve other Sovereign Pontiffs besides those already mentioned, either granted new indulgences or issued decrees in its favor. Among those deserving of special mention are Pius V (died 1572), Gregory XIII (died 1585), Innocent XI (died 1689) and Leo XIII (died 1903). Pius X, the present reigning Pontiff, has placed his own seal of approbation upon the acts of his predecessors by sending his apostolic benediction to the society in the United States, and by blessing the "Holy Name Journal," the monthly organ of the society, edited by the Dominicans in New York City.

In the United States the Society achieved immense success, rivalling even that in Continental Europe. The Society has, like a large tree, extended its branches from the Atlantic to the Pacific, from the Great Lakes to the Gulf. There is hardly a diocese in which the Society is not represented.—N. Y. Freeman's Journal.

A Golden Wedding.

TO THE EDITOR OF AMERICA:—

The Honorable Pierre Boesher de La Bruere, of Quebec City, and Madame de La Bruere (nee Leclerc) have just had their golden wedding celebrated in the Dominican Church at St. Hyacinth, Canada. This family feast was a public event. There were present nine children, survivors of fifteen—all an honor to their parents for their intellectual and Christian upbringing and the respectable positions they occupy in society—and thirty-one grand-children. The Right Rev. Alexis-Xyate Bernard, Bishop of the diocese, celebrated the solemn Mass of thanksgiving; the Right Rev. Pere Hage, the eloquent Dominican Provincial, preached the sermon and the Very Rev. Canon O'Donnell, who on Jan. 8, 1861, had sealed the matrimonial union, blessed again the happy venerable couple.

During his long career M. de La Bruere served God and country in several spheres, but especially the last sixteen years, as the intelligent, devoted, truly Catholic Superintendent of Public Instruction in his native Province. The numerous congratulatory addresses and good wishes presented to the jubilarians by the dignitaries of Church and State, and by numerous other friends in high position, are all so many Te Deums for the manifold, never-ceasing heavenly blessings showered during half a century upon this patriarchal home. In each of his replies the Superintendent spoke like a loving father and zealous apostle. To give one instance out of many: In thanking the School Inspectors for the religious principles embodied in their greetings, he told them the application which the Belgian Bishops have added to their litany: 'De l'école sans Dieu et des maitres sans foi, délivrez-nous, Seigneur.' Should be also our motto. The past of our Canadian history invites us to be steadfast in the Faith of our Fathers and those who are by profession engaged in education should spare no pains to secure for our people the preservation of the precious treasure of our Catholic traditions.

M. F.

Montreal, Jan. 20, 1911.

Minard's Liniment cures Distemper.

Obituary.

After an illness of ten weeks, in the seventy-fourth year of his age, Jas. J. Beaton, Esq., of East Point departed this life on Thursday Jan. 19th.

During his sickness deceased was frequently visited by his kind pastors Rev. J. A. McDonald, and Rev. Dr. Gillie. Consoled and fortified by the last sacraments of the Catholic Church, he died in the firm hope of a blissful resurrection.

Deceased was one of the most progressive farmers in the eastern section of King's county and being of genial and loving disposition—tried to all, a foe to none—every person, who had the pleasure of his acquaintance deeply regrets his comparatively premature death.

On Sunday afternoon the 22nd ult., his body was laid to rest in St. Columba's Cemetery followed by a large concourse of sorrowing relatives and friends. Rev. Dr. Gillie officiated at the funeral services.

Deceased leaves to mourn besides a sorrowing widow, one brother, three sisters, three daughters and two sons, to whom we extend sincere sympathy. May his soul rest in peace.—Com.

Austria

Uncommon congratulations were called forth from all classes throughout the kingdom by the announcement that the Emperor had shown all his wonted vigor during his presence at the Court ball last week. No better proof was asked of his complete recovery from the illness which just recently had caused grave concern to his people.—Premier Freiherr von Bienenfeld, at the head of his cabinet, made his first public appearance before the Reichsrath. The Czech Radicals greeted him with hoots and yells, and during his address interrupted him repeatedly. The premier urged the importance of an understanding between the German and Czech representatives and announced that he would introduce new legislation regarding navigable rivers. The press comment on the first appearance of the new cabinet characterized its general impression as weak.—America.

Mexico.

A scandalous condition of affairs in the matter of peonage through the operations of certain so-called employment agencies with the connivance of some public officials is reported from Veracruz, where workmen have been led by trickery, misrepresentation or fear to sign labor contracts. A favorite way is to make them drunk and then induce them to sign; another is to deceive them with promises of high wages and light work; a third is to frighten those arrested for some petty misdemeanor and pretend to help them to escape a long term in the penitentiary. In this last case, the services of the officials have been particularly valuable.—America.

McCurdy's airship would have fallen into the sea, had a ship not been waiting for him. It will be some time yet before airships will receive the preference over steamers as public conveyances. Yet, when we consider the short time that men have been experimenting with them the results are wonderful.—Casket.

MINARD'S LINIMENT CO., LTD.

Some time ago I had a bad attack of Quinsy which laid me up for two weeks and cost a lot of money.

Finding the lump again forming in my throat, I bathed freely with MINARD'S LINIMENT, and astonishingly a cloth with the liniment left it on all night.

Next morning the swelling was gone and I attributed the warding off of an attack of Quinsy to the free use of MINARD'S LINIMENT.

G. F. WORDEN.

St. John.

"Why was Binks put out of the game yesterday?"

"He hadn't shaved and was disqualified for unnecessary roughness."

Sprained Arm.

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

"I hear she is to be married. Who is the happy man?"

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You can select a suit at any price from \$18.00 to \$30.00. We will make it to your individual measure, we will put the best of trimmings into it, and we give you good style and the best of workmanship. In short, your money is not ours until you are satisfied with the suit in every particular.

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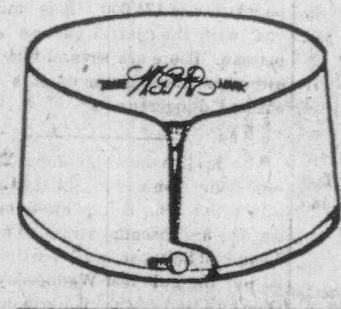
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