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MANUFACTURED BY
R. F. MADDIGAN & CO.
CHARLOTTETOWN, P. E. I.

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We want EGGS and BUTTER for CASH, or in exchange for GROCERIES.

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Charlottetown, P. E. I.
Nov. 30 1912.

Interest in Foreign Missions Reacts strongly on our work for the Church at home.

American Catholics are beginning to realize the principle of Christian life. Get in touch with the Acts of present day Apostles among heathen peoples.

Read—The Field Afar,

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THE FIELD AFAR
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Now Is a Good Time

To have your Watch or Clock repaired and put in serviceable order.

We also repair Barometers musical boxes and all kinds of Jewelry in a workmanlike manner.

Goods For Sale:

Eight Day Clocks

Alarms and Timepieces \$1 up

Girl's Watches \$3 to \$10

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Half doz. Tea Spoons. \$1.25

to \$2 up

A nice Butter Knife, 75c., \$1.

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Cake Baskets, Tea Sets,

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Ladies' and Gents' Rings

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Field Glasses. \$3.75 to \$20

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Mail orders filled promptly.

E. W. TAYLOR,

South Side Queen Square, City.

The Fight in France.

Is Catholic France dead? Does she show at least the signs of approaching dissolution, as those men seem to wish to have us believe, who, in the interest of their anti-Catholic position endeavor to find for us in the history of contemporary France the proof that the Catholic Church is powerless to preserve her influence over the ideas of our day? Our answer is: Catholic France is by no means dead. She does not appear to be in any danger of death; for never were her works more numerous or more prosperous; never was the life of faith more abundant or more active; never was her clergy more heartily devoted; never was she more profoundly, more loyally, more ardently attached to the centre of her spiritual life, the Sovereign Pontiff, whom she calls the well beloved Pius X.

The fault of the clergy and the French Catholics consisted in not having known how to prevent the persecution. This fault the French Catholics loyally and humbly acknowledge, persuaded, however, that if their position be sincerely studied, their fault merits the indulgence of many extenuating circumstances. The burricane has in effect passed over France. The dry fruit has fallen, and no one regrets it. The vigorous trees have resisted victoriously, and as a result have thrust their roots more deeply into the ground. Everybody knows that were fervent and faithful to their vocation are far more numerous now than they were before the persecution. The novitiates are filled with young people, more ardent, more generous than before. There is no need of citing names; we would have to enumerate all the religious orders. The weaker trees were bent down to the ground, and there was a moment of surprise and disorganization. But they quickly lifted themselves up, and have acquired a vigor which was unknown to them before. When the government suppressed the salaries of the clergy and took possession of the seminaries and episcopal residences, the question was asked: What shall we do? Quickly the minds and hearts of those who had been so unjustly deprived of all they had were lifted up to heaven; they remembered that God never abandons His own when faithful and ready to sacrifice all for His cause. Money was poured in; seminaries, larger and better equipped, were built or bought, and these were quickly filled with young aspirants to the priesthood, more disinterested and more sincere souls destined to the priesthood whether they have not some little fear of becoming priests at a time when the future seems so uncertain? "Fear! How could we feel any?" they answer. "It is now that it is interesting to become priest. Up to now a priest's future was assured. All he had to do was to follow the little ordinary routine and fulfill his obligations quietly. That was commonplace enough. Now, on the contrary, he has to fight; he has to run the risk of poverty and persecution; this is really interesting. Have no anxiety for us. We accept gaily the actual situation; and if the future call for a harder struggle, let it come. With the grace of God we shall face it without fear and without reproach."

All our churches are standing, and filled with worshippers more than ever before. Not only this, but everywhere we have been obliged to construct new edifices, especially in the great centres. At Paris, for instance, more than thirty new churches have been built since the separation law, and these are absolutely insufficient to contain the number of people who throng to them—to such a point that at the close of a mission last Lent several hundreds of persons, assembling at the door within the space of half an hour, could not enter; and two young men were heard to say: "Certainly the priests do not seem to realize that in the actual course of things it will be necessary for them to pull down these old churches and build larger ones. If they wish to receive all the people who are disposed to come and receive from them the benefits of religion."

Some parochial, or free, schools were confiscated, but all were immediately replaced by others more spacious, and a very large number of new ones have been built. There are dioceses where every parish, even a parish of five or six hundred souls, has its parochial school; or at least a school for girls; and priests and people are disposed to deprive themselves of the necessities of life in order to support these schools. In a great number of groups of parishes large patronage, or parochial, halls have been erected where on Sundays, priests and laymen come to give conferences or hold reunions for instruction as well as amusement, in order to attract the men and renew in their hearts the love of religion and the Church. In a great many dioceses priests are specially chosen to organize this work of conferences and popular assemblies, and marked success has accompanied them everywhere. The episcopal residences have not been, it is true, rebuilt. The bishops live now in unpretentious houses, which are lent to them or rented. They wish to be like their priests and share with them their trials and sacrifices. We may imagine what has been the result. The bishops, who were before official personages, regarded with awe rather than love, have become in very truth the fathers of their priests, and the latter, feeling that their bishops are united with them in faith and sacrifice, have experienced in their ministry a joy and a vigor of zeal and devotedness incomparably greater than they had before. Similarly with regard to the Pope, people thought, and the Pope himself feared, that in despoiling the clergy of their possessions and exposing them to the rigors of poverty by the rejection of the associations of worship, imposed by the government, the priests would become detached more or less from the Supreme Pontiff. But the very opposite happened; never hitherto have the French clergy been united to the Pope by a love so ardent and so sincere as they are at this present moment. In any point of France to which you turn, if you happen to be in a gathering of priests, and especially if you are returning to Rome, they will tell you: "Assure Pope Pius that we are devoted to him with our whole heart; to him we owe our safety, with the dignity and efficacy of our ministry; he was troubled on our account, because he bade us refuse the modest income we used to receive; but let him be assured that we are ready to suffer everything for him and with him. He has, as a matter of fact, given us liberty, and this outweighs all other benefits."

Yes, the consequence of the tempest that has broken over the Church in France has been to give to it liberty with moral dignity, with power and fecundity of action; and this result is more valuable than all earthly treasures.

To state the case fully, however, we must acknowledge that in the situation of the Church in France there is an aspect that is very sad and very much to be regretted. It is the lack of influence from a social and political point of view; and this weakness, infinitely deplorable, comes from the disunion of Catholics in the question of politics. France, from this point of view, is in a state of notorious inferiority in comparison with the German Centre Party, and especially with the admirable organization of Belgium. This condition of political humiliation is loyally acknowledged and sincerely deplored by the French Catholics, and many an ardent prayer is offered that it may disappear. Nevertheless, while they strive and wait, they recognize the historic fact that the Kingdom of God is not of earth, but of souls; and they labor hard to save souls, and in great number. Without presuming to enter into the judgments of God, we are convinced, however, that never was God more sincerely loved in Catholic France than He is now, and that never were more souls entering into His Kingdom. This consoling fact allows us to declare that Catholic France is neither dead nor dying, and that she has solid reasons for regarding the future with confidence. *Adventus Regnum tuum!—M., in America.*

A Scene in The Reign of Terror.

Edmund Burke, when he heard of the execution of the beautiful but ill-fated Queen of France, gave utterance to his horror in language of surpassing eloquence and intensity. It was a tragedy which only could have been possible in a wave of madness like that of the French Revolution. We have in these columns quite recently sketched the leading incidents of the terrible time, and have space here only to note the final tragedy of Marie Antoinette's execution.

In the fierce riots of August, 1793, she was hurried off to prison with the King, who was guillotined on the 21st of January following. On the 13th of October the same year, Marie Antoinette was notified of her trial, which was to take place the following day. She stood the ordeal of the most false and foul accusations in a manner becoming her dignity as a woman, a mother and a queen. The trial was only a form. The fair Queen of France was led to the scaffold on the 16th.

She declined to receive the ministrations of the last sacraments at the hands of the priests who were known as the Constitutional clergy and were not confirmed by the Church. A priest faithful to his sacred trust in

all things would not be permitted to see her. But her faithful sister Elizabeth managed to effect an understanding with a Catholic priest, who was to be at a certain window where she was to pass on her way to the scaffold, and who would pronounce absolution, permitting the doomed penitent to confess to God direct.

On her way to the guillotine she watched for the window whence was to descend upon her head the abolition of the disguised priest. A postera, inexplicable to the multitude, made him known to her. She closed her eyes, lowered her forehead, collected herself under the inviolable hand which blessed her; and being unable to see her bound hands, she made the sign of the cross upon her breast by three movements of her hand. The spectators thought she prayed aloud and respected her fervency. An inward joy and secret consolation shone from this moment upon her countenance.

On entering upon the Place of the Revolution, the leaders of the cortege caused the car to approach as near as possible to the Pont National, and stopped it for a short time before the entrance of the gardens of the Tuilleries. Marie Antoinette turned her head on the side of her ancient palace, and regarded for some moments that odious and yet dear theater of her greatness and of her fall. Some tears fell upon her knees. All her past life appeared before her in the hour of death.

Some few more turns of the wheels and she was at the guillotine. A Constitutional priest and the executioner assisted her to descend, sustaining her by the elbows. She mounted the steps of the ladder. On reaching the scaffold she inadvertently trod upon the executioner's foot. This man uttered a cry of pain. "Pardon me," she said in a tone of voice as if she had spoken to one of her courtiers. She knelt down for an instant and uttered a half audible prayer; afterwards rising, "Adieu once again, my children," said she, regarding the towers of the temple, "I go to resign your father."

She did not attempt, like Louis XIV, to justify herself before the people nor to move them by any appeal to his memory. Her features did not wear, like those of her husband, the impression of the anticipated bliss of the just and the martyr, but that of disdain for mankind and a proper impatience to depart from life. She did not rush to heaven; she fled from earth, and bequeathed to it her indignation and her own remorse.

The executioner, trembling more than she, was seized with a tremor which checked his hand when disengaging the axe. The head of the Queen fell. The assistant of the guillotine took it by the hair and raised it in his right hand and showing it to the people. A long cry of "Vive la Republique!" saluted the decapitated member and already senseless features.

"The Revolution," says Lamar-tine, "believed itself avenged; it was only disgraced."—New York Freeman's Journal.

Value Of The Mass.

At the door of death the Masses you have heard will be your greatest consolation, says the Monitor, Newark. Every Mass will go with you to judgment and plead for pardon. At every Mass you can diminish the temporal punishment due to your sins, more or less, according to your fervor.

Assisting devoutly at Mass you render to the Sacred Humanity of our Lord the greatest homage. He supplies for many of your negligences and omissions. He forgives you all the venial sins which you never confessed. The power of Satan over you is diminished. You afford the souls in purgatory the greatest possible relief.

One Mass heard during your life will be of more benefit to you than many heard for you after your death. You are preserved from many dangers and misfortunes which would otherwise have befallen you. You shorten your purgatory by every Mass. Every Mass wins for you a higher degree of glory in heaven. You receive the priest's blessing, which our Lord ratifies in multitude. You kneel amidst the heavens of holy angels, who are present at the adorable sacrifice, with reverential awe. You are blessed in your temporal goods and affairs.

When we hear Mass and offer the holy sacrifice in honor of any particular saint or angel, thanking God for favors He bestowed on him, we afford Him a great degree of honor, joy and happiness, and draw His special love and protection on us. Every time we assist at Mass we should, besides our other intentions, offer it in honor of the saint of the day.

WHEN THE LIVER IS INACTIVE CONSTITUTION SOON FOLLOWS

The duty of the liver is to prepare and secrete bile, and serve as a filter to the blood, cleansing it of all impurities and poisons.

Healthy bile in sufficient quantity is Nature's provision to secure regular action of the bowels, and therefore when the liver is inactive, failing to secrete bile in sufficient quantity, constipation soon follows.

Mr. Henry Pearce, Owen Sound, Ont., writes: "Having been troubled for years with constipation, and trying many so-called remedies, which did me good whatever, I was persuaded to try Milburn's Lax-Liver Pills. I have found them most beneficial; they are, indeed, a splendid pill, and I can heartily recommend them to all suffering from constipation."

Milburn's Lax-Liver Pills are 25 cents per box, or 5 boxes for \$1.25, at all druggists, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

The physician pondered the case for a few moments before he ventured an opinion.

"I think your husband needs a rest more than anything else," he said at last. "If he could be convinced of that—"

"But he absolutely refuses to listen to me doctor."

"Well," returned the physician, thoughtfully, "that's a step in the right direction."

A Sensible Merchant.

Milburn's Sterling Headache Powders give women prompt relief from monthly pains, and leave no bad after effects whatever. Be sure you get Milburn's. Price 25 and 50 cts.

Little Margaret was watching the elephant at the zoo.

"What's that long snaky thing he swings around in front of him?" she wanted to know.

"That's his trunk," explained her father.

"Then I suppose that little one behind him is his suitcase."

Minard's Liniment cures Dandruff.

"Father, is it true that two can live as cheap as one?"

"That's an old saying, my dear. Do you believe it?"

"I think it can be done."

"But if I marry George do you think you can manage to support him with the sum you now spend on me every year?"

Minard's Liniment cures Dandruff.

Proud Mother—Such enormous sums as we've spent on Clara's voice.

Sympathetic Visitor—And you can really do nothing for it?

Minard's Liniment cures Neuralgia.

"And so, after inviting your friends to a game dinner, you were not served with any part of the bird?"

"Oo, yes, I got the bill."

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

Wife—It makes me so unhappy to think that I have married a fool.

Husband—Don't worry about that. Only a fool would have married you.

Minard's Liniment cures neuralgia.

Old Maid—The moonlight makes me feel romantic.

City Boarder—Let us go in the 'buses.

Was Confined To Bed FOR FOUR MONTHS RHEUMATISM THE CAUSE DOAN'S KIDNEY PILLS CURED HIM

Mr. W. H. Riley, Russell, Sask., writes: "It is with the greatest pleasure that I can recommend Doan's Kidney Pills to all suffering with rheumatism. I was so bed with this terrible disease, I was unable to get up from my bed for four months, and nothing seemed to relieve me until a friend recommended Doan's Kidney Pills. I had my doubts about them, but was so desperate I would try anything suggested to me. After taking half a box I was able to get up, and after taking two boxes could get around quite well. After taking six boxes I was completely cured, and able to work for the first time in five months. I was so bed with this terrible disease, and have not had a touch of rheumatism since. Anyone who saw me then would not know me now, as I am so strong and active since taking your valuable medicine."

Doan's Kidney Pills are 50 cents per box, or 2 boxes for \$1.25, at all druggists, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

In ordering direct, specify "Doan's."