

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 21, 1906

Vol. XXXV, No. 12

OAK BRAND TEA.

In order to introduce our Oak Brand Tea we will ship and prepay freight to any station or shipping point on P. E. Island an 18 lb. caddie, and if you are not satisfied in every way return at our expense, and we will refund your money. Cut this out and enclose \$4.00 and mail to us.

McKenna's Grocery,

Box 576, Ch'town, P. E. I.

Enclosed find \$4.00 for which you will send us a caddie of tea as advertised in this paper.

(Sign full name)
(And Address)

ROBERT PALMER & CO.,

Charlottetown Sash and Door Factory,

Manufacturers of Doors & Frames, Sashes & Frames Interior and Exterior finish etc., etc.,

Our Specialties

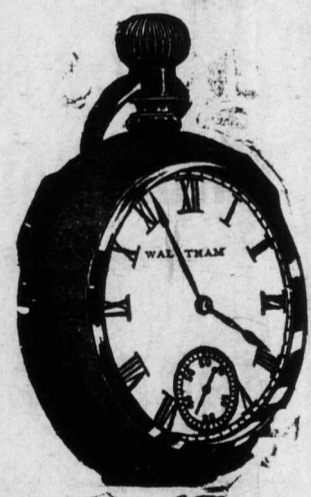
Gothic windows, stairs, stair rails, Balusters, Newel Posts, Cypress Gutter and Conductors. Kiln dried Spruce and Hardwood Flooring, Kiln dried clear spruce, sheathing, and clapboards. Encourage home industry.

ROBERT PALMER & CO.,

PEAKE'S No. 3 WHARF.

CHARLOTTETOWN.

E. F. RYAN, B. A.,
BARRISTER & ATTORNEY,
GEORGETOWN, P. E. ISLAND.
March 29, 1906.



E. W. Taylor

WATCHMAKER
JEWELER and OPTICIAN.

ESTABLISHED 1870.

HANDSOME LADIES' WATCHES (Reliable) \$10.00, \$14.00, \$20.00 and \$50.00.

CHAINS — \$2.50, \$3.50, \$5.00, up to \$20.00.

WATCHES for Men, Regina or Waltham—(Reliable) — \$7.50, \$10.00, \$20.00 and \$35.00.

RINGS, for Wedding or Birthday, plain or set with precious stones.

SPECTACLES, in rimless or mounted. Lenses adapted by testing to each eye separately.

E. W. TAYLOR

South Side Queen Square.

Good Herring ARE SCARCE,

But we have them. Quality guaranteed. Prices \$3.00 and \$3.50 per half barrel.

Social Baskets.

We have imported a line of Fancy Baskets suitable for Socials. Prices 25 to 50 cents.



Our store has gained a reputation for reliable Groceries. Our trade during 1904 has been very satisfactory. We shall put forth every effort during the present year to give our customers the best possible service.

Eureka Tea.

If you have never tried our Eureka Tea it will pay you to do so. It is blended especially for our trade, and our sales on it show a continued increase. Price 25 cents per lb.

Preserves.—We manufacture all our own Preserves, and can guarantee them strictly pure Sold wholesale and retail.

R. F. Maddigan & Co.

Eureka Grocery.

QUEEN STREET, CHARLOTTETOWN, P. E. I.

Begin the New Year WELL.

— BY —

Buying a Suit, an Overcoat, a pair of Pants, a Coat & Vest, or a Raincoat for yourself or your son.

.. OR ..

Tweeds, Homespuns, Flannels, Blankets, Horse Blanketing, Carriage Wraps, Buffalo Lining & Robes.

When in town give us a call, it will mean \$\$\$ to you.

The Humphrey Clothing Store,

Opera House Building, City.

A. WINFIELD SCOTT, Manager.

P. O. Box 417.

Phone 63.

Wholesale and Retail.

The Archbishop's Lenten Pastoral.

CONNELIUS, BY THE GRACE OF GOD AND FAVOUR OF THE APOSTOLIC SEE ARCHBISHOP OF HALIFAX: TO THE CLERGY, RELIGIOUS ORDERS, AND LAITY OF THE DIOCESE: HEALTH AND BLESSING IN THE LORD.

DEARLY BELOVED:

For the thoughtful man, much more for the true Christian, there surely cannot be any affair of such importance as the attaining of eternal happiness. We feel, and are intimately certain, of our immortality. Every fibre of our bodies, every cell of our intelligence, rebels against annihilation, and by its innate conviction proclaims its undying nature. Not merely that the separate forces that go to make up the person, shall not be destroyed by death, but also that the individual consciousness which really constitutes life, shall know no end, is an inviolable truth of nature. Equally inviolable is our tendency to happiness. We have no need to seek outside of ourselves proofs of our immortality, of our longing desire for felicity.

Now, given the fact that the individual consciousness, which testifies to its identity with itself, during the various phases of childhood, youth, manhood and old age, shall go on forever, although it shall experience the phase called death, does not the eternal possession of that peace and happiness for which it becomes a matter of supreme importance? "What shall a man give in exchange for his soul?" is the true and telling question by which the Divine Teacher sought to impress this lesson on mankind. An appeal is made to what so many in our day profess to follow, namely, reason; yet, how many disregard its teachings, and barter their soul's salvation for less than a "Mess of Pottage"; for less than that even the empty "bushes which the swine do eat." We are not now speaking of, or to those who have never known or heard of the truths of Revelation. Whilst their state is a sad one, we know that much will be pardoned because of their ignorance; that much will be forgiven because of their lack of malice.

In treating of the evils which afflict modern society, we must guard equally against exaggeration, and easy going condonation. Vice is not less evil than it ever was because it may be more fashionable; nor is it more sinful because we are less addicted to it. The external measure of evil is its opposition to God's Law; its internal, the knowledge of the one committing it. We should also bear in mind that sins and crimes amongst professing Christians constitute no proof of the infirmity of the restraining influences of christianity, nor of the inadequacy of its means of holiness. They simply show the misuse of free-will by individual members of the body. Men loved in our Lord's Day the "darkness" rather than the "light" and many still continue to do so.

Again, those who read carefully the pages of the New Testament, will never be surprised at the weakening of faith, or even defection from it, of many; nor will its cause be unknown. The New Testament has its prophets as well as the Old, though to some this will sound strange. Not only, however, is it true, but the vision of the former is clearer, and their prophecies more definite, and readily understood, than those of the latter. Whatsoever there were of gifts and graces, and healing power in the old Law, have been amplified and perfected, and made permanent in the new Dispensation. The present wave of doubt, mental wavering, and intellectual rebellion against the Truths of Revelation, which is sweeping over the Christian World, submerging the weak, and wrecking the proud of intellect on the shoals of unbelief, was foreseen and proclaimed by St. Paul when he wrote: "For there shall be a time when they will not endure sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth and will be turned unto fables." (Tim. IV, 3, 4.) Do not these few words of the inspired writer give, with the touch of a master hand, a striking picture of today? How many, alas, "will not endure sound doctrine," and like the Jews, when our Lord promised to give his flesh and blood to nourish our souls, they cry out: "This saying is hard, and who can hear it?" (John VI, 61.) They would measure the power of the Omnipotent by their own force, and judge what should be the right weight of Christ's yoke by the standard of their self-indulgence. They turn away from the truth. Ah! the cruel delusion of our day! Man professes a great love for the truth,

and to find it, will turn away from it. Willingly they turn "into fables" those that are a year has flown unperceived by either idle tales, masquerading as the conclusions of science. Within the last forty or fifty years we have witnessed the rise of half a dozen or more theories which deluded man assured us would overturn christianity. We find theories, in words almost identical with those used by Catholic writers thirty years ago; and themselves and the world think they are saying something original. Let no Catholic be deceived, or misled, by new theories, how plausible soever. Whatever is in contradiction to Revelation is necessarily false; and whatever is opposed to the authorized teaching of the Church is an obstacle to Revelation. Human wisdom is good; so, too, is human learning, not by these, however, but by the indwelling of the spirit of truth in God's Church, is the sense of Scripture to be made manifest to mankind, and the light of the Gospel to be diffused.

It is self-evident to a reflecting mind, that the human intelligence cannot go on progressing indefinitely on a given line. The finely spun thread of the cocoon appears, at first sight, endless in its evolutions; but in due course the end is reached; for to all created things there is a first and a last; to every created force there is a maximum, as well as a minimum power of action. Like all created forces the human intellect exercises its influence within given limits. The play and variety of its movements within its orbit are many, indeed, and complicated; but it can no more go beyond it than can a planet of our solar system fly off into space. Hence we find that away back in the ages human intelligence attained its highest point of excellence in various branches; amongst others, literature, painting, sculpture and philosophy. This undeniable truth of the essential limitation of the human intelligence is distasteful to the proud of heart. It proves at once that only a divinely instituted, and divinely assisted guide, is capable of directing aright today, as in the past, our intelligence in the investigation of the supernatural. What God has revealed is to be learned through hearing, not through reasoning. The difficulties experienced by many in accepting the truths of Revelation do not arise, as a certain class of shallow writers are fond of saying, from the "complexity of the modern mind," and the development of the critical faculty, but from a disregard of the apostle's warning:—"Now, faith is through hearing." What minds were more subtly complex, more nautically critical than those of the great schoolmen of the middle ages; and yet, for them the truths of Revelation presented no difficulties of belief and acceptance. Their well trained minds recognized that the God, whose existence their reason could prove, could make known, and as a matter of fact had made known these truths, belonging to an order outside of the range of human intelligence, and which were to be acquired through hearing alone. Let men of good will acknowledge that the natural can never be so developed and improved as to become a measure of the supernatural, and they will have done much towards preparing their souls for the reception of the "good seed" sown by the Divine sower. And let those who have the honour of the Holy Scriptures at heart bear in mind that they are to be defended and upheld, not by concessions which make them more palatable by diminishing their authority, but by a fuller and clearer exposition and interpretation of their nature as divine messages, clothed in the beautiful though ill fitting garments of human speech.

The apostolic prophet, St. Paul, not only foretold the relaxation of our day and its cause, viz: because men would not "endure sound doctrine," and would turn away their "hearing from the truth," he also pointed out its antidote. Why do men refuse to believe? Not, as a rule, certainly, through perversity of spirit, but from a lack of knowledge. Why do those who have believed grow cold, and worldly, sceptical? Is it not rather from a lack of reflection, from a want of considering in their hearts than from wanton wickedness? We cannot undertake to measure the extent of individual guilt or blame in this lack of knowledge of God's law on the part of unbelievers, nor of lack of reflection on the part of those who have believed. Many causes have conspired in our day to promote the growth of a materialistic spirit and to deaden spiritual aspirations. The wonderful increase of worldly comforts, and even luxuries; the development of purely physical studies to the neglect of the intellectual ones; the systematic ignoring in education of the Creator and His part in the

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ment of the world; and the consequent sensual, creedless, Godless literature that is produced because it pays, and pays because it flatters the increasing animalism of society, have created an atmosphere inimical to a healthy growth in virtue. Those who are born in this practically Godless environment are seriously handicapped in a spiritual sense, and are more deserving of pity than blame. To meet the highest needs of man's rational and religious nature in such a state of society, the Apostle does not counsel the employment of human learning, either critical or controversial, much less an amassment of the robust truths of the Gospel. It is through the teaching of the Word of God, and the example of His life, that we are to be sanctified, and the selfishness of our hearts to be annihilated. The selfishness of society to be replaced by a quickened sense of the spiritual, and its ethical corruption superseded by Christian Morality. Hence he uses these solemn words: "I charge thee before God and Jesus Christ, Who shall judge the living and the dead, by His coming, and His Kingdom. Preach the word; be instant in season, out of season; reprove, retrace, rebuke in all patience and doctrine.—(Tim. IV—1, 2.) "Preach the word," that is the Heaven given cure for spiritual blindness in the wise as well as in the unwise; for it bears within itself the overmastering light that shines around God's throne. It softens the hardness of sin-blighted hearts, for it is charged with the dew of divine grace, which distills from the eternal fountain of love. It cleanses the soul-stains engendered by sensual indulgence, for it is fraught with the purifying blood of the Lamb "slain from the beginning of the world." It dissipates the murky cloud of doubt, anxiety and despair, born of sin and of a lost faith, for it comes enshrouded in a ray of hope that tells of God's mercy and of a plentiful redemption. It kindles the spent fire of sweet charity, for it is a living spark from the all-consuming love of Him who "for us men and for our salvation," bowed the Heavens, came down to earth, lived, laboured, and died, that we might learn to love. Yes, it is by word and example the word he preached, in season, and out of season, always and everywhere, all things will be quickly renewed in Christ. "For the word of God is living and effectual and more piercing than any two edged sword and reaching unto the division of the soul and spirit, of the joints, also, and the marrow, and is a discerner of the thoughts and intents of the heart." Heb. IV, 12.)

Hence, our Holy Father the Pope, recognizing the needs of the human heart, has called upon the Bishops of the Church to take active steps for the teaching of God's word, both as regards the rudimentary truths of the Catechism, as well as in the higher forms of doctrinal instruction. It may be safely asserted that no more opportune and efficacious means "of restoring all things in Christ," could be suggested and urged than a persistent and thorough teaching of the little Catechism: God the Creator is not acknowledged; God the Redeemer is denied; God the Rewarder of good, and the Avenger of evil is voted a myth; heaven and hell are classed as fables; responsibility for the use of our will, and the immortality of our soul, are called idle dreams. What religion, what morality, can be built up in an individual heart, or in the life of a community, in which these fundamental truths are denied, or ignored? What boots it to discuss the nature and extent of scriptural inspiration with those who deny the very postulates of reason, and its most limpid conclusions? We must teach them as St. Paul taught the learned and sceptical "Men of Athens," that there is a God, unknown, indeed, to them, but seen and known in his works; a resurrection from the dead, a judgment. They may laugh, indeed, as some of the Athenians did, but the word of God will not be less fruitful today than when it fell in the unsympathetic surroundings of the Areopagus.

WEAK TIRED WOMEN

How many women there are that get no refreshment from sleep. They wake in the morning and feel tired than when they went to bed.

They have a dizzy sensation in the head, the heart palpitates; they are irritable and nervous, weak and worn out, and the lightest household duties during the day seem to be a drag and a burden.

MILBURN'S HEART AND NERVE PILLS

are the very remedy that weak, nervous, tired out, sickly women need to restore them the blessings of good health.

They give sound, restful sleep, tone up the nerves, strengthen the heart, and make rich blood. Mrs. C. McDonald, Boston, Mass., writes: "I was completely cured."

Price 50 cents per box or three boxes for \$1.25, all dealers or The T. Milburn Co., Limited, Toronto, Ont.

MISCELLANEOUS

A long-haired man met a little boy who asked him the time. He replied, "Ten minutes to nine."

The lad said, "Well, at nine o'clock, get your hair cut," and bolted off.

The long-haired man, completely mystified, pursued the boy, and ran into a policeman. "You see that urchin, policeman," he ejaculated. "He asked me the time, and I told him, 'Ten minutes to nine,' and he said, 'At nine o'clock, get your hair cut.'"

"Well," answered the stolid constable, "what are you running for? You've got eight minutes yet!"

All kinds of Coughs and Colds, Bronchitis, Whooping Cough, Pains in the Chest, Wheezing, Hoarseness, Sore Throat, and Asthma, yield to the Lung-healing properties of Dr. Wood's Norway Pine Syrup. Price 25c.

Minard's Liniment Cures Distemper.

Servant (to lady inquiring).—He's very ill, m'm.

Christian Science Lady.—I'm grieved—but you ought to say, "He thinks he's very ill."

Servant (two days later, to same lady again inquiring).—I you please, m'm, he thinks he's dead.

Sick With Worms.

Mrs. J. D. Mayo, South Sukely, P. Q., wrote the following: "One of my children took sick with worms and after trying everything without getting relief we procured Dr. Low's Worm Syrup which acted promptly and effectually."

At a dinner-party recently a lady illustrated admirably a point which she wished to make in reply to a man who had just said that "women are vainier than men."

"Of course," said the lady, "I admit that women are vain and men are not. There are a thousand proofs that this is so. Why, the necktie of the handsomest man in the room is even now up the back of his collar." There were six men present, and each of them put his hand gently behind his neck, and the ladies smiled.

After a night with "the boys" there is no better remedy to clear the head and settle the stomach than Milburn's Sterling Headache Powders. Price 10c, and 25c, at all dealers.

Only a few kind words of appreciation! The cost is nothing, but the recompense is beyond price. Let the husband tell his wife how much he prizes her love for him, and the wife tell her husband how truly she recognizes all his care for him.

And the mother should reveal in her words how much she values her children's affections, while the child who says to its mother, "Thank you for all your love for me," has rewarded her far beyond knowledge or understanding.

DYSPEPSIA AND STOMACH DISORDERS

MAY BE QUICKLY AND PERMANENTLY CURED BY

BURDOCK BLOOD BITTERS.

Dr. P. A. Leblond, Montreal, Que., writes as follows: "I desire to thank you for your wonderful cure, Burdock Blood Bitters."

Three years ago I had a very severe attack of Dyspepsia. I tried five of the best doctors I could find but they could do me no good. I was advised by a friend to try Burdock Blood Bitters and to my great surprise, after taking two bottles, I was perfectly cured. I cannot praise it too highly to all sufferers. In my experience it is the best I ever used. Write for me like B.B.B. Don't accept a substitute for Burdock Blood Bitters. There is nothing "just as good."