

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MAY 3, 1905

Vol. XXXIV, No. 13

Herring. Herring.

We have in stock a large quantity of HERRING in barrels, half barrels, kits and pails, also pickled and dried CODFISH.



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.

Groceries.

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.



Going to Business College This Year?

If so you want to attend the Union Commercial College. Why?

Because its teachers are up-to-date, practical men, Because students waste no time, Because students receive personal instruction, Because our students receive a practical training that fit them to do all forms of office work, Because the work done at our College last term was unsurpassed. Write for our new prospectus.

Address W. MORAN Prin. Offer's Building, Queen St., Charlottetown

Well Satisfied

Is what our customers say about the quality and prices of our

Groceries,

and you will be satisfied if you get your

Winter Supplies

HERE.

Our Kerosene Oil, Sugar, Molasses, Coffee, Biscuit, Currants, Raisins, Flavorings, Nuts, or anything you want at this season of the year is the best quality.

Have you tried our INDIA TEA at 25 cts per pound, or in caddies of about 15 pounds each at a special reduction. People wanting a supply would do well to call on us when in town. Our prices can't be beat.

McKENNA'S

P. O. Box 576. Grocery.

Osborne House,

Corner Sydney and Queen Street (Near Market.)

Has lately been renovated and is fitted up with all modern conveniences now open for the accommodation of guests. Free coach to and from train and boats.

SIMON BOLGER, Proprietor May 11, 1904.

New Colored Shirts

Handsome Patterns

G. W. & R. Make.

We were fortunate to have a case of our Spring Shirts brought from Picton before the Minto stopped running. This is the first of the season. We always carry the best from the best manufacturers. Our customers can rely on getting up-to-date goods.

D. A. BRUCE,

MEN'S FURNISHER.

We have such an assortment of

Rattan Chairs

That one lady said "you have so many and they're all so nice, it is difficult to make a choice. However she was suited, and we can suit the most critical and economical persons in Ch'town.

Let us have the opportunity of showing you our goods; we believe both prices and quality will be sure to please.

JOHN NEWSON.

P. S.—Goods bought now will be stored until Xmas Eve if desired. J. N.

HARDWARE!

Largest Assortment, Lowest Prices.

WHOLESALE and RATEIL

Fennell & Chandler

ROBERT PALMER & CO.,

Charlottetown Sash and Door Factory,

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

Our Specialties

Gothic windows, stairs, stair rails, Balusters, New 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.

KIDNEY DISEASE.

Diseases of the Kidneys are numerous, from the fact that these organs act as filters to the blood, and form one of the great channels for the removal of impurities from the system, which, if allowed to remain, give rise to the various kidney affections, such as Dropsy, Diabetes, and Bright's Disease. The following are some of the symptoms of Kidney Disease:—Backache, sideache, swelling of the feet and ankles, frequent thirst, puffiness under the eyes, floating specks before the eyes, and all disorders of the urinary system, such as frequent, thick, cloudy, scanty, or highly colored urine.

DOAN'S KIDNEY PILLS are exactly what the name suggests. They are not a cure-all, but are a specific for kidney troubles only. Price 50 cents per box, or 3 for \$1.50. All dealers, or THE DOAN KIDNEY PILL CO., Toronto, Ont.

MISCELLANEOUS.

"I tell you," asserts the strong-minded woman, "women do men's work as well as men can do it."

"That may be so" said the philosophical man, and it only proves man's mental superiority. He never tries to do woman's work as well as woman can."

Sick Headache.

Mrs. Joseph Wordworth Ohio U. S. says: I have been troubled with sick headache for over a year. Lately I started taking Laxa-Liver Pills and they did me a world of good acting without pain or griping."

"Father, was Euclid a good man?"

History says little about that my child; but why do you ask?"

"Because if he were a good man we might take all he says here as true, and not trouble to learn how he proves these propositions."

Minard's Liniment cures Dietsemper.

Willie was sent home one day last week by his teacher for misbehavior. The day following he appeared with the following note from his papa:—

"I have administered a stinging rebuke to Willie. Please allow him to stand during today's lessons."

Grippe Headaches

Mrs. C. Appleton, Whitewood, N. W. T., writes: "Milburn's Sterling Headache Powders have given me great relief from the terrible pains of La Grippe in my head and through my back." Price 10 and 25c. all dealers.

Young man, do not marry a piece of parlor furniture or a mantelpiece ornament; tie yourself to a girl who can play a tune with the pots and kettles in the kitchen, perform on the washboard, and scrub the floor to a lily-white hue, and regret will never hover like a ghost around your pathway!

Hoarseness.

Helen Decker, Jordan Ferry, N. S. writes: A few months ago I had a severe cold in my throat and chest and became quite hoarse. A bottle of Dr. Wood's Norway Pine Syrup soon relieved the Hoarseness and cured the cold.

In a Durham church one Sunday the preacher was reading the announcement for the following week when the people were both surprised and horrified to hear the following read out: "The preacher for next Sunday may be seen nailed on the church door."

Minard's Liniment Cures everything.

The King of Terrors Is Consumption.

And Consumption is caused by neglecting to cure the dangerous Coughs and Colds.

The balsamic odor of the newly cut pine heals and invigorates the lungs, and even consumptives improve and revive amid the perfume of the pines. This fact has long been known to physicians, but the essential healing principle of the pine has never before been separated and refined as it is in

DR. WOOD'S NORWAY PINE SYRUP.

It combines the life-giving lung-healing virtue of the Norway Pine with other balsamic, expectorant and soothing Herbs and Balsams. It cures Coughs, Colds, Hoarseness, Bronchitis, and all affections of the bronchial tubes and air passages. Mrs. M. B. Lisle, Eagle Head, N.S., writes:—I have used Dr. Wood's Norway Pine Syrup for coughs and think it a fine remedy, the best we have ever used. A number of people here have great faith in it as it cures every time. Price 25 cents per bottle.

Worthy Successor, of St. Peter.

(Special Correspondence the New York Freeman's Journal.)

Rome, April 5.—Vox Urbis has done his best to find out as much as possible about the pamphlet "Pius X., His Acts and His Intentions," which has been the subject of so much interest in Rome for the last fortnight. This much is certain; it was not written by Pius X., as some newspapers have foolishly alleged; it was not inspired by him, as several Catholic newspapers have asserted; he did not correct the proofs; in fact, the Holy Father knew nothing about the publication until a copy of it was put into his hands. The identity of the author is still a mystery. It has been ascribed, with more or less plausibility that he is one of the Cardinals of the Roman Curia. Whether he is a cardinal or not he knows Rome and the Pontiff intimately. But his pamphlet has one grave defect—it says altogether too much and a great deal too little. Much of it is concerned with the Church in Italy, and this part has only an indirect interest for American Catholics; a great deal that has been said about the Roman Curia itself is well-founded, but there are certain exaggerations that might be avoided. Vox Urbis intended at first to send a translation of the pamphlet to the Freeman, but for the above and other reasons he has changed his plan. During the last year and a half he has had himself many opportunities of knowing something about the ideas and the acts of the Holy Father, for he has spoken with a great many prelates from different parts of the world who have been received in private audience by Pius X.; he has seen the Pope scores of times in all kinds of circumstances; and he has read almost everything that has been written about him in English, French, German and Italian. There is nothing of the sphynx about the Holy Father—he speaks frankly and without ambiguity about the most important matters. Every now and then he is misunderstood by groups and parties—but that is because they want to square his utterances with their own theories, because they make up their minds not to understand him—and there are none so blind as those that will not see. Vox Urbis, then, intends to write a few papers about the acts and intentions of Pius X., as he happens to see them. Needless to say, he is not inspired by anybody, but by whatever information he has been able to pick up. He intends to use the famous pamphlet only so far as he believes it to be accurate and as it serves his purpose.

PIUS X., AND THE CLERGY.

The first thing that strikes one about Pius X., is the extraordinary change that has taken place in him since the day of his solemn coronation in St. Peter's. He entered the conclave without the slightest apprehension that he would not return to Venice in a few weeks, "I only hope," he said to the students of the Lombard College the day after his arrival in Rome, "that the new Pontiff will be elected quickly, and fix the coronation for the earliest possible date." During his rare visits to Rome he always stayed at the Lombard College, and the young men there used to gather around him and talk with him with a familiarity that bred only affection and veneration. That morning one of them remarked with a touch of humor that he might be the very one who would not return to his diocese, but the Patriarch smiled good-humoredly and retorted: "I am not in the least uneasy about that—I have taken my return ticket and I do not intend to let the railway company have any extra profit out of me." Vox Urbis was one of the few who watched the cardinals enter the Conclave of 1903. It was an impressive sight, that of sixty black carriages drawn by their pairs of black horses with flowing tails rattling under the arch of the security of St. Peter's, and each bearing a cardinal and his conclavist and servant. Cardinal Sarto's was among the last to arrive, and he attracted but little attention. Next morning the Fathers of the Conclave began their voting. Cardinal Rampolla and Cardinal Gottl between them received more than two-thirds of the suffrages, but there were eleven others on the lists with them, and the first of these was Cardinal Sarto with five votes. The Patriarch was surprised—but not much disturbed, for the second scrutiny would doubtless suffice to eliminate him and all but the first two. But it did not—the second counting just doubled his votes, and he began to grow uneasy. Still there was little likelihood of his being elected. Then the event occurred which rendered that

Conclave one of the most dramatic in history—to the amazement and indignation of the cardinals the veto was once more intruded into the Conclave against Cardinal Rampolla. It is claimed that its exercise had nothing to do with the final result, but it is certain that in the scrutinies which followed Cardinal Rampolla's votes diminished Cardinal Sarto's increased. Then his uneasiness grew into alarm, and finally into something like terror. He ceased to eat and to sleep, he begged some of his supporters in the most piteous way, while the tears streamed down his face, not to persist. He was absolutely unflinching for the terrible office—he had not the learning, the experience, the knowledge of men, the prudence, the strength, the courage necessary in a Pope. Cardinal Sarto was elected—the timid, tearful son of a peasant occupied the place just left vacant by a Pontiff whose name filled the whole world. And everybody said that he would be merely a transition Pope, working quietly along the lines laid down by Leo, changing nothing, initiating nothing, just doing the work of a peaceful and conscientious administrator.

"LIKE PRIESTS-LIKE PEOPLE." A few days later Pius X., startled the whole world. In the first encyclical he proclaimed that his aim as Sovereign Pontiff was nothing less than TO RESTORE ALL THINGS IN CHRIST, to remove abuses, to lift the world out of the rut into which it had fallen, to establish discipline, to put order where confusion reigned, to replace old-fashioned routine by enlightened, practical and intelligent work. It was a vast programme surely, yet after all it was and is the only one possible for one whose official title is Vicar of Jesus Christ on earth. And in this same document the new Pope announces that the chief means for restoring all things in Christ is the immense army of the clergy. The work must be begun "by forming Christ in those who are destined by their vocation to form Him in others." Then and often since he has repeated the phrase: "Like priests, like people." It is not necessary to emphasize the truth of this. Look at any parish or diocese where the priests are pious, zealous and prudent, and you will find that religion flourishes there; while on the other hand where the clergy are lax or lazy or inefficient their flocks are inevitably ravaged by vice and indifference to religion. For most people a good example is better than a long sermon, and this is especially true among the descendants of Irish Catholics, for they have been taught to have a peculiar reverence for their priests. Besides this, generally speaking, only through the priests that the voice of the bishops, the Pope and Christ himself is made known to the people, and therefore any diminution of respect or authority in the clergy inevitably reacts on the respect and authority of the Church itself.

GOOD PRIESTS THE NEED OF THE DAY. Pius X., then, wants above all things to have good priests, and he makes no secret as to the class of priests in whom he feels the greatest interest. It is inevitable that priests must be found to dedicate themselves to study, to scientific research, to teaching, to writing, to journalism. Pius X., recognizes that, but he declares that the priests who will always have his warmest sympathy are those who give themselves entirely to parochial and mission work, who live among the people and for the people. The lack of such priests is largely accountable for the appalling indifference to religion so prevalent to-day. If a great part of France has lost the faith the cause is mainly the inactivity of the French clergy—good pious men most of them, but with little or no influence over their people, because instead of seeking to understand the people, their needs, dangers, thoughts, aspirations, and being fathers to their people, they have shut themselves up in themselves.

HIS ZEAL FOR THE CATECHISM. After the administration of the Sacraments the priest's chief work is the religious education of the young and the religious instruction of the faithful generally. He has described as one of the greatest evils of the day the ignorance of the fundamental truths of Christianity which prevails in an age when knowledge is so eagerly sought after. Long ago as Bishop of Mantua he showed his zeal for the catechetical instruction of children in a striking letter which had the effect of establishing a uniform catechism throughout most of the northern dioceses of Italy, and another for the ecclesiastical province of Rome, and it is well known that he is now studying the compilation of an elementary catechism

which shall be taught throughout the entire Catholic world. He wishes priests to be as far as possible the teachers of the catechism, and at least to assure themselves by personal investigation that the children are efficiently instructed. It is not sufficient for them to leave this entirely to others—not even to religious communities.

NO USE FOR POLITICAL PRIESTS. All this serves to enlighten us as to Pius X.'s ideas about the concern of priests with social and political questions. In Italy and elsewhere there are numbers of priests, mostly young men, who spend their time in agitation and controversy on these matters. The Pope has no use whatever for such—the political priest or bishop or cardinal is an eyesore to him. The priest's first concern is with the religious interests of his flock, and his sole concern as a priest with social or political movements should spring from his pastoral solicitude for the good of souls. As a citizen he has the same political rights and duties as others, but he must sedulously avoid promoting his private views by the authority of his priesthood.

PIUS X., insists particularly on the respect and obedience which priests should pay their bishops. According to the laws of the Church bishops have an absolute right to the obedience of their priests in many ways, and they are armed with canonical sanctions to enforce this right against the contumacious, but even where the strict letter of the law does not compel obedience priests should respect and obey their bishops as a good son respects and obeys a good father. No religious movement should be started in a diocese without the approval of the bishop, and priests should not take an active part in a social movement of which the bishop even tacitly disapproves. Here in Italy some of the younger clergy have chafed against this doctrine, but Pius X., has reminded them that they can find plenty of good work to do of which their bishops strongly approve—without venturing into other fields.

THE MONEY-MAKING PRIESTS. The money-making priest is certainly not a favorite with Pius X. How could he be? Father Sarto and Bishop Sarto and Cardinal Sarto never had a penny to spare. He spent his income on his church and on his diocese and on the poor—especially the poor. One of his first acts as Sovereign Pontiff was to distribute a hundred thousand francs among the poor of Rome. The late Cardinal Meconi, who had at the time charge of the finances of the Holy See and who knew that just then it would be a serious matter to pay out a hundred thousand francs, made a respectful protest to the Holy Father, but the Pope jokingly threatened to increase the amount. It goes without saying, then, that he wishes priests to be generous to the poor and to every good work as far as their means will permit. Finally, to shorten a list that might be made very long, Pius X., greatly desires that priests should be very careful about the systematic management of their missions and churches, punctual to the moment in entering the confessional or ascending the altar, and particular about the order and cleanliness of their churches.—VOX URBS.

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PREACHES ON THE DAY'S GOSPEL. Time and again he has dwelt on the subject of preaching. The Ambassador of Christ should deliver his message simply clearly, forcibly, persuasively, not talking over the heads of his hearers, or straining after an ornate style, or sacking after far-fetched images. They must preach the gospel and not themselves, and they must imitate that greatest of preachers, St. John the Baptist, dwelling with special emphasis on penance and the remission of sins. They should as far as possible adapt their Sunday sermons to the gospel of the day, and make them appeal both to the minds and the hearts of the faithful. The Pope himself preaches on Sunday afternoons to great crowds in the Vatican grounds, yet he has never once deviated from the custom of speaking on the day's gospel. It follows as a matter of course that young men studying for the priesthood should receive the most careful instruction in this most important branch of their sacred calling.

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Archbishop Colgan, of Madras, who has just celebrated the eighty-first anniversary of his birth, is a native of D'nore, County Westmeath, Ireland. Dr. Colgan was one of fourteen young ecclesiastics, of which he is the sole survivor, who arrived in India in February, 1824. Dr. Colgan is a scholarly churchman, and besides the Catholic Directory, which is published annually, conducts a weekly newspaper, the "Madras Catholic Watchman," the organ of the Archdiocese of Madras. The Madras Club, for young men, which he founded, is a flourishing institution, and has on its rolls a number of Protestants as members.

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