

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 14, 1906

Vol. XXXV, No. 11

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, 1905.

ALL KINDS OF JOB WORK

Executed with Neatness and

Despatch at the HERALD

Office,

Charlottetown, P. E. Island

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Letter Heads



Are Your Glasses Right

Vision changes at all things do with the years (particularly in old folks) and the glasses that were just right a few years ago may be all wrong to-day. If they have outlived their usefulness, you are doing your eyes an injury by wearing them and you are bringing on headaches and nervous disorders. Better let us test your eyes and see whether your present glasses are suited to them.

We have many styles of both

Eyeglasses and Spectacles

To show you, and can fit either with frames or without as preferred. We keep a record of thousands of tests made by us, and it is a great pleasure sometimes on referring to our book to find a person's eyes have considerably improved since first testing and fitting.

Should your Spectacles need truing up bring them in and have them done, which we like to do without charge.

We have just opened some very handsome Silverware suitable for Wedding or New Year Gifts.

E. W. TAYLOR

South Side Queen Square.

Established 1870.

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, Homespun, 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 Works of Penance

(Antigonish Casket.)

A work of penance is any kind of punishment which the sinner willingly undergoes in order that he may satisfy for his sins, or as St. Paul expresses it, in the first chapter of his Epistle to the Colossians, that he may fill up in his flesh those things that are wanting in the sufferings of Christ. Not that the sufferings of Christ are not in themselves sufficient for our salvation, but that it is the will and the design of God, as is made abundantly clear by the

Scripture, that we should obtain the salvation of Christ by doing certain good works ourselves. And as the nature of punishment requires that it be painful and afflictive to self, so anything whatsoever which is naturally painful and afflictive to us, and which we willingly undergo with the view of doing penance for our sins, is a penitential work.

Penitential works are of three classes: (1) those which we are commanded to undergo under pain of sin; (2) those which are left to our own free choice, according to our particular wants, without any other command but the general one of doing penance for our sins; (3) those which we are forced to undergo by the order of Providence whether we will or no, but which we may turn to our advantage by receiving them in the spirit of penance.

In the first class the leading place must be given to the confession of our sins in the Sacrament of Penance. This is very painful work, a work that is most humiliating to our self, a work which covers us with shame and confusion; but it is clay for a moment, and that momentary humiliation and shame, soited as they are with the merits of Christ, God accepts in exchange for the everlasting humiliation and shame which would otherwise be our lot at the last day. This painful work is so strictly laid by God Himself upon all who have committed a mortal sin, that the sin will not be forgiven unless confession is made, if it be possible to make it.

Another penitential work which we must perform under pain of sin is the penance received in confession. Many people think very lightly of this; it is generally some short prayer; they do not believe it amounts to anything, and it often happens that they return to confession saying in an indifferent tone that they forgot to perform their penance, or that they are not sure whether they said or not. Now the confessor might very easily give a penance which would not slip their memory. If he said, "Make the Way of the Cross every day for a week," or "Come to Mass every day for a month," it is altogether likely that they would remember the penance and know they finished it.

But through pity for their weakness, through fear that they might not perform a harder penance and might thus burden the conscience with a new sin, he gives a few short prayers to be said, a work, however, though easy in itself, yet on account of its being a part of the Sacrament of Penance, is worth far more in the sight of God than any other works, no matter how painful, performed of our own accord. Let no one, therefore, think lightly of the penance given in confession. It is so important that, should the confessor forget to impose it, he would be doing the penitent a great injury, and the penitent's own interest should lead him to remind the confessor of it.

A third penitential work to be performed under pain of sin is the keeping of the public fasts of the Church. This work is obligatory on all between the ages of twenty-one and sixty who are not excused by reason of poverty, sickness or hard labour. The obligation is a strict one, and no man or woman who is not certain of belonging to one of the above mentioned classes should dare to excuse themselves from fasting. Abstinence from flesh meat, of course, is obligatory from the age of seven to the end of life.

Now we come to the second class, those works which are left to our own choice. The choice is a very large one. We may punish our bodies with their senses in a thousand different ways; for example, by kneeling upright at our prayers without any support; by sitting on a hard chair when we have an easy one at hand; by total abstinence from liquor, even though we never drink to excess; by not eating of some dish that we are fond of; by giving up some harmless pleasure or limiting our indulgence in it, the use of tobacco for instance, by keeping silence for an hour now and then, when we might be engaged in pleasant conversation. We may do such works as will strike at the root of our vices; for example, by

giving alms liberally if we are inclined to be stingy; by making it a point never to speak about any one unless we have something good to say, if we are inclined to be uncharitable in our speech; by asking no unnecessary questions, if we are inclined to be excessively curious; by acts of humility if we are inclined to be proud. We may practise extra devotional exercises such as going to Mass on weekdays, paying visits to the Blessed Sacrament, making the Way of the Cross, reciting the Rosary in the family, reading pious books. All or any of these things done in a spirit of penance will be most pleasing to God.

Lastly, there is the third class of penitential works, those things which we must endure whether we will or no, but which we may turn to our advantage. These are the miseries and troubles which we are daily exposed to in this life, and which we cannot avoid. It seems as though God would force us to do what is good for us. So he sends us trials and afflictions of different kinds; we must undergo them, if we only receive them with patience and submission from the hand of God, they will go to reduce the debt of temporal punishment due to our sins. There are the toils and labours of our state of life, a penance laid upon the human race at the time of Adam's fall. There are the inclemencies of the weather, rain, frost, snow. Parents, if your children are obstinate and a torment to you, remember how you behaved towards your own parents, and your neglect to bring up your children well, and take the pain they give you as penance sent from God for these sins. Servants, if your masters and mistresses are harsh and ill-treated; masters, if your servants are disobedient and careless, what excellent opportunities this gives you of offering up a daily penance most acceptable to God. Sickness and pain attack you; here is a large field for making up your accounts with God to your great advantage. And so of all the other crosses which God sends upon us in this life, which there is no avoiding, but which may be easily turned to the best account in the way of doing penance for our sins.

All that we need is the spirit of penance, which will keep us ever on the alert, ready to seize on any chance of doing penance which God throws in our way. And this spirit of penance we must all strive to excite in our hearts at the beginning of Lent. Yesterday we went up to the altar to have ashes put on our heads. This has been regarded as a symbol of penance, an outward sign to denote the inward disposition. Those who put ashes on their heads while not feeling any sorrow for their sins, while not wishing to do any penance for them, are simply hypocrites. Outwardly, they are penitents, inwardly, hardened sinners. For all true Christians, the ashes received on their foreheads yesterday signify their intention of performing at least those penitential works which are commanded, namely, confession, fasting and abstinence. They propose to bear a little shame and a little suffering now, in order not bear a greater shame and a greater suffering hereafter. Knowing that they have not been an abiding dwelling; remembering the solemn words first uttered by God in the Garden of Eden, and now uttered by the Church of God over every one of her children on Ash Wednesday: "Memento, homo, quis pulvis es, et in pulverem reverteris. Remember, man, that thou art dust, and unto dust thou shalt return."

A bill has been moved in the British House of Commons aiming at the removal of the embargo on the importation of Canadian cattle. The second reading was set for April 13. The supporters of the measure include several Canadian members. There is every hope of the bill passing the House of Commons, but it is feared it will be defeated in the House of Lords.

The Need of Good Manners.
(Continued.)

Now, if one get into a habit of disregarding the small rules of etiquette, if one use one's fork for a toothpick, drink out of one's finger-bowl, reach over somebody's head for a piece of bread, all the kind hearts and simple faith in the world will not keep you in the company of well bred people. You may answer that some very good persons blow their soap with their breath, stick their own forks into general dishes, and—the thing has been done once perhaps in some savage land—wipe their noses with their napkins. But if these good people paid more attention to the little things of life,

their goodness would have more power over others. As it is, virtue loses half its charm when it ignores good manners. It is only old people and men of great genius who can afford to disregard manners. Old people are privileged. If we choose to eat with their knives, or with their napkins around their necks,—a thing which is no longer tolerated,—the man who remarks on it, who shows that he notices it, who criticises it, is not only a boor, but a fool. Young people have no such privileges; they must acquire the little habits of good society or they will find every avenue of cultivation closed to them.

It is foolish, to appear to despise the little rules that govern the conduct of life. This appearance of contempt for observance which have become part of the every day existence of well-regulated people, arises either from selfishness or ignorance. The selfish man does not care to consider his neighbors; but his selfishness is very short sighted, because his neighbors, whose feelings and rights he treats as nonexistent, will soon force the consideration of them on him.

A young man may think it a fine thing to be independent in social matters. He will soon find that he can not afford in life to be independent of anything except an evil influence. If he prefers the society of loungers in liquor-saloons or at hotel bars, he needs nothing but a limitless supply of money. His friends there require the observance of only one rule of etiquette—he must "treat" regularly. To young men who hunger for that kind of independence and that sort of friends I have nothing to say, except that it is easy to prophesy their ruin and disgrace. If a man has no better ambition than to die in an unhonored grave or to live forsaken in an almshouse, let him forsake his mind to be "independent." The world in which you will live is exacting, and you can no more succeed and defy its exactions than you can stick your finger into a fire and escape burning.—From "A Gentleman," by Maurice Francis Egan.

Notes From Rome.

Already great preparations are on foot for the proper celebration of the golden jubilee of the priesthood of the Sovereign Pontiff, which will occur on September 13, 1906. A universal union of prayer and a jubilee Mass and an offering of something from all the Catholics of the world is the idea of Mgr. Rudini, Tedischa and other Italian prelates, who are entering into the project most heartily.

Cardinal Rampolla's new book, "Life of St. Melanie, the Younger, with Contemporary Documents and Notes," and the Benedictine Dom Janssens' review of it, are literary events of the week in Rome. The work has a great archaeological and historical value. It brings out much of the life of the Church in the fourth century. Dom Janssens summed up his lecture on it by pointing out that the dying paganism of those days is having a rebirth in our days, and we need again the heroism of the saints to meet it and conquer it.

Cardinal Wiseman's great Christian novel, "Fabiola; or the Church of the Catacombs," is brought to mind vividly by the excavation of a terra cotta slab in one of the galleries of the recently rediscovered Catacomb of St. Commodilla. This slab reads, IVSTA—FABIOLA, and is still in the place where it was placed originally, closing a grave. In the Vatican basilica, behind the tabernacle of the marble altar where the relic of the lance that pierced Our Saviour's side was venerated, is an inscription that reads: "Deposit Fabiola C. F. die III. Kal. Decem. Herculano V. C. Cons." And by this particular mention of the consul in office when Fabiola was interred in the basilica of St. Peter, De Rossi had no difficulty in discovering the date, which is A. D. 452. Another tomb in the Catacomb of St. Commodilla bears the name of Fabiola—a name which Cardinal Wiseman has made so renowned and which is, in all probability, more widely known and to a greater number of persons than any other name recorded on the inscriptions of these cemeteries.

Mgr. Mercier, professor at the Catholic University of Louvain, and president of Leo XIII's College of Higher Philosophical Studies, has been chosen as the new Archbishop of the Mechlin and Primate of Belgium. The new Archbishop, who is fifty-five years old, is well known for his various philosophical publications, which have been translated into several languages.

Minard's Liniment for sale everywhere.

THREE Trying Times in A WOMAN'S LIFE

WHEN MILBURN'S HEART AND NERVE PILLS

are almost an absolute necessity towards her future health. The first when she is just budding from girlhood into the full bloom of womanhood. The second period that constitutes a special drain on the system is during pregnancy. The third and the one most liable to have heart and nerve troubles is during "change of life." In all three periods Milburn's Heart and Nerve Pills will prove of wonderful value to the sufferer. Mrs. Fannie King, Cornwall, Ont., writes: "I was troubled very much with heart trouble—the cause being to a great extent due to 'change of life.' I have been taking your Heart and Nerve Pills for some time, and mean to continue doing so, as I can truthfully say they are the best remedy I have ever used for building up the system. You are at liberty to use this statement for the benefit of other sufferers." Price 50 cents per box or three boxes for \$1.25. All dealers or The T. Milburn Co., Limited, Toronto, Ont.

MISCELLANEOUS.

A schoolboy got up to read a composition on "The Tree." He got as far as "This subject has many branches," when the teacher said:—"Stop! you have not made your boy yet." "If you interrupt me again," said the boy, "I'll leave." "You give me any more impudence and I'll take the sap out of you. Do you understand?" said the teacher. "I twig," said the boy; and then the regular order of business proceeded.

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.

"Here's a letter from a woman," said the household inquiry editor, "who wants to know what to use in cleaning carpets." "If she's a married woman," suggested the snake editor, "tell her to use her husband."

Sick With Worms.

Mrs. J. D. Mayo, South Stukely, 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."

Is the whole always equal to the sum of all its parts? A German beggar thought it doubtful. "Here I am," he said, as he looked at himself in a pocket mirror—"here I am, wearing the boots of a bank manager, the trousers of a landed proprietor, a baron's coat and vest, and a count's hat, yet in spite of it all I look like a tramp."

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.

Minard's Liniment Cures everything.

Wendell Phillips, the famous American orator and abolitionist, had an effective way of dealing with disturbances. Once when he was interrupted by an unfriendly audience, he stooped down and began talking in a low voice to the men at the reporters' table.

Some of the auditors, becoming curious, called "Louder." Whereupon Phillips straightened himself up and exclaimed:—"Go right on, gentlemen, with your noise. Through these pencils," pointing to the reporters, "I speak to forty million people."

Many Women Suffer UNTOLED AGONY FROM KIDNEY TROUBLE.

Very often they think it is from so-called "Female Disease." There is less female trouble than they think. Women suffer from backache, sleeplessness, nervousness, irritability, and a dragging-down feeling in the loins. So do men, and they do not have "female trouble." Why, then, blame all your troubles to Female Disease? With healthy kidneys, few women will ever have "female disorders." The kidneys are so closely connected with all the internal organs, that when the kidneys go wrong, everything goes wrong. Much distress would be saved if women would only take

DOAN'S KIDNEY PILLS

at stated intervals. Price 50 cents per box or three boxes for \$1.25. All dealers or sent direct on receipt of price. The Doan Kidney Pill Co., Toronto, Ont.