

# The Charlotte Town Herald

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCT. 2, 1912

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

## TRY OUR

### Home-Made Preserves!

Made from home grown fruit. We have a large stock on hand. Sold in Bottles, Pails, and by the lb.

### EGGS & BUTTER

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

### House Cleaning Supplies!

We have a Full Line in Stock  
Give us a call.

### 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 of it show a continued increase. Price 25 cents per lb.

**R. F. Maddigan & Co.**



### A GOOD REPORT

will be made by discriminating smokers after a trial of our

### RIVAL AND MASTER MARINE

Smoking Tobaccos. Cool, sweet and fragrant. Burns cleanly and freely but NOT THE TONGUE. Try our Combination Twist Chewing Tobacco also. It's worth the money every time.

**HICKBY & NICHOLSON Tobacco Co.**

### COAL!

All kinds for your winter supply. See us before you place your order.

**HARD COAL—Different Sizes**  
**Soft Coal—All Kinds**

**C. Lyons & Co.**

Charlottetown, P. E. I.  
Nov. 30 1910.

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

American Catholics are beginning to realize this principle of Christian life. Gets touch with the Act of present day Apostles among heathen peoples.

Read:—The Field Afar,

ORGAN OF THE NEW Catholic Foreign Missionary Seminary.

Subscription: Fifty Cents a Year. Send in stamps if preferred.

Associate Subscription: 1 Dollar. Enclose a One Dollar Bill.

**THE FIELD AFAR**

HAWTHORNE . . . . . M. Y.

July 3, 1912—31

## 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
  - Ladies' Watches \$10 to \$35
  - Men's Watches \$4 to \$40
  - Boy's Watches \$1.75
  - Half doz. Tea Spoons. \$1.25 to \$2 up
  - A nice Butter Knife, 75c., \$1.125
  - Cake Baskets, Tea Sets, Bread Trays
  - Necklets 75c. up
  - Locketts 50c. to \$20.50
  - Reading Glasses 25c. up
  - Telescopes
  - Spectacles, 75c. and \$1 up
  - Fobs and Chains, \$1 up
  - Bracelets 75c. to \$8
  - Hat Pins 25c. up
  - Ladies' and Gents' Rings
  - Cuff Links, Collar Studs
  - Field Glasses, \$3.75 to \$20
  - Barometers \$4 to \$8
  - Thermometers 25 cents up to \$5
- Mail orders filled promptly.

**E. W. TAYLOR,**

South Side Queen Square, City.

## Why You Should Attend The "C. B. C."

The Charlottetown Business College is the one institution that will give you the proper technical training that finds highest awards in actual business life. The C. B. C. is the one college that has sent students direct from the classroom capable of verbatim reporting, and its graduates hold the record for accuracy in reporting.

The equipment of the Charlottetown Business College is complete in every respect. There are enough typewriters, forms, etc., for every student, therefore none are kept back or especially favored. The courses are plain, practical, and treat every branch of modern business and office practice. The C. B. C. holds the record here for preparing students in the shortest time to do practical business work.

C. B. C. courses cover bookkeeping, office practice, Penmanship, banking, business correspondence, English branches, navigation, engineering and reporting. Candidates are prepared for the Civil Service Examinations. Special courses can be arranged to suit individual students.

For 1913 Prospectus and full information write L. B. Miller, Principal.

**Charlottetown Business College**

L. B. MILLER, Principal.  
VICTORIA ROW.

## Why Churches Should Not Be Taxed.

A frequent characteristic of modern constitutions is the tampering of property used for religious purposes. The exemption which such property enjoys in older communities is not allowed in many of our western states, nor in British Columbia, to mention one of the Canadian provinces. But one would have thought that in this matter the younger societies might well have learned from their elders.

For, let it be noted, such property is devoted to public service, differing in this entirely from purely private property which the owner uses for his own personal profit. No one, except in rare and altogether accidental circumstances gets rich out of such property. It is held as a necessary condition of the teaching of virtue and morality under the highest and most efficacious sanction. Because religion must reach the people effectively, the property which serves it must be within reach of the largest number. Hence it must be a good locality.

How often do we hear that such a church is obliged to leave a locality otherwise most suitable because it cannot afford the taxes. This means simply that it is penalized for having made its work efficacious, and is driven elsewhere to some outlying district where its power for good is greatly restricted.

Moreover, everybody knows that efficacious religious work lightens the burden of the whole community. Not only do schools conducted by men and women who look for no remuneration, but only for the bare necessities of life, relieve the public purse of much of the cost of education, but they also by training youth in the highest morality, conduce greatly to the maintenance of public order, and to the restriction of crime.

Besides this, churches and schools, the former especially, are naturally of a noble architecture and not the least among the ornaments of a city. As they are dedicated to God, those who administer them make them as beautiful as their means allow. To the extent they reduce the means and therefore detract from the beauty. It does more. The impostors of the tax say virtually to the builders: "The more beautiful you make your buildings, the more you adorn our city, the heavier you shall pay for the benefit you confer upon us."

But those considerations are chiefly utilitarian; let us come to others based upon justice and right.

Everybody admits that the function of government is to safeguard the individual's rights and to facilitate the exercise of them. Man's highest and most sacred duty is to worship God; the most venerable and, most indefeasible of human rights is to be unimpeded in that duty. This has always been recognized; it has come down to us from our ancestors as a precious inheritance.

To tax churches, in which the duty is performed and the right exercised, to tax schools in which children are trained in their duty and prepared for the exercise of their right, is to penalize the individuals, instead of protecting them; to impede instead of facilitating the exercise of their most cherished right.

Some will say that this reasoning would be conclusive if all the members of society were agreed on the obligation of worshipping God, or were of one mind in wishing to do so; but none that a few do not admit the obligation and very many are unwilling to exercise the right of discharging it, things are changed. This, if properly understood, instead of depriving the rest of the right to exemption, actually confirms it. If all were worshipping God, a tax upon that worship would fall equally on all. It would not be a just tax, but at least it would not be a penal tax. But more is to be said. To tax the worshippers of God because others do not worship him and pretend that equal treatment demands this, is to strike at every existing right.

The individual's right to worship God publicly in company with his fellows is antecedent to the modern denial of God and of that right. It cannot be invalidated by such a denial. One might as well say that only those who wish for an army and a navy should be taxed for them and that antimilitarists should be exempt.

But, it will be said, the army and the navy are part of our social system. One living in that system cannot plead his private opinions to exempt himself from its burdens. Quite true; and God is a part of the social system on the American continent, as is proved in a hundred ways. The obligation of worshipping God publicly is recognized in that social system. The denial of God is only a private

opinion, and to plead this in justification of the penalizing of those who are loyal to God and the constitution is to ignore the most elementary prescriptions of justice.

It is urged that the State knows no religion. This sophism is dissolved by a very simple distinction.

The State knows no religion at all, it is utterly false. Federal, state, provincial constitutions, the practice of the executive, the legislative, the judicial authority all recognize God and man's obligations to Him. The State knows no particular religion positively, that is to say, it recognizes no particular religion to the exclusion of others; this is true, but beside the question. The State knows no particular religion, that is to say, it does not hold a negative attitude in the matter, interfering with none, but protecting every individual in his right to worship the God it recognizes; this is absolutely false. Yet to justify the taxation of property used for religious purposes one must suppose it to be true.—H. W. in America.

## Street Preaching By Catholics.

A correspondent, writing to the Catholic Times from Southampton, (England), thus advocates street preaching by Catholics:

Father Fletcher recently stated the following: "I feel more than ever anxious to develop the work of street preaching. We have proved that it can be done, that people will listen to us. We notice that the Methodist street preachers have very small audiences; we have large ones. We have the opportunity of taking their places. Why not take them? I received the impression that no religion is so well received by the London crowd as ours is. That impression grows and grows. I earnestly call upon priests to attempt with me and the few others who have begun it this mission of street preaching. \* \* \* I have been told that Monsignor Benson, in America, said: 'We shall never conquer England unless we go out to the people in the streets.'"

Father Fletcher and the earnest band of priests—also far too small in number—who are doing this noble and heroic work, are worthy of the greatest praise. It is certain that a majority—possibly a large majority—of the English people are willing and even desirous to hear the Catholic Faith and its practices, etc., explained in the open air—in the streets and squares of our towns, and also in our villages. I well remember Mr. Moore's visit to our town a few years ago. He spoke about the Catholic Church one Sunday afternoon in the Avenue. A large audience, of course, mostly non-Catholic, soon gathered round him and listened to his exposition and arguments with marked attention and respect. Afterwards a Nonconformist said to me: "I was thoroughly interested. I like to hear the Roman Catholic religion explained in that way." Although Mr. Moore is a layman, Leo XIII bestowed a decoration on him for his outdoor exposition of Catholic truth, and the present Pope has given him a similar honor.

I will conclude with three queries. (1) Why do not Catholics develop and extend this open air work far more than they do? (2) Is it right that while Nonconformist and Socialist errors are constantly preached and taught in most of the cities, towns and villages throughout the land, the important and saving truths of Our Lord's One, Holy, Catholic Church are hardly ever heard in our streets and in our hamlets? (3) Can the Catholics of England have sincere and firm hopes of the conversion of this country and also expect a full blessing from God, if they do not give this open air method of propagating the One True Faith a fair trial soon and in a large way?

The temptation to look upon annual or biennial conventions of Catholic societies as cut-and-dried affairs is strong in many quarters, and doubtless some conventions are decidedly bromidic; but, after all, these yearly gatherings express Catholic opinion; they are an indication of Catholic life, and as such should receive more attention than is given them except by the delegates and others immediately interested. Even if the resolutions enthusiastically adopted are, year after year, the same, they restate the Catholic attitude on questions affecting public morals, and, in so far, they are more valuable than some of us may think. It has been suggested, and no doubt the suggestion is a good one, that instead of scattering all over the country and all over the summer our conventions of Catholic societies, it would be much more effective to combine them, select some one city in which to hold them, and devote one week to them, making as they do in England and in Germany a Catholic Week each year. Sometimes those who hope for a Catholic Week say we shall get to this. Meanwhile the Catholic Total Abstinence Union meets in Notre Dame, Ind.; the K. of C. in Colorado Springs, Col.; the A. O. U. in Chicago; the Federation in Louisville, and so on—a duplication of work and a wasting of time, money and energy.—Sacred Heart Review.

## A Ruthenian Bishop For Canada.

Word has been received from Rome of the appointment of the Right Reverend D. Nicolas Budka as Titular Bishop of Patara and first Bishop of the Ruthenian Rite for Canada. He will have no special territory, but will exercise jurisdiction throughout the Dominion, visiting in turn as frequently as possible the various Ruthenian communities, a duty which will be a long time that the only adequate solution for the Ruthenian problem was the appointment of a Bishop of that rite who would occupy the same position in Canada as Bishop Orsyak does in the United States. Accordingly, the Roman authorities were petitioned to make such an appointment. A couple of years

## When The Liver Is Inactive

### CONSTIPATION SOON FOLLOWS

The duty of the liver is to prepare and secrete bile, and serve as a filter to the blood, cleaning 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 no 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 50 cents per box, or 5 boxes for \$2.50, at all druggists, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

In ordering direct, specify "Doan's."

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I was very happy, said the professor, when after years of wooing she finally said Yes.

But why did you break the engagement so soon after? asked his friend.

Man, it was she that dissolved it.

Really? said the friend. How did that happen?

It was due to my accursed absent-mindedness. When, a few days later, I called at her home, I again asked her to marry me.

## 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.

She is very liberal in her charities, said one woman.

Yes, answered the other. Liberal, but not always practical. For instance, she wanted to send alarm clocks to Africa to aid sufferers from the sleeping sickness.

## Minard's Liniment cures Dandruff

Little Bee—What does your father do?

Little Nell—He's a horse doctor.

Little Bee—Oh, dear! I guess I'd better not play with you then. I'm afraid you don't belong to our set.

Little Nell—Why, what does your father do?

Little Bee—He is a veterinary surgeon.

## Minard's Liniment cures Neuralgia

The business man looked the graduate over casually.

I have no position to offer you, he said.

You misunderstand, responded the graduate. What I want is a job.

Two minutes later he was at work.

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

Tommy had been given two new pennies—one for candy and the other for Sunday school.

By and by he came in from play and said: Mamma, I lost one of my pennies. Which one, dear? she asked. The Sunday school one, he replied.

Minard's Liniment cures neuralgia.

Sybil—When Steve proposed to me he acted like a fish out of water.

Maud—Why shouldn't he? He knew he was caught.

## Was Confined To Bed FOR FOUR MONTHS

### RHEUMATISM THE CAUSE DOAN'S KIDNEY PILLS CURED HIM

Mr. W. H. Riley, Radcliff, Sash., writes: "It is with the greatest pleasure that I can recommend Doan's Kidney Pills to all suffering with rheumatism. I was so bad with this terrible ailment. 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, 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."

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