

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SPT. 14, 1904

Vol. XXXIII, No. 37.

The Humphrey Clothing Store,
Opera House Building,
Charlottetown,

**IS MEETING WITH
WONDERFUL SUCCESS**

In securing the trade of those who have wool to sell, because their goods are good, and their prices for

CLOTH,
PANTS,
CLOTHING,
BLANKETING,
YARNS, Etc.

Are low, while for wool they allow the highest price.

CALL AND SEE THEM.

IF NOT SATISFIED DON'T TRADE.

PLEASED TO SHOW GOODS.

Money Talks, SO DOES QUALITY.

An article of Furniture can not gain admission to our store if it hasn't quality to commend it.

We meet the exacting demands of people of taste who are discriminating in buying Furniture who know what's what.

Call on us when in need of Furniture.

JOHN NEWSON.

TEAS!

Did you ever consider the advantage of buying your TEAS from us? It will pay you, as we can give better values than up-town stores. Why?

Because

Our buying facilities are unequalled, our expenses are less, and we give you the advantage of this in quality. Our reputation for Good Teas is now established, and we guard it jealously.

We are to-day the acknowledged leaders in the Tea Trade.

McKENNA,

The Grocer, Queen St., Charlottetown.

SOME OF THE GOODS

WE HAVE FOR SALE

And Would Like You to See.

Regina Watches
Waltham Watches
Eight Day Clocks
Fine Field Glasses and Telescopes
Chains and Lockets
Studs and Charms
Rings and Brooches
New Crest Souvenir Spoons
Spectacles and Eye Glasses
Spoons, Knives and Forks
And many other articles in Jewelry and Silverware.

E. W. TAYLOR,

Cameron Block, Charlottetown.

Souvenir Post Cards.

Views of P. E. Island.

China with Island Coat of Arms,
Shells, etc.

Novels and Magazines,

—AT—

TAYLOR'S

Bookstore,

OPPOSITE FRONT DOOR POST OFFICE.

BEST FOR THE

FARMER TO BUY.

Green Sheaf Binder Twine

Large supply just received.

—ALSO—

BINDER WHIPS.

FOR SALE BY

SIMON W. CRABBE.

Stoves and Hardware Walker's Corner

HARDWARE!

Largest Assortment, Lowest Prices.

WHOLESALE and RETAIL

Fennell & Chandler.

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, 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.

How to Pray.

Preaching at the High Mass at the Church of St. Dominic, River-Stock Hill, E.g., recently, the Rev. Clement Walsh, C. P., took for his text the words, "Two men went up to the Temple to pray, one a Pharisee and the other a publican." The Rev. preacher said one of the countless proofs of the omnipotence of the Creator was the diversity of His work. Strange to say, it would seem as though God were unwilling to perform the same work twice. Throughout the length and breadth of the world we could not find two men exactly alike. From time to time we did hear of two men closely resembling one another, but when we came to see them face to face, some one characteristic always stood out, which separated them immeasurably one from the other.

We never should find two people with exactly the same taste; we might find two men who agreed on some particular point, but mazy, almost all men, would be found to differ strongly on others. If the face was supposed to be the mirror of the mind, or the index of what it contained, then we need not wonder that as to character men strangely differ. The same rule held good of every phase of nature. We should not find two leaves or flowers alike, no two grains of sand on the seashore, if examined, would be found exactly similar. All this was wonderful proof of the resources and fertility of the mind of God.

This was not so with regard to human creations. With regard to these, the rule seemed to be similar, not diverse. An artist had an idea, it might be a scene or a figure, and traces of that idea were noticeable in all his work. It might be a face, and the artist would reproduce it again and again almost unconsciously. The same might be said of the poet or writer. The architect, too, was known by the likeness one to another of the buildings he designed. Thus, with regard to worldly creations, the law of similarity must prevail, because men must set according to rule, and could not go outside it. God acted according to His own good will.

In those two men—the Pharisee and the publican—who went into the Temple to pray, we had a wonderful contrast, and one that could not but be instructive as well as striking. We could not imagine two men more contrary or different. They had no point in common except that they went into the Temple to pray at the same time. The Pharisee, as they knew, took their name from a seat. They were supposed to be apart from the rest of mankind, especially the Jews, on account of their religious convictions, holiness of life, and high standard of morality. Their pride and hypocrisy would be a byword until the end of time. Their pride was not confined to things of this world. They regarded Heaven and all happiness there as reserved for themselves, whilst all others would be excluded.

The publican was a type of a different class of man. As his name implied, he was a tax gatherer, a toll gatherer, in the employ of Rome, to gather taxes levied upon Jews, and it was not surprising that such men should have been cordially hated and detested, for they did not scruple to extort money from the people. A greater contrast than that which existed between the two men who went up into the Temple to pray could not exist, but we had only to do with their difference of worship, with their different ideas on the subject of prayer.

With regard to the prayer of the Pharisee, it need a slight stretching of the word to be able to call it a prayer at all. He seemed to forget that he was praying; he was too busy making a speech to God about himself. He said: "O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, such as this publican. I fast twice in the week, and give tithes of all I possess."

No doubt he remained standing during his prayer, and at the end of it looked around to see the effect of his words upon the people. He must have felt satisfied, and thought that if he died the world would be the loser and Heaven the gainer. Perhaps he did keep the first of his commandment to love God with his whole heart and soul. But to the second—to love his neighbor as himself—he paid no heed. Turn to the prayer of the publican, and we should see as great a difference between the two men as we should see as great a difference between the Pharisee and the publican. He stood afar off, he would not draw too near to the altar of prayer; and, striking his breast, he said: "God, be merciful to me, a sinner."

Note the defects of the prayer of the Pharisee. He was full of self-praise and he was wanting in the essential feature of real prayer. His prayer was not humble, but was

based upon his own pride. It was imperfect, for there was no mention of reverence to God. He asked for nothing, for he did not seem to have wanted anything. He made no mention of sin, but attributed sin to others.

The prayer of the publican was just the reverse. His prayer was short and to the point, and we should do well to imitate him. We said that a little done well was better than a lot done in a half-hearted manner, and it was better to say a long prayer in a distracted and half-hearted manner. The prayer of the publican was humble; he was penitent and contrite. Note the conclusion. The publican went down to his house justified, but the haughty Pharisee went down to his house and was not justified. The word justified means that grace and forgiveness had been poured into the heart of the publican, and he went home with his sins forgiven him, while the Pharisee went home with his sins unforgiven, for his prayer had never reached the throne of God.

There was a good and wholesome lesson in that familiar yet simple parable. We were living amongst a Christian people, and yet there were Christian Pharisees amongst us. There were those who came to church ostensibly to pray, but who in reality devoted a great deal of time to making a mental inventory of the faults and failings of those about them. There were publicans who came to church to pray, and who, with beads in their hand, stood afar off, and called upon God to have mercy upon them in a humble and fervent prayer. We, too, should pray in that way if we want to go down justified. If we want to church and prayed as the Pharisee, we should go home without the grace of God being poured into our hearts.

Another lesson we should learn was our duty of fervent and unremittent prayer. We need God's help in so many ways in this world of sorrow, and God has not promised to give us that help unless we ask Him. He had given us many things without our asking Him, but He would not take us through the world and take us to Himself without we ask Him for grace and strength. Let us approach God as little children, with childlike humility, tell Him of our difficulties and trials, of our hopes and fears, and then He will from His throne of mercy grant us all we ask. This was a difficult life, an uphill struggle all the way. There were thorns in the path that would cut our feet and make them bleed, and thistles in the way, but by prayer we should receive grace which would give us strength to journey through it. When affliction come upon us, when the world seemed against us, when even God seemed afar off, then prayer would be our comfort and our strength, and by it we should receive grace sufficient to carry us through all the difficulties of the world, and bring us one day to the gate of heaven.

Chinese Catholics in Montreal.

A remarkably impressive funeral took place the other day in Montreal, Canada. It was that of a young Chinaman twenty years of age, who died of typhoid fever, after an illness of four days, in the Hospital of Notre Dame.

His remains were followed to the grave in the Catholic cemetery by sixty Chinamen, relatives and friends. What made it the more remarkable was that this is the first time a Chinese has been buried in a Catholic cemetery in Canada. The young fellow was baptized by the Rev. Martin Callaghan, of St. Patrick's Church, about two months ago, and the funeral services were conducted by Father Callaghan and Father Hornsby, S. J., who has lately arrived from China to take charge of the Catholic Chinamen in Montreal.

The procession of Chinamen on their way to the cemetery attracted much attention. The service was conducted entirely in accordance with the customs of the Catholic Church, with none of the rites peculiar to the Chinese. The first clod of earth was thrown upon the coffin by Father Callaghan. Father Hornsby then threw in a handful of earth, and was followed by the four cousins of the deceased, who did the same.

It will be rather a surprise to many to learn that there are at present about three hundred Catholic Chinese in Montreal. The presence among them of Father Hornsby, S. J., is due to a petition presented by them to the Archbishop of Montreal, Father Hornsby is an American, but has been living as a missionary in China for the past twelve years. The new mission will be established right in the centre of Montreal's Chinatown, and Mass will be celebrated on Sundays by Father

Hornsby in the private chapel of the Brothers of the Christian Schools. The Catholic Chinamen of Montreal are more than delighted and pleased with the kindness and recognition they have received from the Archbishop in sending them a priest who will give them spiritual instruction in their native language.

Religious Maxims.

SUNDAY.

Do away with penance, humility, obedience, and self-denial, and you abolish the crucifix. But so long as we retain that symbol, constantly preaching to us the story of God's sufferings; so long as we believe that He suffered not merely to make atonement for our sins, but to teach us to "fill up those things that are wanting of the sufferings of Christ" in our flesh (Coloss. i. 24); so long must the spirit of self-denial remain in practise in the Church that He has founded.

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.

MONDAY.

If the glory of God be promoted, and good done, I am indifferent whether it be by myself or another.

Ye tired world-workers, rise! and for a space
Watch with the Master in this lonely place,
This bleak and sorrowful Gethsemane;
For lo! the darkness deepens, and the light
Of every star is banished from the night,
And through the trees the wind moans wearily.

TUESDAY.

Seek not to please; nor suffer the opinions or even the rebukes of others to disturb you. The more simple your intention, and the more simple your conduct, the better for you; and be not solicitous about tomorrow.

Oh, sleep not now, though weary night to death,
For see the Master how He suffereth!
Yet near at hand His hour of strength must be;
And see ye not the Angel with the cup?
Oh, sleep not—raise your fainting spirits up!
See, love and hope rise from Gethsemane.

WEDNESDAY.

Those great servants of God, whose names are landmarks in the history of the Catholic Church, have ever been pre-eminently distinguished by a spirit of zeal for the salvation of souls. Didst Thou not die for them, O Lord! Upon the shameful tree?
Didst Thou not suffer for them, Lord! As truly as for me?

THURSDAY.

As flowers must be crushed to extract their essence, so the soul of a Christian exhales a sweeter perfume of sanctity when it has borne the pressure of the Cross.

Peace, troubled heart! thou hast no need
To grieve because of ills and fear;
The Lord is kind, and He will fill
His head,—

The Lord thy God is always near.
Have faith in Him and be resigned
To what, most sure, must be His will;
Put doubt away, and thou wilt find
As He has cared, so cares He still.

FRIDAY.

All man's ways should be so shaped here that they fall not to end in heaven. He who, when falsely accused, speaks with a sincere heart, and in a proper manner in his own defense, sins not; but he that speaks not does better. It is certainly a very great perfection, to endure in silence false accusations; to suffer that men believe about thee whatsoever they may please; to intrust thyself wholly to God alone. This proves thee truly a humble lover of Him, and a genuine disciple of His Heart.

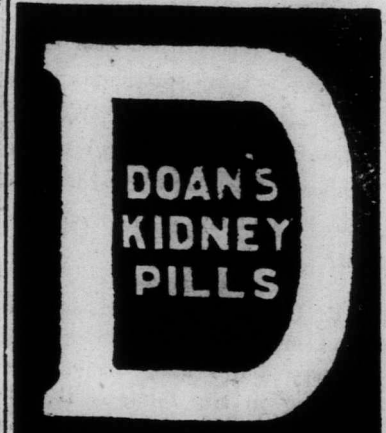
Peace, troubled heart! When shadows fall
And lean from out the narrow way,
Believe a Love illumines all,
And makes of gloom a perfect day.

SATURDAY.

"When anything goes wrong with me," said a holy religious, "I always go into the presence of the Blessed Sacrament, and there I lay all at the feet of Jesus, and I come away consoled and in great peace."

Have confidence; be reconciled
To what is best thou shouldst
fulfill;
God is thy Father,—thou, His child;
Peace, troubled heart; be still to still!

Minard's Liniment cures Distemper.



Are a sure and permanent cure for all Kidney and Bladder Troubles.

BACKACHE
Is the first sign of Kidney Trouble. Don't neglect it! Check it in time! Serious trouble will follow if you don't. Cure your Backache by taking **DOAN'S KIDNEY PILLS.**

MISCELLANEOUS.

Teacher—Have you looked up the meaning of the word "imbibes," Fanny?

Fanny—Yes, ma'am.

Teacher—Well, what does it mean?

Fanny—To take in.

Teacher—Yes. Now give me a sentence using the word.

Fanny—My aunt imbibes boarders.

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.

"Yes, sir," said the man with the frayed collar, "that land is now worth \$369 a foot, and only a year ago I could have bought it for a mere song."

"But you couldn't sing, eh?" cracked the funny man.

The man with the frayed collar eyed him distantly and haughtily, and replied in quick, cutting tones:

"Oh, I could sing, but I couldn't get the right notes."

I was cured of Rheumatic Gout by MINARD'S LINIMENT.

ANDREW KING.

Halifax.

I was cured of Acute Bronchitis by MINARD'S LINIMENT.

Lt. Col. C. CREWE READ.

Sussex.

I was cured of Acute Rheumatism by MINARD'S LINIMENT.

C. S. BILLING.

Markham, Ont.

Representative Roeder of Kansas saw a five-cent piece on the floor of a Pennsylvania avenue car one afternoon while he was on his way down from the Capitol. He picked the nickel up and said: "Is there anybody in the car who has lost a \$10 gold piece?" Ten people, white and black, promptly said in chorus, "I did."

"All right," said Roeder, as he held for the door, "I just found a nickel of it. I don't know where the other \$9.95 went."

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."

Francis Bacon Crocker, professor of electrical engineering at Columbia University, recently wrote to Mr. Edison for a photograph of the latter large enough to hang in the office of the electrical department at the university, and also requesting Mr. Edison to inscribe the picture with some motto which might be helpful to the students. In a few days a large photograph of the inventor arrived, and at the bottom of it, in the large, strong, well defined handwriting of Edison, was the following: "All things come to those who hustle while they wait."

Keep Minard's Liniment in the House.

Burdock BLOOD BITTERS

Turns Bad Blood into Rich Red Blood.

No other remedy possesses such perfect cleansing, healing and purifying properties.

Externally, heals Sores, Ulcers, Abscesses, and all Eruptions.

Internally, restores the Stomach, Liver, Bowels and Blood to healthy action.

If your appetite is poor, your energy gone, your ambition lost, B.B.B. will restore you to the full enjoyment of happy vigorous life.