

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SEPT. 7, 1910

Vol. XXXIX, No. 36

## Tea Party Supplies.

We are headquarters for Tea Party and Picnic Supplies. We carry a large stock of all requirements for the catering business, such as Confectionery, Cigars, Nuts, Fruits, etc.

## SODA DRINKS.

We also manufacture a full line of Sodas, such as Ginger Ale, Cream Soda, Raspberry, Iron Brew, Hop Tonic, etc.

We have just been appointed Agents for the

## Land of Evangeline Pure Apple Cider

The Pure Juice of Choice Nova Scotia Apples.

This Cider is quite non-intoxicating and can be handled by stores, restaurants, etc. It is put up by a special English process which prevents any excessive amount of alcohol, but retains the exquisite flavor of the Annapolis Valley Fruit. No chemicals of any kind are used in the manufacture—it is just a Pure Fruit Juice, and will remain sweet and clear and sparkling indefinitely in any climate.

A READY SELLER.

In Casks, Pints and Split Bottles. Write us for prices.

## 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.

## R. F. Maddigan & Co.

Eureka Grocery.

QUEEN STREET, CHARLOTTETOWN.

## A. E. McEACHEN

The Shoeman,

HAS BOUGHT THE BALANCE OF

## Prowse Bros. Stock of Shoes.

Look out for Bargains.

500 PAIRS AT ABOUT HALF PRICE.

## A. E. McEACHEN,

THE SHOEMAN,

82 and 84 Queen Street

## For New

## Buildings

We carry the finest line of

## Hardware

to be found in any store.

Architects, Builders and Contractors, will find our line of goods the newest in design, the most adaptable and improved, and of the highest standard of merit in quality and durability.

Also a full line of pumps and piping.

## Stanley, Shaw & Peardon.

June 12, 1907.

## For Hay and Harvest Time

A Barometer is a serviceable friend. We have good ones you will find very handy. We sell at from \$3.25 up. Printed instructions go with each instrument. Thermometers, Telescopes, Field Glasses, Eye Protectors. Marine Also in stock.

## E. W. TAYLOR,

South Side Queen Square, City.

## Far-Sightedness

OR

## Near-Sightedness

Uncorrected by glasses, imposes a severe tax on the eyes, which are needlessly weakened by the strain involved in trying to misuse them. Defects in vision grow, like weeds, without cultivation, and it's dangerous to overlook them.

Whatever may be thought of a tax on income, a tax on the sight will never do, as it is apt to leave taxers out of sight.

Should you need glasses, better have your eyes tested and fitted at once. You will find our prices quite reasonable.

## E. W. TAYLOR,

South Side Queen Square, City.

## Dominion Coal Company

## RESERVE COAL.

As the season for importing Coal in this Province is again near, we beg to advise dealers and consumers of Coal that we are in a position to grant orders for cargoes of Reserve, Screened, Run of mine, Nut and Slack Coal, F. O. B., a loading piers Sydney, Glouce Bay or Louisburg, C. B.

Prices quoted on application, and all orders will receive our careful attention by mail or wire.

Reserve Coal is well known all over this Island, and is most extensively used for domestic and steam purposes.

Schooners are always in demand during the season and chartered at highest current rates of freight. Good despatch guaranteed schooners at loading piers.

## Peake Bros. & Co.,

Selling Agents for Prince Edward Island for Dominion Coal Company.

Charlottetown, P. E. I., April 21, 1909—4i

## Fraser & McQuaid,

Barristers & Attorneys-at-Law, Solicitors, Notaries Public, etc.,

Souris, P. E. Island.

J. L. Fraser, M. P. | A. P. McQuaid, B. A.  
Nov. 10, 1909—2m.

## J. A. Mathieson, K. C., E. A. MacDonald Jas. D. Stewart.

Mathieson, MacDonald & Stewart,

Newson's Block, Charlottetown

Barristers, Solicitors, etc.  
P. O. Building, Georgetown

## Concordats.

(America.)

So much is being said on the abrogation of concordats that a word on their nature is reasonable. A concordat evidently means an agreement, and the word is confined now days to agreements between the Holy See and the supreme civil authority concerning ecclesiastical administration. There are three possibilities regarding the relative condition of parties to an agreement. They may be equals and independent, or one may be superior and independent, the other completely inferior and dependent, or one may be superior and independent, the other inferior and dependent in some respects, yet having its supremacy in others. Those who look upon the Church and State as equals and independent, hold a concordat to be a strict contract in which each party acquires rights that cannot be extinguished except under conditions expressed in it or by new agreement. Few hold that idea regarding Church and State; consequently this notion of a concordat is rare.

Some Catholics, it is true, regard it as a contract, but in doing so they add so many qualifications that they eventually do not differ practically from those who hold the more approved doctrine. Such as consider the State as absolutely supreme and the Church as a subordinate society completely dependent upon it within the bounds of its jurisdiction, look upon a concordat as a civil law by which the former controls the latter and which it can add to or change or abrogate at pleasure. This was the view of Napoleon I, who added to the concordat concluded with Pius VII his organic articles and proclaimed them part of that instrument. It is the view of all Liberals to-day. According to them a concordat is negotiated with the Holy See to humor the Catholic conscience: its only validity comes from the law of the State confirming it, which may be amended or repealed as the State thinks fit.

The Catholic doctrine of the relation between Church and State is that each is supreme in its own order, in purely spiritual things the State is inferior to the Church, and in matters in which the spiritual and temporal orders come into conflict, the right of the former prevails in itself over that of the latter since the spiritual is of its nature superior to the temporal. Hence a concordat from the Catholic point of view, is a privilege or concession granted by the Roman Pontiff.

For a clearer idea of its nature and binding force several things must be noted. First, the power of the Roman Pontiff over spiritual things is administrative only. He is controlled in the exercise of his office by the unchangeable constitution which our Lord gave the Church in founding it. Hence he is not free to grant any privilege that may be desired. Secondly, as he only administers an office instituted by Christ he can neither restrict the rights of that office nor the power of its occupant to exercise those rights fully, whether such occupant be himself or a successor. Hence he cannot bind himself or his successors irrevocably; but he and they retain the power of recalling a concordat. Any expressions therefore in a concordat which seem to imply the contrary must be construed as expressing a serious will at the time of making the concession, that it should not be retracted arbitrarily. Such expressions are common in pontifical documents; they are found in international treaties and are always so interpreted. Thirdly, the civil power is bound strictly by the concordat, and cannot free itself from its obligations by rejecting it. Such obligations, ordinarily speaking, are not things indifferent in themselves which the State was free to promise or to refuse, but modifications or more extensive obligations freely granted by the Holy See. The extent of the obligations is diminished; their intensity is not reduced. Moreover, an inferior asking and receiving such a privilege from a superior, cannot reject it contrary to the superior's will. Fourthly, should the civil power lawlessly withdraw from a concordat, it falls back into the condition it occupied before the privilege was granted, namely, general subordination in the matter of the concordat to the spiritual power. To suppose it to acquire an independence to which it never had a right is absurd.

Fifthly, should a modification of a concordat be desired the civil power must ask it, stating sincerely what it wants and why, without concealing anything, and, above all, without any hostile intention of using new concessions to the detriment of religion.

Sixthly, we do not deny that a concordat may include matters purely temporal with regard to which the Roman Pontiff, in dealing with the civil power, has acted as a temporal prince. In such cases it is quite possible to construe the concordat according to the rules of ordinary treaties.

From all this Catholics can see that the question of concordats as it is a living issue to-day, is essentially religious, bound up with the divine constitution of the Church. They are not free to hold what views they please, but are bound to support the Holy Father and maintain with him the cause of Christ against all enemies of our Holy Faith.

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## A Splendid National Convention.

The papers of Boston for several days recently were, in great part, given over to reports of the doings of the Convention of the Catholic Total Abstinence Union of America. This national convention, the fifth to be held in Boston, assembled in historic Faneuil Hall, and under inspiring circumstances, was one of the most successful the Union has ever held in any city.

Great credit is due to the officials of the Boston Archdiocesan Union for the manner in which preparatory details were handled, resulting in a smoothness in the work of the convention, which was commented upon quite freely and favorably by the delegates from all parts of the country.

Perhaps the most striking feature of the convention was the presence in the city of the C. T. A. U. regiment—a military body of five hundred stalwart young men, who attracted much attention both at their encampment at Castle Island, and on their marches through the city. This feature alone was a fine advertisement for the temperance cause, a fine exposition of its attractiveness for young, hearty, vigorous lads.

Another spectacular feature of the convention, and one that helped greatly to advertise what the Catholic Church is doing for the young people in the way of temperance, was the parade of children under the auspices of the Holy Family Temperance League, and the great multitude of children that assembled at Franklin Park at the annual Field Day, Aug. 10.

The Most Reverend Archbishop O'Connell, who was deeply and actively interested in making the gathering a success from the beginning, presided the sermon at the solemn high Mass with which the convention was opened. He began his sermon by cordially welcoming the delegates to Boston, dwelling on the evil of drink the Archbishop said it was hard to deal with the question of temperance calmly and dispassionately. But he showed that extremism on the other, he said that neither extreme had ever wrought anything but mischief in the attempt to solve the question of temperance. He continued:—

"The rigorous tenets of a Puritanism, which is impracticable because false, always in the end to a radical lawless which throws off all restraint as an intolerable burden.

"The woman, who, hatched in hand attacks the bar and the buffet, with the unrelenting harangues of a fury let loose, only succeeds in making herself ridiculous and in bringing the real question into disrepute.

"Two wrongs in the moral order never succeeded in making a right and never will. No crime of intemperance will ever be remedied by a violation of order and justice, and if excess in drink is met only by excess and vituperation, the result is sure to be ill.

"The man who does not realize that the perversity of the human will is the root of evil may wage great battles but will never gain a moral victory. Intemperance is a vice, and there is only one remedy for vice in all the universe, that is the knowledge of God's law and the will to observe it. And when everything else is said and done the only power on earth that can conquer evil habits and transform the drunkard and control the use of liquor is the moral force of Christ's saving grace, enabling the mind to understand the gravity of its sin, and strengthening the will to put aside everything that is a sinful occasion.

"The Church's divine doctrine and the Church's divine sacraments are in this question as in every other one touching human nature, the only permanent key to the cause of the evil and its radical cure."

In the course of his sermon, the Archbishop took occasion to pay a fine tribute to the Holy Family Temperance League. This he did in the following words:—

Show the dangers which undoubtedly lie even in moderate drinking, and enjoin as you must, upon those to whom drink is an occasion of sin, the moral necessity of abstaining altogether from intoxicating drink. Aim at the most you can get, but at the same time be careful not to place as a command and a precept what is only a Christian counsel. Denounce sin where it exists, but do not confound temptation with sin. Work as hard as you can to reclaim the drunkard, but work even harder yet to prevent drunkenness. And in this connection let me offer to your commendation, and your imitation, the work done among the children by one of your own good priests in the organization known as the League of the Holy Family. Of all the methods employed to inculcate the virtue of temperance among our people, none has my heartier approval and blessing than this, for it will raise up a generation of men and women bound by every tie of faith and charity to love and foster in the ever-growing circle of their influence, the virtue of self-denial which is the foundation of all virtue, and the hatred of that vice—intemperance and drunkenness,—which is frequently the cause of nearly every other moral evil."

## Characteristics of Cures At Lourdes.

The late King of England when visiting Aroschon, some months before his death, made a short trip to Lourdes which is not far from the famous society resort. He was anxious to know all about the famous cures, as to the nature of which he had no skepticism. One of the priests of the neighborhood was invited to accompany the monarch on his visit to the grotto. The English sovereign requested some details as to the wonderful effects of the miraculous water, the virtues of which (there are not wanting those who say) he may have wished to apply to the malady from which he was himself suffering. The priest who had been selected to accompany him explained that all investigations and experiments made by scientists and skeptics, had resulted in the miraculous virtues of the water being admitted by those who made it their business to enquire. There were thousands of doubting Thomases who subscribed the sensational cures at one time and another to auto-suggestion. Nevertheless thousands of unbelievers who had made the pilgrimage to the grotto supported only by their powers of mental suggestion, came away disappointed. When all possible solutions scientific and conjugal were exhausted, it had to be admitted that the humble and the poor who went to the holy place filled with faith and true devotion were the only persons in whom a cure was performed.

To the late King, the priest explained that there were special characteristics in the waters of Lourdes that having baffled all the most zealous enquirers of the scientific world, could only be ascribed to supernatural power. Neither mystical psychical forces, like auto-suggestion, nor any theory of "an unknown natural energy" had succeeded in explaining how; first, there was a total absence of any curative fluid or agency discoverable by chemical analysis in the water. The water has no apparent properties that are not found in ordinary water. Secondly, the cure in all cases has been instantaneous. Thirdly, there is no convalescing period in any of the cures. Fourthly there is a distinct irregularity in the cures.

Thus, a diseased limb, showing certain symptoms, is cured instantaneously today. Tomorrow another diseased limb evincing the same symptoms fails to obtain either cure or relief. Fifthly, each cure of a diseased organ, or part of the body, is always accompanied by an agonizing sensation (sensation angustiosa, to give the priest's words) which indicates that an organic transformation of the diseased portion of the body is taking, or has taken place. Sixthly, any cure of diseased parts or lesions takes place leaving behind it a mark or scar of an wholly abnormal kind. Seventhly, a sudden re-establishment of the working of the diseased or inactive organ, even though the wound or imperfection should remain. In the case of a boy who suffered from hip-disease and shortened leg, a cure was effected at once, although the shortening of the leg remained and the hip joints still remained notwithstanding the fact that the boy could use his leg without any inconvenience and without a crutch. Here, then, was a clear case of a function taking place perfectly, without there being less exterior imperfection in the condition of the limb affected.

## Was Troubled With His Liver For Four Years.

Doctors Gave Him Up.

## MILBURN'S LAXA-LIVER PILLS

CURED HIM

Mr. Harry Graves, Junks, Ala., writes:—"I can not say enough in regard to your wonderful Milburn's Laxa-Liver Pills. For four years I was troubled with my liver, and at times it would get so bad I could not move around. At last the doctors gave me up saying it was impossible for me to get cured. My father got me four vials of your Milburn's Laxa-Liver Pills, but I told him there was no use trying them and that it was only a waste of money, however I took them and to-day, six months later, I am a well man and weigh twenty-four pounds more than I did. I would advise all liver sufferers to use them."

Milburn's Laxa-Liver Pills are 25 cents a vial, or 5 vials for \$1.00, at all dealers, or will be mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

Here, then, are seven very specific instances of supernatural cures at Lourdes which cannot be "explained away" on mere scientific hypotheses, nor dismissed with the assertion that the phenomenon is "an as yet unrevealed secret of nature" which we are certain to be made acquainted with in the near future. So accomplished a man of the world as the late King of England showed no skepticism whatever when shown the results of fifty years of pilgrimages to the grotto. Over 750 consumptives have been cured; more than twenty cancer-cases, and 110 cases of malignant tumor. Many of those cured are still alive to attest the miraculous virtues of the water. And these cures continue from day to day. In 1909 alone there were, up to the month of October some 104 cures registered. During the same period, too, some 432 doctors had visited the shrine for the purpose of studying the waters and the nature of the cures effected.—N. Y. Freeman's Journal.

Minard's Liniment cures Neuralgia.

"Bill's married."  
"Is that so?"  
"He is."  
"Let's see him—a letter of sympathy."

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 50cts.

"I have quite an important position."  
"Have you, indeed?"  
"Yes."  
"I wonder."  
"You wonder what?"  
"What you do with it."

Sprained Arm.

Mary Ovington, Jasper, Ont., writes:—"My mother had a badly sprained arm. Nothing we used did her any good. Then father got Hayward's Yellow Oil and it cured mother's arm in a few days." Price 25c.

"Will this horse shy at autos?"  
"No."  
"He won't do. I wanted him for my mother-in-law."

Minard's Liniment cures Dandruff.

"He writes for a living."  
"He does?"  
"Yes."  
"To whom?"  
"His father."

"What do you think of this?"  
"What?"  
"Here's an item says a man was soaked in happiness."  
"Gee! He must have been carrying an awful load."

Get your printing done at the Herald Office.

## Bad Blood Means Bad Health.

## BURDOCK BLOOD BITTERS

Makes Good Blood and Good Blood Means Good Health.

Mrs. Fred Biggs, Kingston, Ont., writes:—"I was completely run down, my blood was out of order, and I used to get so weak I would be compelled to stay in bed for weeks at a time. I could not eat, and was pale and thin; everyone thought I was going into Consumption. I tried everything, and different doctors, until a friend advised me to use Burdock Blood Bitters. I did not have one bottle used when my appetite began to improve. I gained ten pounds in two weeks. When I began to take it I only weighed ninety-three pounds. It just seemed to pull me from the grave as I never expected to be strong again. I will tell every sufferer of your wonderful remedy."

Burdock Blood Bitters is manufactured only by the T. Milburn Co., Limited, Toronto, Ont. See that their signature appears on every bottle.