

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 29, 1911

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BUSINESS MEN

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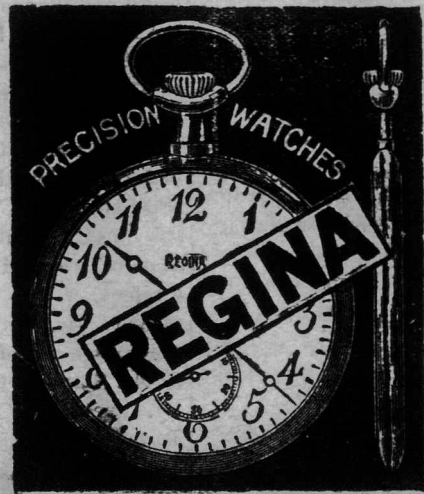
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If you have never tried our Eureka Tea it will pay you

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Spanish Politicians with the Church.

The careful student of the present politico-religious situation in Spain will not fail to observe that Spaniards are divided into two opposing camps. In one of these camps are found all those who aim at severing every bond of union with the country's national past, and therefore with the Church and with the Holy See, thus reproducing in Spain the France of Combes and Waldeck-Rousseau. In the other camp are found all those who are struggling to maintain the religious traditions of their fatherland. In the first camp are now grouped the Liberals, the Republicans and the Socialists; in the second the Carlists, the Integrists, the Alfonsists and the Conservatives, though not all these are present with the same degree of earnestness and determination.

We shall begin a brief survey of the nature and aims of each of these factions in our political field, for without it a proper understanding of our politico-religious situation is quite impossible. Let us begin with the Church party.

The Carlists.—They are the truest representation of Spain's religious and political traditions. They consider themselves the modern crusaders, the defenders of the Church against her oppressors and enemies. They are the absolute negation of all Liberalism, and in the history of the nineteenth century they see nothing but a progressive apostasy and a shameful departure from the true national life. For them the prescribed dynasty of Don Carlos, now represented by his son, Don Jaime, is not only the incarnation of lawfulness and right, but also of religion in all its vitalizing party. They are more commonly called Traditionalists, a more generic name less openly antagonistic to the existing order of things.

The Carlists, or Traditionalists, reject the constitutional system and parliamentary supremacy; they detest the so-called "conquests of democracy," such as the jury system, universal suffrage, freedom of worship and of the press, etc. Instead of a constitutional monarchy in which the king reigns but does not rule, they want a monarchy with no limitation but the law of God, the authority of the Church, and the honors or privileges of each province. Instead of a parliament, they want a Cortes, as in the olden time, where the delegates of the cities granted to the king or withheld from him the tribute that he asked for the nation. Instead of manhood suffrage, they want the people organized as municipalities, towns or guilds, to select and send representatives, as in the United States Congress the Senators represent different States, and not mere fractions of the population of the whole country. Instead of an all-embracing and dominating centralism, they want autonomy and economic and administrative independence for the provinces and municipalities. And, finally, instead of a National Church subject to the State through the annual State allowance for the support of the clergy, they want a Church free from government control in financial matters, and free from the fetters that the present arrangement by Concordat brings with it. For this arrangement gives to the government the power to nominate to bishoprics and other ecclesiastical dignities, thus reducing the clergy to the condition of servants of the government, just because the government pays and supports them.

The Pope, say the Carlists, conferred the patronage, or the privilege of presenting candidates for ecclesiastical positions, upon Catholic monarchs, like Philip II, and they did so in the confident expectation that the power would always be exercised for the good of the Church and country. But, they added, as soon as the power of presentation passed into the hands of the Liberals, who have been almost always hostile to religion, it has been exercised to reward political services and to win supporters, and has, therefore, lost all right to exist, for it is harmful to religion. If one asks the Carlists how the Church could get on and how the clergy could live if the separation of Church and State in financial matters were brought about, they answer that if the government but restores to the Church in Spain all that it has violently seized, religion will be well supported.

Such, in a general way, is the Carlist or Traditionalist party in its aims and aspirations. The program, as it is put, contains two salient features: (1) the cause of a certain determined political party; (2) a spirit of bold and rash criticism of the actions of the bishops. We may add that the Carlists constitute a strong, numerous and well-organized party; their history

during the past hundred years is a history of loyalty to conscience and of generous sacrifice; their greatest strength and strongest foothold is among the common people, especially in the Basque provinces and Catalonia, Aragon and Valencia; wherever they are they retain their old fighting spirit, and in spite of all vicissitudes and reverses of fortune, they keep their banner flying and are set on seeing Don Jaime on the throne of Spain.

It cannot be gainsaid, however, that this hope of seeing Don Jaime recognized as king is much stronger in the rank and file of the party than in its leaders. The idea of a third civil war for the realization of their hopes seems to have been completely abandoned. Their very leaders have affirmed most positively, when questioned on the subject, that the Carlists will seize arms only in case of some terrific outbreak of anarchy, when the nation calls upon them to preserve the existence of their country as a nation. There was a moment when there was some prospect that the Carlists might have risen successfully against the reigning house. That moment followed the war with the United States and the loss of the colonies; but either none saw the chance or none cared to seize it, for the moment passed and all became tranquil.

The Integrists.—They are a branch torn from the Carlists, from whom they separated in 1891, in the persuasion that the Carlists exalted the dynastic question above religion. Their first leader was Don Ramon Nocedal, a brilliant man with a caustic tongue, a great parliamentary power, an orator of the first order, who, with no weapon but a witty remark or a sarcastic phrase, often parried the thrusts of his opponents or even put them to ignominious flight.

The Integrists are at one with the Carlists in their opposition to Liberalism, radical or moderate, religious, politico-philosophical, or doctrinal; but they differ from them on the question of government, for while the Carlists are for Don Jaime first, last and all the time, the Integrists are perfectly indifferent as to the form of government or the name of the ruler. For them Alfonso and Jaime, a monarchy and a republic, are equally good, provided the integral (that is, entire) body of Catholic belief and practice be treated as of paramount importance. Their doctrinal religion is extreme, and at times passes into fanaticism. They urge of their subservience to the Pope and to the bishops; but the truth is that the bishops have often been obliged to admonish them for the harshness with which they have censured their fellow Catholics, whom they ironically dub "Liberals," for not sharing their very pronounced views. Aside from this, the Integrists have never been a popular and influential party in Spanish politics. Their membership is largely confined to the clergy, diocesan and regular, who are more commendable for their religious zeal and austere morals than for their prudence and knowledge of the stern realities of life. Nocedal, who died in 1897, was succeeded by a national committee for the management of the affairs of the party. It has two deputies in parliament and keeps up a daily paper in Madrid, *El Siglo Futuro*, which is its official organ. Three or four newspapers in the provinces support the same cause.

The Alfonsists.—This party is composed of those Catholics who, respecting and obeying the instructions of Pope Leo XIII. on recognizing the constituted authorities, whenever they might be, recognizing the dynasty of King Alfonso, and propose to work within legal limits to introduce into the national life and into the laws a spirit less hostile to religion and more favorable to Catholic interests. We hasten to say that the hierarchy, with an exception here and there, are favorable to this purpose, which is equally and consistently defended by El Universo, of Madrid, the official organ of the Alfonsists.

The Conservatives.—For many years the Conservatives have taken their stand with the Liberals in forming Spanish cabinets. They have not made oppressive laws against the Church, nor have they introduced modern innovations against the principles of the Church; but if such happened to be on the statute books when the Conservatives came into power, they have left them there, not doing anything to modify or repeal them. They call their party the "Liberal Conservatives," avowing that their liberalism is not religious, but exclusively political, and that they recognize and respect the authority of the Pope and the Church. Since the death of Combes, and especially since Maura became the recognized chief of the Conservatives, it cannot be denied that the religious and Catholic feature of the party has become more marked; however, this has always been attended by due

regard for the Constitution, which, in Article XI, expressly recognizes and tolerates heterodox religious systems. Two of Maura's formally and publicly stated principles will throw additional light upon the Liberal-Conservative policy: "Political right is neither orthodox nor heterodox;" "Thought does not transgress the law."

The Conservatives bend all their energies towards maintaining public order, proper respect for the law and due regard for rights, and towards combating every high-handed infringement of right, public or private. They attack not principles, but their consequences; not doctrine, but deeds. Thus, they let Ferrer's modern school at Barcelona go on, though it was a hotbed of anarchism, and they did nothing until he had been convicted of complicity in the outrages of the "tragic week" of July, 1909.

Two traits characterize the Conservatives. One of these is the high moral tone of their administration when they are in power; and the other is their earnest effort to improve the condition of the working classes. A similar legislation for the protection of children, for the inspection of the factories and workshops, for enforcing Sunday rest, for arbitration in case of strikes, for safeguarding the working woman, and for other similar sociological ends are to be credited to the Conservatives. It would be a manifest injustice to deny them this honor. In conclusion, Senor Maura and all, or nearly all, the other prominent men of the Party are practical Catholics, earnest, upright, able men, respectful children of the Church and champions of order, right and justice.—America.

NORBERTO TORCAL,
Editor of El Noticiero, Saragossa, Spain.

An Interesting Indian Race.

In April, 1910, the "Western Catholic" furnished its readers with an interesting historical survey of the S. Eugene Mission from the permanent founding of the Mission there in 1874 by the Rev. Father Piquet, O. M. I., and the late Brother Bures, O. M. I., to our own days when, under Father Beck, O. M. I., the Indians continue to command the admiration of the public for their sobriety, honesty, thriftiness and genuine piety. That sketch was contributed by the Rev. Father L. Choinel, O. M. I., at that time stationed at Cranbrook, B. C., but since transferred to Greenwood. But although the oblate missionaries were the first to settle permanently among the Kootenay Indians, they had not in reality been pioneers in the work of evangelizing the tribe, as Father De Smet, S. J., had visited the tribe as early as 1845, and often Jesuits had paid them occasional visits from that time until 1883, baptizing, hearing confessions, giving Holy Communion and performing the other offices of the sacred ministry. It is of interest to know that even during the time of the St. visits of the Jesuits the Kootenays far outstripped all the all the mountain tribes in point of simplicity of manner and honesty in their dealings. The following beautiful tribute is paid them by Father De Smet in one of his letters:

"It is much to be regretted that no more can be done for these good Indians, for of all the mountain tribes, they are at once the best disposed and the most necessitous. The beautiful ideal of the Indian character, unacquainted by contact with the whites is found among them. The gross vices which dishonor the red man on the frontiers are utterly unknown among them. They are honest to scrupulousness. The Hudson's Bay Company, during the forty years it has been trading in furs with them, has never been able to perceive that the smallest object had been stolen from them. The agent of the company takes his furs down to Colville every spring, and does not return before autumn. During his absence the store is confided to the care of an Indian who trades in the name of the company, and on the return of the agent renders him a most exact account of his trust. The store often remains without anyone and unguarded, and the goods are never stolen."

The Kootenay Indians are indeed, an interesting study and readers of the "Western Catholic" will be gratified for the further details concerning them found elsewhere in this issue. This information contains in reports of the Rev. Father De Smet written in 1859 and 1861 and to be found in a book entitled "New Indian Sketches." These reports have been transcribed for the "Western Catholic" by Rev. L. Choinel, O. M. I., who intended them as supplements to the Historical Review of the Kootenay Indians already contributed by him to this paper.—Western Catholic.

Was So Bad With Heart and Nerves Could Not Sleep At Night.

Many men and women lose night after night upon a sleepless bed. Some constitutional disturbance, worry or disease has so debilitated and irritated the heart and nervous system that they cannot enjoy the refreshing sleep which comes to those whose heart and nerves are right. Mrs. John Gray, Lima, Pa., writes:—"Last summer I was so bad with my heart and nerves that I couldn't sleep at night. There was such a pain and heavy feeling in my chest that I could not stop, and at times I would become dizzy and have to grasp something to keep from falling. I tried different things but never got anything to do me any good until I tried Milburn's Heart and Nerve Pills and I can now recommend them to all troubled as I was."

Milburn's Heart & Nerve Pills are 50 cents per box, or three boxes for \$2.50 at all dealers, or mailed direct by The T. Milburn Co., Limited, Toronto, Ont.

"Might is right."
"All right Give me (biff) your purse" (biff)
"Biff! Biff! You ought to be sure of one thing before you do that." (biff)
"What's that?"
"That might is mighty enough to be right."

Mr. H. Wilkinson, Stratford, Ont., says:—"It affords me much pleasure to say that I experienced great relief from Muscular Rheumatism by using two boxes of Milburn's Rheumatic Pills. Price a box 50c."

He who reigns within himself and rules prejudices, desires and fears is more than a king.

"Your sister is, I believe, an old maid?"
"Beg pardon, a bachelor girl."
"What is the difference?"
"Oh, a couple of thousand a year."

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.

"My father doesn't spend much money."
"Maybe he has none."
"Oh, yes, he has a lot of it."
"What does he do with it?"
"I spend it for him so he won't have to bother."

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

"Does he take to higher education?"
"Well, he wanted to throw his books over the moon."

Minard's Liniment cures Dandruff.

"He seems to admire that picture. He is lost in admiration."
"Think he will find himself again?"
"Sure! The dinner bell will ring presently."

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.

"I have had a run of good luck. So have I."
"You don't look very cheerful over it."
"But it ran so fast that it got away."

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

It Is Miserable To Be Dyspeptic.

Dyspepsia is one of the most prevalent troubles of civilized life, and thousands suffer untold agony after every meal. Nearly everything that enters a weak dyspeptic stomach acts as an irritant; hence the great difficulty of effecting a cure. The long train of distressing symptoms, which render life a burden to the victim of dyspepsia, may be promptly relieved by the use of Burdock Blood Bitters.

Mrs. John Sherrett, Fort Erie, Man., writes:—"I was troubled with dyspepsia for years. A friend of mine told me about Burdock Blood Bitters, so I got a bottle to try, and before I was half finished I could eat anything without suffering, and when I had used two bottles I was sound and well. Now I feel just fine; indeed I can't say too much in favor of your medicine." Burdock Blood Bitters is manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

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Also a full line of pumps and piping.

Stanley, Shaw & Peardon.

June 12, 1907.

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June 15, 1910-11

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