

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUG. 31, 1904

Vol. XXXIII, No. 35.

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.



The Regina Precision Watches—for which we are the official Selling Agents for this city—are exactly what their name implies. They are of the highest possible precision, and queens among all Watches at their price. They bear a universal guarantee, and everyone of the two hundred Official Regina Agents in Canada will honor that guarantee at any time, regardless of where the Watch may have been bought. You can buy a fully guaranteed Regina Precision Watch, from \$8.00 upwards. You should not, under any circumstances, buy a Watch until you have investigated the merits of this remarkably excellent make. One Agent had only two returned to him out of 225 sold, but had 18 returned out of 48 sold of another well known make.

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,

TAYLOR'S

Bookstore,

OPPOSITE FRONT DOOR POST OFFICE.

BEST FOR THE FARMER TO BUY.

Green Sheaf Binder Twine

Large supply just received.

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..

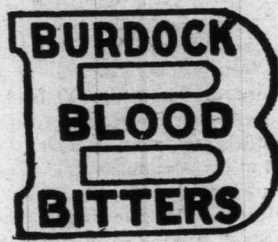
Our Specialties

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.



Is a purely vegetable System
Renovator, Blood Purifier and
Tonic.

A medicine that acts directly at the same time on the Stomach, Liver, Bowels and Blood. It cures Dyspepsia, Biliousness, Constipation, Pimples, Boils, Headache, Salt Rheum, Running Sores, Indigestion, Erysipelas, Cancer, Strangles, Ringworm or any disease arising from an impoverished or impure condition of the blood.

MISCELLANEOUS.

HEROES.

There are heroes who are lauded for their daring on the field, There are heroes who on engines let their courage be revealed; There are heroes who rush boldly to save others in distress; There are heroes who give hungry little orphans happiness, But another merits mention as a hero ring the bell For the man who doesn't grumble when he isn't feeling well. Let us give the heroes medals who go forth to dare and do In the crash and roar of battle, and where flames are leaping, too; Let us honor them that nobly help the poor and weak and small, But he ought to have a statue, finely wrought and white and tall, Who remains from boring others with his troubles, just for spite, Who works on without complaining when he isn't feeling right.

Grippe Headache.

Mrs. C. Appleton, Whitewood, N. W. T., writes: "Milburn's Sterling Headache Powders have given me great relief from the terrible pains of La Grippe in my head and through my back." Price 10c. and 25c. all dealers.

Harry and Charlie, aged five and three respectively, have just been seated at the table for dinner. Harry sees that there is but one orange on the table, and immediately sets up a wailing that brings his mother to the scene. "Why, Harry, what are you crying for?" she asked. "Because there isn't any orange for Charlie."

Minard's Liniment cures Diphtheria.

At this time of the year when sore throat, pains in the chest, rheumatic pains, and aches are so prevalent, it would be wise to keep on hand a bottle of Hagyard's Yellow Oil. It is a perfect medicine chest. Price 25 cents.

When Baby Alice first saw a cow with a bell around its neck, she thought it so funny that nothing could induce her to leave the spot. She stood watching the cow until it slowly walked away. Then, when the bell began to ring, she turned de-lightedly to her mother exclaiming, "O mamma, does the cow ring the bell it when wants the calf to come to supper?"

I was Cured of Acute Bronchitis by MINARD'S LINIMENT. J. M. CAMPBELL. Bay of Island.

I was Cured of Facial Neuralgia by MINARD'S LINIMENT. W. M. DANIELS. Springhill, N. S.

I was cured of Chronic Rheumatism by MINARD'S LINIMENT. GEG. TINGLLEY. Albert Co., N. B.

Have you been smoking a good deal lately and feel an occasional twinge of pain round your heart? Are you short of breath, nervous, unsteady, sensation of pins and needles going through your arms and fingers? Better take a box or two of Milburn's Heart and Nerve Pills and get cured before things become too serious. As a specific for all heart and nerve troubles they cannot be excelled. A true heart tonic, blood purifier and nerve restorer, they cure nervousness, sleeplessness, nervous prostration, smoker's heart, palpitation of the heart, after effects of la grippe, etc. Price 50c. per box or 3 boxes for \$1.25 at all druggists, or will be sent on receipt of price by The T. Milburn Co. Limited, Toronto, Ont.

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The Church and the People.

The Professor of Church History in the Baptist Theological Seminary at Rochester, New York, lately discussed in the Independent the failure of Christianity to deal with the questions which agitate the world of the present day. "The morality of the Church," he says, "is not much more than what prudence, respectability and good breeding also demand. Nor is the morality of church members generally distinguished by the glow of spiritual fervor." It does not seem to occur to him that because the Reformation gave up the Evangelical Councils, treated vows of chastity, poverty and obedience as hypocrisy or fanaticism. "When we pass from private and domestic life to political and business life, continues Professor Ranschenbusch, "the matter is worse. About the most pressing questions arising there the Church as a body is dumb. It has nothing to say about the justice of holding land idle in crowded cities, of appropriating the unearned increment in land values, of paying wages fixed by the hunger of the laborers and taking the surplus of their output as 'profits,' or of cornering the market in the necessities of life. It feels restless about some glaring evils like child-labor, but only moderately so. Individuals in the Church are intelligent and active, but the Church, both as an organized body and as a corporate spiritual force, is inert. The moral guide of humanity is silent where authoritative speech is to-day most needed. Where it does speak, it is often on the wrong side. When we consider the ideas prevalent in the churches, their personnel, and their sources of income, has the Church a message of repentance and an evangel for this modern world? One important and growing class in our population is largely alienated from the Church—namely, the industrial wage-workers. The alienation is most complete where the industrial development has most completely run its course." These are words of reproach, and they are well deserved. Elsewhere in the same article Professor Ranschenbusch sums up his complaint against what he calls the Church, in the following words: "In private life its standard differs little from respectability. In commerce and industry, where the unscrupulous and painful problems lie, it has no clear message, and often claims to be under no obligation to have one. In the State Churches the State has dominated; in causes which lead to conflicts between employers and employed. . . . No man may with impunity outrage that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven. Nay, more; no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights. . . . If we turn now to things external and corporeal, the first concern of all is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments for money-making. . . . In regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. . . . As a general principle it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength. . . . Let it be then taken for granted that workman and employer should, as a rule, make free agreements, and in particular should agree freely as to the wage; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. . . . We have seen that this great Labor-question cannot be solved save by assuring as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the humber class to become owners. . . . Many excellent results will follow from this; and first of all, property will certainly become more equitably divided."

For the result of civil change and revolution has been to divide society into two widely differing castes. On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labour and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is even represented in the councils of the State itself. On the other side there is the needy and powerless multitude, broken-down and suffering, and ever ready for disturbance. If working-people can be encouraged to look forward to obtaining a share in the land, the consequences will be that the gulf between vast wealth and sheer poverty will be bridged over, and the respective classes will be brought nearer to one another. Surely this excellent Baptist Professor has taken a narrow view of the Church, when he has failed to see that a clear pronouncement upon these grave matters to which he refers has been made by the head of that organization which even non-Catholics admit to be the strongest and most important religious society on earth. Nor was Leo XIII., laying down in this document any new principles. He was simply applying to the labour question the rules enunciated by moral theologians concerning a maximum and minimum price, rules at variance with the pagan political economy which teaches that every man has a right to buy in the cheapest market and sell in the dearest without let and hindrance. Political economy says that freedom of competition will make the relations between seller and buyer, between employer and employed, harmonious. Religion says that the law of brotherly love is a better promoter of harmony, and now that freedom of competition is being destroyed by combinations of capitalists on the one hand, and by combinations of workmen on the free Churches the capitalist class dominates. Both influences are worldly—in favor of things as they are, and against the ideals which animate the common people. . . . The Church has passed under the spiritual domination of the commercial and professional classes. I do not mean that they alone compose its membership, but they furnish its chief support, do its work, and their ethics and views of life determine the thought of the Church more than we realize. . . . The people are becoming daily more sensitive to the class cleavage of society. The Church suffers under the general resentment against the class with which it is largely identified."

By the Church, of course, the Professor means the Protestant sects, and his remarks do not apply to the Catholic Church. Still, the last words which we have quoted remind us how the Catholic Church has suffered in Europe by being identified in the eyes of the people with tyrannical governments, and we cannot help wondering whether it will ever be identified with tyrannical corporations in America. It will not, if Catholic bishops and priests are always careful to avoid even the appearance of siding with the capitalists against the just demands of the workingmen. In France the clergy were never really in favour of tyranny; but they were afraid of the people, and had a profound distrust of the wisdom of the masses. When these masses finally rose in revolt against conditions which could no longer be endured, they did not look to the clergy for leaders, as other peoples had done in the Middle Ages, but allowed themselves to be guided by unscrupulous demagogues, who had to throw down the altar along with the throne. If Ireland remained so thoroughly Catholic, it was because the clergy were always in perfect sympathy with people. Mistakes have been made in these matters, and may be made again not by the Church, however, but by churchmen.

Professor Ranschenbusch cannot have read the Rappaport, Barum Novum, or he would have modified his statement that "the moral guide of humanity is silent" about the most pressing questions in political and business life. "His great and principal duty," said Leo XIII., speaking of employers for labour, "is to give every one a fair wage. . . . To exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one's profit out of the sweat of another, is condemned by all laws, human and divine. . . . It is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. . . . The laws should forestall and prevent such troubles (strikes) from arising; they should lead their influence and authority to the removal in good time of the other, the scientific solution is losing its usefulness every day, and the religious solution is becoming the only one available."

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Even Socialism recognizes this, and takes as its first principle brotherly love, brotherly love so similar to and yet different from that taught by Christ, however, that thoughtful men are asking themselves whether Socialism is not the anti-Christ foretold in the Scripture—The Gasket.

Items of Interest.

The fact that at the pontifical Mass celebrated on the occasion of the consecration of the Cathedral of Armagh, a collection amounting to \$30,000 was taken up, makes the Catholic Transcript remark: "We do not believe an equal sum was realized on any like occasion in America. It begins to look as though the 'Irish at home' are able and willing to build their own churches."

"In addition to the large number of religious whom the tyranny of Combes has forced into exile from their homes and country," says the Catholic Union and Times, "we read that by the closing of their convents twelve thousand more have just been turned out into the world, friendless and penniless. Verily, in the words of the great Edmund Burke, the days of chivalry have departed, and the France of Bayard is no more."

Noting the fact that eight students of the Wisconsin State University were suspended recently for taking part in a drunken carousal, and breaking into a house occupied by "oo ooo," the Catholic Telegraph says: "Is it any wonder that our bishops and clergy are so solicitous that Catholic students should attend our own educational institutions, where morality is inculcated, and where the sad of co-education, with its temptations and scandals, has no place?"

"Rev. Dr. De Costa's prospects of being able to be about again grow stronger every day with the passing of the heated term," says the Freeman's Journal. "That he has battled for his life so long is another proof of the value of an abstemious life—of temperance and orderly habits—as well as a tribute to the nursing of the good Sisters of St. Vincent's. The clear head and bright eye and cheerful countenance in old age, and even when the limbs are unfirm, are ever the rewards of abstinence in youth. Thus while the good doctor is confined to a room and a chair, he is still preaching to young men a lesson in temperance."

A despatch from Paris describes how the monks of Premontre were driven from their monastery by soldier and police, aided by the local fire brigade, who "played upon the little band of monks unmercifully with their water hose." The despatch ends by saying that a crowd of "8,000 or 4,000 people cheered the monks" as they moved away singing hymns. Commenting on this the Freeman's Journal says: "If such an outrage were perpetrated in any other Christian country the sympathy of 3,000 or 4,000 people with the victims would take some more tangible form."

"When convention time comes around," says the Michigan Catholic, "space is looked for in the Catholic press by laymen who never contribute a cent to its support. Resolutions are drawn up and passed, but the Catholic press, like Catholic schools, can not thrive on resolving. The members should act business-like, and be eager to do their duty in supporting the Catholic press. A splendid work could be done by the members of the Federation if they wish to live up to the programme mapped out by the founders of the movement. At the coming convention, Catholic editors, who have not hesitated to give valuable space all year to the work of Federation, will watch and see how their work is appreciated."

Catholic Americans may well mourn the passing of Senator Vest of Missouri, for he recognized, as few outsiders do, the true meaning of Catholic effort. "In all matters affecting the Catholic religion," says the Western Watchman of St. Louis, "Senator Vest has been our undoubted champion. Whenever the Sisters wanted a friend they found one in the senator from Missouri. When the Catholics of New Mexico or any other part of the Union were assailed, Senator Vest appeared as their defender. When the Catholic Indian schools were made the subject of unjust and discriminating legislation by the Government, Senator Vest undertook the defence of the Old Church, her policy and her history; and the words he uttered in our highest legislative halls will not be forgotten while truth and eloquence are held in honor by that body."

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