

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 26, 1913

Vol. XLII, No. 18

Prince Edward Island Railway.

Commencing on December 23, 1912, trains on this Railway will run as follows:

| Read Down | | | | Read Up | | | |
|-----------|------|-------|----------------|---------|-------|-------|-------|
| M. n | Tues | Dly | Dly | Dly | Mon | Tues | Mon |
| Wed | Thur | ex | ex | ex | Wed | Thur | Wed |
| Fri | Sat | Sun | Sun | Sun | Fri | Sat | Fri |
| P.M. | P.M. | P.M. | A.M. | A.M. | P.M. | P.M. | A.M. |
| 2:45 | 2:00 | 7:15 | lv Ch'own ar | 5:15 | 12:30 | 11:30 | 10:10 |
| 4:07 | 2:54 | 8:25 | Hunter R | 4:07 | 11:14 | 10:35 | 8:57 |
| 4:50 | 3:23 | 9:07 | Emaral | 3:23 | 10:29 | 10:07 | 8:10 |
| | 3:47 | 9:55 | Kensington | 2:49 | 9:55 | 9:43 | |
| | 4:10 | 10:25 | ar Sum'side lv | 2:20 | 9:20 | 9:20 | |
| | 1:00 | 4:25 | Port Hill | 8:01 | | | |
| | 2:29 | 5:23 | Port Hill | 8:01 | | | |
| | 2:49 | 5:43 | Port Hill | 8:01 | | | |
| | 5:50 | 7:25 | ar Tigash lv | 6:00 | | | |

| P.M. | | | | A.M. | | | |
|------|------|-------------------|------------------|----------------|------|------|--|
| 4:55 | 3:25 | lv Emerald Jar ar | 8:05 | | | | |
| 5:45 | 4:15 | ar O. Traversa lv | 7:15 | | | | |
| P.M. | P.M. | P.M. | lv Ch'own ar | A.M. | P.M. | P.M. | |
| 3:00 | 3:00 | 3:00 | 11:05 | 10:30 | | | |
| 4:25 | 4:25 | 4:05 | lv Mt Stewart ar | 9:40 | 9:15 | | |
| 6:05 | 3:00 | 5:35 | Cardigan | 8:24 | 8:10 | | |
| 6:50 | 4:05 | 6:05 | Montague | 7:55 | 7:49 | | |
| | 4:50 | 6:50 | 6:15 | ar Geo'town lv | 7:10 | 7:10 | |

| P.M. | | | | A.M. | | | |
|------|------|------------------|-----------|------|--|--|--|
| 4:25 | 4:05 | lv Mt Stewart ar | 8:32 | 8:20 | | | |
| 5:31 | 4:54 | S. Peter's | 7:15 | 7:15 | | | |
| 6:50 | 6:00 | Suris | 6:00 | 6:00 | | | |
| 8:05 | 7:10 | ar Elmira lv | Daily Sat | | | | |

Daily except only Sat & Sun

| P.M. | | | | A.M. | | | |
|------|------|----------------|-------|------|--|--|--|
| 3:10 | 3:10 | lv Ch'own ar | 10:15 | 9:45 | | | |
| 4:25 | 4:57 | Verron R | 8:36 | 8:31 | | | |
| 5:55 | 7:00 | ar Murray H lv | 6:40 | 7:00 | | | |

H. McEWEN, Supt. P. E. I. Railway.

Are You Interested IN A LINE OF Sample Sweaters

PURCHASED AT A SNAP OF 25 P.C.

Yours at a Bargain

These are all new and perfectly clean. Men's, Women's, Misses, Youths' and Children's.

About 100 In All Some in Yaegar—some in fine Wool. The latest things—advance samples for next fall. Yours for Snaps.

L. J. REDDIN, "My Store."

February 12, 1913.



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 Cheving Tobacco also. It's worth the money every time.

HICKEY & NICHOLSON Tobacco Co.

Morson & Duffy Barristers & Attorneys

Brown's Block, Charlottetown, P. E. I. MONEY TO LOAN.

Opposite Royal Bank of Canada

W. J. P. McMILLAN, M. D. PHYSICIAN & SURGEON.

OFFICE AND RESIDENCE, 148 PRINCE STREET CHARLOTTETOWN.

June 18, 1910-11

Winter Overcoats Made-to-Order \$18.00 TO \$30.00

Our stock of Overcoatings for Winter wear is large and includes everything that is popular and serviceable. We will guarantee every cloth we show you to be honest value, and we know it will give you satisfaction.

We have a big assortment of the popular

Meltons and Beavers

In Black, Blue and Plain Greys in light and dark shades.

In TWEEDS, we have all newest patterns and colors, Dark Greys, Browns, in plain and in patterns, also nice Grey and Brown mixtures.

We will make you a nice Overcoat at any price from \$18.00 to \$30.00. We will make it in any style you wish, and we will guarantee to give you a perfect fit with lots of style, and first class workmanship.

Have your Overcoat made to your order here and you will have double the satisfaction, wear and good looks, that you can get in a "Ready-made," and you will be saving money in the end as well.

COME IN TODAY.

MacLellan Bros.

TAILORS and FURNISHERS

Hard Coal

Daily expected per schooner "R. Bowers," and "Free dom," one thousand tons bet quality Hard Coal in Egg, Stove and Chestnut sizes.

C. Lyons & Co.

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

Interest in Foreign Missions Re-acts strongly on our work for the Church at home.

American Catholics are beginning to read the Acts of present day Apostles among heathen peoples.

Read:—The Field Afar, ORIGIN 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 . . . N. Y.

July 9, 1912-13

KING EDWARD HOTEL

Mrs. Larter, Proprietress

Will now be conducted on

KENT STREET

Near Corner of Queen.

Look out for the old sign,

King Edward Hotel, known

everywhere for first class accommodation at reasonable prices.

June 12 1907.

LIME!

We can supply from this date

Fresh Burned Lime

in large and small quantities suitable for farming and building purposes.

Orders left at Kilns on St. Peter's Road, or at our office, will receive prompt attention

C. Lyons & Co. May 29, 1912.

D. C. McLEOD, K. C. | W. R. BENTLEY

McLEOD & BENTLEY Barristers, Attorneys and Solicitors.

MONEY TO LOAN Offices—Bank of Nova Scotia Chambers.

July 26, 1911-12

JOB WORK!

Executed with Neatness and

Despatch at the HERALD

Office

Charlottetown P. E. Island

Tickets

Dodgers

Posters

Check Books

Note Books of Hand

Receipt Books

Letter Heads

Note Heads

So Live God's Saints.

We are not accustomed to paradoxes in God's dealing with men. The utter simplicity of His absolute truth is caught by us only in broken lights. We are not, therefore, surprised when we cannot understand; we are content to believe where we cannot see. Life through death, glory through humiliation, the blood of martyrs and the seed of Christians, the losing of one's soul to find it, the master who must be the servant, the last who shall be first—such are some of the apparent contradictions which in the Christian economy belie the rule of human reason. It is not, therefore, surprising, although it is little in accord with the ordinary laws of worldly practice that God should have dealt so wonderfully with the youthful Carmelite one of whom we are now hearing so much.

A little girl enters a convent at the age of fifteen years; the convent is Carmel of Lisieux, in France, and the girl is Marie Francoise Therese Martin. The convent doors close after her, and never again does she look at the world. She sinks into the obscurity of her cloistered life almost as completely as if she had gone down into the grave; she veils over her face and never again does she look at the world. She sinks into the obscurity of her cloistered life almost as completely as if she had gone down into the grave; she veils over her face and never again does a stranger look upon her features during life. The events of her few brief years, events which she has recorded as her days of grace, are only twelve in number, although her biographer has added another to the list, her entrance into heaven, and they are no more extraordinary than her baptism, her first Communion and her Profession. Of them all there is only one that would attract notice from the world, even a passing notice; 'this is what she called 'The smile of Our Lady.' Not quite ten years pass and she dies. Her life, one would say, was only a life hidden with God, and her death, only a home going to her spouse in heaven.

This was all. And yet a decade has scarcely passed before she is known to all the world; her name, which she herself tried to forget, is on countless lips; her features, which she so carefully shielded from the gaze of men, are familiar to numberless eyes; her virtues, that she never acknowledged even to God, are told in many tongues; and her life, though she herself counted it as nothing, is in benediction in untold hearts. Surely God's ways are strange. But what is stranger still is that the religion she took to be forgotten has been used by Providence to make her known. Her silence and solitude and obscurity and deprivation of self have caused her to be spoken of and lauded wherever Christ is loved. It is precisely because she hid from all worldly praise that the world is singing her praises; her very shrinking from the notice of her fellows has brought upon her the attention of many nations. Such a life merits consideration. Even a passing thought discovers in it something akin to the Gospel paradox, something that points to higher agencies than those with which we are familiar. Inevitably the question arises in the mind as to whether a new saint has appeared in these latter days, a saint with a gentle rebuke for our worldly wisdom and a godlike message for our godless age. That the life of Marie Therese of Lisieux was a holy life even the most cursory scanning of the chapter of her biography will show; that her sanctity was heroic we dare not say, we must wait until Rome has spoken. During all the many years, however, that must elapse before the Holy Father will give us his official and infallible decision we need not be careless of our own interests. It is, as a rule, immediately after the death of His saints that God manifests their holiness. His seal of approval on their lives takes the form of miracles and wonderful answers to prayer for material and spiritual help; and the occasions which He takes are generally the invocation of His servants' assistance and the application of their relics. And all this takes place not long after their death, at least this is most frequently the case; the glorification of God's saints usually is not long delayed. Speaking, therefore, with all the reserve that the Church demands in the case of those whom she has not yet raised to her altars, one may say that it would seem that God is honoring as He is wont to honor His

servants His servant Therese of the Child Jesus, as she was called in religion, although she has come to be more generally known as 'The Little Flower.' Certainly if one reads the accounts of the very many marvelous cures, material favors and spiritual graces granted to those who have called upon her for help, one cannot resist the conviction that the finger of God is pointed to her exalted sanctity. During the year 1912 a book of 128 pages was published containing duly certified accounts of 121 graces and cures obtained through her intercession; and yet the record is restricted to favors granted during the year 1912 alone. Of course France, her native land, has been most favored; but her beneficiaries are found—as may be seen from their own signed documents—in places as widely separated as Australia, Ireland, Belgium, Scotland, Italy, Canada, Germany, Oceania, Africa, Hungary, Spain, Switzerland, England, Martinique, Holland and America. Another such volume, recording favors granted during the year 1913 is now in preparation.

What makes this all the more remarkable is that it seems to be happening by the deliberate desire of the Little Flower herself. Shortly before her beautiful life came to a close she spoke the following words: 'After my death I will let fall a shower of roses, and again, 'I feel that my mission is soon to begin. I will spend my heaven in doing good upon earth' (p. 212). God's will would appear to have granted her desire. 'The Shower of Flowers' has indeed begun, the sweet tokens of her kindness are descending on every land; and they bring with them a touch of heaven and a spark of divine love. Those who are in need, be their need never so lowly; those who love God and who would learn to serve Him with perfect love, would do well to get the beautiful translation of The Little Flower's Autobiography that the Father Taylor has so lovingly and so beautifully edited. Its appearance marks an event in English bibliography that no Catholic can afford to let pass unnoticed.—John H. Fisher, S. J., in America.

Father Drummond At The Gesù, Montreal.

Elloquent Sermon in Lenten Series—"The Note of Holiness"

Last Sunday evening, 3rd inst., in the Gesù Church, Rev. Father Drummond preached from Eph. v., 25, 26: 'Christ also loved the Church and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life.' He said in part:

Holiness or sanctity is the second note which distinguishes the Church from all human institutions. Holiness signifies closer union with God together with the moral perfection resulting from this union. When we say that a society, such as the Church, is holy, we mean (1) that it can produce holiness in its members, and (2) that the lives of its members are a least in some measure holy.

This attribute of holiness belongs to the Church because, in the first place she is the fruit of the Passion of Christ—the kingdom of the redeemed: 'He delivered Himself up for her.' Those who remain outside her are the 'world,' which knows not God. In the second place, the Church is the body of Christ. He is the head of that mystical body, Supernatural life, the life of Christ Himself, is communicated through the sacraments to all its members. This great truth, so admirably exemplified by St. Paul in 1 Cor. xii., 12, 27, is aptly elucidated by contemporary science. Just as the human body, composed of a multitude of cells, receives life from the indwelling soul, thanks to which new cells are continually becoming alive while old cells die and are sloughed off, so the Church, the mystical body of Christ, contains a number of cells (or members) living the life of grace, and a number of other cells dying the death of mortal sin. The presence of these dead cells had been foretold by Christ Himself, when He spoke of the cockle and the bad fish. In fact, unworthy members of the Church, because they sin against a brighter light, are more guilty than unworthy members of the unbelieving or unbelieving sects. A bad Catholic is worse than a bad Protestant or a bad Moslem, or a bad heathen. But his unworthiness, though a stumbling block to the ignorant, illegitimate outsider, only shows that the grace of God leaves the will of man free.

Notwithstanding the unfaithfulness of many members, the Church pursues a vast number of her members to cultivate a sanctity beyond any thing that can be found elsewhere. In fact her sacramental work like a natural law. Except in the case of downright hypocrites, who are rare, Catholics who go frequently to con-

fusion and communion do not fall in mortal sin. The past history of the Church proves the same thing. When, as in the first seven centuries of the Christian era, the sacraments were frequently used by the faithful, the vast majority of Catholics were fervent. When, as in the fourteenth and fifteenth centuries, yearly communions were at most the general and often even that little the unobeyed rule, Europe was filled with scandals, which paved the way for the corruptions of the so called Reformation. When, as in the eighteenth century, Jananism made his Blessed Sacrament a beggar instead of a consolation, France soon became ripe for the horrors of the French Revolution. On the other hand, the gradual return, which the past fifty years have witnessed, to the daily communion of the early Church has been accompanied by a manifest increase of fervor.

The holiness produced by the Church must be of an entirely supernatural character, something altogether beyond the power of unaided human nature. Natural virtues are well and good in their way, but they constitute no claim to an eternal reward. They represent only the highest pagan ethics, which had not even a dream of such Christian virtues as charity, humility and chastity. The charity which our Lord sets forth in the sermon on the Mount and in the parable of the Good Samaritan—a charity which embraces enemies as well as friends—has ever been practiced in the Catholic Church. Humility, which is the necessary groundwork of all Catholic sanctity, was unknown to the heathen world. The sense of personal unworthiness, founded on a clear knowledge of the guilt of sin and of the mercy of God, is repugnant to unregenerate nature, and is still ignored by the fashionable literature of non-Catholic Christians. With regard to chastity, the Church, following the teaching of Christ, not only maintains the indissolubility of marriage, which all other religions bodies have given up, but exhorts, as Christ did, His followers to live the life of virginity that thereby they may draw nearer to God.

Canonized saints must pass the test of heroic virtue, and of the heroic working power. By heroic virtue we mean virtue which rises above the ordinary measures which are common among good people. Cases of this kind are continually being examined in Rome. Before a servant of God is beatified the heroism of his virtues must be proved and at least two miracles must be clearly traced to his or her intercession. The continuance of the wonder-working power is one of the signs of heroic sanctity. The Blessed John Baptist Vianney beatified a few years ago died when the preacher of this sermon was eleven years old.

On the other hand, although among Protestants there are men and women who have grace to lead lives of ordinary goodness yet there are no cases where Protestantism has produced heroic virtue, and we hear nothing of any claim to miraculous power; on the contrary, it is usual with Protestants to disclaim such a power, though they give no reason for this falsification of the promise of Christ.—Tribune.

Native Chinese Priest Hopeful for His Mission

During the Chinese Revolution Fr. John Baptist Wong, a native Chinese priest of Kwang-tung, Victoria, was forced to leave his mission at Tientsin and remain in Canton until the middle of last July. 'The story of the outrages and crime perpetrated during the Revolution in my own district, he writes in a recent communication, 'is so nothing of what happened elsewhere, is almost incredible. Such shedding of innocent blood; such outrages and tortures; such plunder; such blocking of travel on land and sea!

'My Christians were not only despoiled of all their possessions by the insurgents, but were forced by every possible means to abandon their faith and pledge allegiance to Masonic societies. If they resisted, everything they had was snatched from them; their houses were burned and they were banished and forbidden to return to their homes.

'About the middle of July, the prefect appointed by the new regime, anxious to win the favor of my Christians, requested me to return to my mission and provided me with a safe conduct for my journey.

'Now that I have been given a promise of protection and restitution, I trust that henceforth I shall be able to remain here with those entrusted to my care in peace and tranquillity.'

Mrs. Wesley Estabrook, Middle Station, N. B., writes:—'For several years I have been troubled with pains in the liver. I have had medicine from several doctors, but was only relieved for a time by them. I then tried Milburn's Lax-Liver Pills, and I have had no trouble with my liver since. I can honestly recommend them to every person who has liver trouble.'

Price, 25 cents per vial or 5 vials for \$1.00. For sale at all dealers or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

Job Printing at the Herald Office.

HAD BOILS ON FACE AND BODY

WAS TROUBLED FOR 8 YEARS.

Boils in themselves are not a dangerous trouble, but still, at the same time are very painful. They are caused entirely by bad blood, and to get rid of them it is absolutely necessary to put the blood into good condition.

For this purpose there is nothing to equal that old and well known blood medicine, Burdock Blood Bitters. Mrs. James Maresca, Floral, Sask., writes:—'I was troubled for eight years with boils on my face and body, and I tried everything I could think of. My neighbors told me to drink water-off of sour corn meal, but I kept getting worse until one day a woman in town said she had a Boil on her face and body, and she told me to get Burdock Blood Bitters. I bought a bottle and took it for a few days, and I feel like a different woman. I can't tell you how thankful I am for your medicine. I will recommend it to all suffering women.'

Manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

'The man I marry must have common sense,' said the haughty one.

'He won't,' the other answered, bitterly.

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.

Heck—They say a ring around the moon is the sign of rain.
Peck—So is a ring around a woman's finger the sign of rain.

Minard's Liniment cures neuralgia.

'George has told me all the secrets of his past.'
'Mercy what did you think of them?'

'I was awfully disappointed.'

Beware Of Worms.

Don't let worms gnaw at the vitals of your children. Give them Dr. Low's Pleasant Worm Syrup and they'll soon be rid of these parasites. Price 25c.

What fifty cents for putting in the lead of coal? You charged only a quarter the last time.
Yes, mum; but coal has ris.

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

'What punishment did that defaulting banker get?'

'I understood his lawyer charged him \$40,000.'

Minard's Liniment cures Neuralgia.

Wife—'John, I haven't a skint fit to wear.'
Husband—'Well, that's the style, isn't it.'

Minard's Liniment cures Dandruff.

Modern Girl—'If you really loved me all the time, why didn't you let me know?'

Modern Youth—'I couldn't find a card card with the right words on it.'

She—'And how is your babe's first friend?'

He—'When I saw him last he was mending very slowly.'

She—'Indeed! I didn't know he had been ill.'

He—'He hasn't been—he was sewing fresh buttons on his underwear.'

Had Pains in Her Liver

Doctors Only Relieved Her For A Time.

When the liver is inactive everything seems to go wrong, and a lazy, slow or torpid liver is a terrible affliction, as its influence permeates the whole system and causes Biliousness, Heartburn, Sick Headache, Floating Spots before the Eyes, Jaundice, Brown Stool, Constipation, Catarrh of the Stomach, etc. Milburn's Lax-Liver Pills stimulate the sluggish liver, clean away all waste and poisonous matter from the system, and prevent as well as cure all sickness arising from a disordered condition of the liver.